

sudden downfall, are of immense practical importance for us, setting us on our guard against the least worldly tendency, on the one hand ; and, on the other, teaching us not to put any confidence in the flesh, but to depend solely on God and His grace.

Let us now consider in detail, the portion of scripture before us. "And Judah went with Simeon, his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah," which signifies "utter destruction." This is a remarkable fact, and recalls the book of Joshua. Judah refused all link with the Canaanite. The strong cities of the Philistines were conquered—"and the Lord was with Judah." But why did he only possess the mountain, and not drive out the inhabitants of the valley? Alas! he feared their "chariots of iron."

Mistrusting, to all appearance, his own strength, Judah had, nevertheless, allied himself with Simeon, and this was, as we have seen, in measure to mistrust God. To tremble before the power of the world is a consequence of not confiding in the power of God. Had they not on a former occasion of victory burned Jabin's chariots with fire? (Joshua xi. 4-9.) Had not God promised the house of Joseph that "they should drive out the Canaanites, though they have iron chariots and though they be strong"? (Joshua xvii. 17, 18.) What then were iron chariots to Jehovah? When