

born in a manger, and reputed to be the son of a carpenter, yet he was anointed with the oil of gladness above his fellows, (Ps. 45:7,) and the Spirit of the Lord God was upon him. Isa. 61:1. In the second place, David was persecuted by his enemies for a time, under the jealous Saul, and subjected to sufferings and scoffs before he was exalted to the throne of Israel. So Christ was a man of sorrows, and acquainted with grief; was persecuted and mocked by the jealous and haughty spirit of the self-righteous and arrogant Pharisees, before he was exalted to the throne of his glory.

But David, thirdly, had to exhibit his power in the overthrow of the enemy of his people, and give evidence of his love and devotion to them and their cause, before he was established in his kingdom. So it was with Christ.

Let us see how the parallel runs. The Philistines, the implacable enemies of Israel, were gathered together in full force against Israel, and met them in the valley of Elah, and set the battle in array. The champion of their armies, a mighty giant, called Goliath, goes in advance of his armies, and defies and challenges the armies of Israel. In view of this mighty giant, six cubits and a span in height, the staff of whose spear was like a weaver's beam, clad in a coat of mail, the armies of Israel trembled with dismay, and even Saul himself was sore afraid. So the spiritual Israel of God are met in the vale of sin and condemnation by their spiritual enemies, under the prince of darkness, who defies the trembling ranks of Israel; and in view of such a roaring lion, and sensible of their own weakness, they quake with fear. The giant continues his defiant challenges and temptations against Israel for forty days, calling for their strongest man to meet him in mortal combat. So the devil tempted and tried our Redeemer forty days and nights.—Goliath reminds Israel that they are servants to Saul, and if he can overcome their strongest man they shall become the servants of their enemies and victors. So the devil suggests to God's Israel the humiliating fact that they are under the law and servants to sin, and if he can conquer their Captain and overcome them they shall be his servants; but this mighty champion of the enemy proposes that if the trembling hosts of

Israel can find a man that can slay him "then we will be your servants." Well, we shall see the result presently.

The two armies are in array in the valley, Israel advancing, but faint-hearted, and falls back in dismay at the sight of the terrible giant and his spear. In this critical hour of distress and trouble in Israel, when their all was at stake, and when all appeared likely to be lost, the young David appears in camp, and proposes to meet this mighty enemy, this uncircumcised Philistine, in mortal strife.

He hears this enemy defying the armies of the living God, and he determines to meet him in the name of the God of Israel. Some are ready to encourage him, and offer him great rewards, even that of the King's daughter to wife, and that his family should be free in Israel. So when there was no eye to pity, and no arm to save the Israel of God, Christ makes his appearance to meet the powers of darkness, saying to his desponding Israel: "I will contend with him that contendeth with thee, and I will save thy children" Isa. 49:25. He came with strong hand, and his arm shall rule for him: behold his reward is with him and his work before him. The promised bride, the King's daughter, is all glorious within, and her raiment of wrought gold; no wonder then that our spiritual David should give his life for her. But young David was chided and ridiculed by his own brethren for his seeming impudence and arrogance; and so Christ was derided by his brethren and countrymen.—See Math. 13:55. But Saul, willing to see the youth meet the mighty champion, and risk a battle on the disputed ground, endeavors to arm him for the struggle and the deadly conflict; but the coat of mail and the armor of Saul did not suit the young warrior, either to travel in or fight in. So when Jesus was about to meet and grapple with the enemy of souls, the King of terrors, and to contend with all the powers of darkness, no earthly arm, no secular authority or power, no royal protection or covering, would assist him in the awful conflict.

Young David goes alone, with his sling and five stones, the haughty monster approaches the stripling, disdains and curses him in the name of his gods. David replies, reminding his mighty antagonist that he had

come in the name of the God of Israel, and that he should presently take his head from his shoulders.—The Philistines exult, while the anxious armies of Israel look on and tremble.

Out of all the thousands of Israel none is found to accompany the lone warrior, none to assist or uphold; and yet all was staked on the result of the struggle about to take place in the valley of Elah. The life and liberty of the people of Israel were suspended upon the victory of this lone warrior and daysman. "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me." "I have trodden the wine-press alone, and of the people there was none with me."—"Then all the disciples forsook him and fled." See Isa. 63, and Math. 26:56.

The young hero, trusting in the Lord of hosts, and with a holy zeal for His cause and people, hurled a stone from his sling that brought his mighty antagonist to the ground, and running upon him he trod on his vanquished foe and beheaded him with his own sword. The disheartened hosts of the Philistines now fly in dismay, a shout goes up from the camps of Israel, and they pursue and overthrow the enemy in heaps.—The inhabitants of the land of Israel now come out of their cities rejoicing with music and dancing, ascribing victory to him who was to reign over Israel soon, and drive out the enemies of the land. In like manner when Christ, the captain of our salvation, come to destroy him that had the power of death, that is the devil, and deliver his people from captivity, sin and death, he hurled a shaft of almighty power against the enemy, and trampled him in his fury. The Lion of the tribe of Juda, the Root of David, prevailed over all the powers of darkness, led captivity captive, triumphed over death, hell and the grave, and obtained eternal redemption for us. This triumphant King is the Lord, mighty in battle, and mighty to save. Let the inhabitants of Jerusalem sing and shout for joy. Let sinner's redeemed love, praise and adore the Son of David, and let his heralds lift up their voice and sound his fame throughout the land.

Yours to serve,
I. N. VANMETER.

"What a strange disposition is that which leads people to say "hateful" things for the mere pleasure of saying them. You are never safe with such a person.—When you have done your best to please, and are feeling very kindly and pleasantly, out will pop some under-hand stab which you alone can comprehend,—a sneer which is masked, but which is too well aimed to be misunderstood. It may be at your person, your mental failing, your foolish habits of thought, or some little secret of faith or opinion confessed in a moment of genuine confidence. It matters not how sacred it may be to you, he will have his fling at it; nay, since the wish is to make you suffer, he is all the happier the nearer he touches your heart. Just half a dozen words, only for the pleasure of seeing a cheek flush and an eye lose its brightness, only spoken because he is afraid you are too happy. Yet they are worse than so many blows. How many sleepless nights have such mean attacks caused tender-hearted men! How after them, one awakes with aching eyes and head, to remember that speech before everything—that bright, sharp, well-aimed needle of a speech that probed the very centre of your soul?"

Grace is the blossom-bud of glory; and a work of grace upon the heart is a needful preparation for glory.—By grace men are brought into the school of Christ, and bound apprentices for heaven. In this school they learn to walk with God, to love him and to serve him—to be strangers upon earth, and to seek a better country, looking for the coming of the Son of God. These are some Scripture marks of the heirs of glory. Do you find them in your breast?—*Berridge.*

The longer I live the more I am convinced that, if ever you are saved, grace must save you; and if ever I am saved, grace must save me. 'Tis not of works, lest any man should boast.—*Tiptaft.*

If sensuality were happiness, beasts were happier than men; but human felicity is lodged in the soul, not in the flesh.—*Seneca.*

Sin is a hard task-master, and pays dreadful wages. "The wages of sin is death."

The swearer's mouth is blackened by the soot of hell.