

Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel."

These words recall the commencement of Moses' song in Deut. xxxiii., to which Ps. lxviii. 7, 8 also refers. In these we find another important principle of the revival. Souls are led back to the first blessings, seeking again what God gave at the beginning. Instead of being guided by what passed before their eyes, they ask themselves, "What hath God wrought?" This is our safeguard in a day of ruin. Let us not say, like unfaithful Christians, we should adapt ourselves to the time in which we live. At a time of which the Apostle John said, "It is the last hour" (1 John ii. 18. Revised Version), the saints had as a resource: "That which was from the beginning." (1 John i. 1.)

(vs. 6, 8.) "In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied," etc.

Here we have a new principle. The faithful acknowledge the ruin in Israel. They neither attempt to palliate nor excuse the evil, but judge it according to God. Four things characterize the ruin: 1st, "The highways were unoccupied and the travellers walked through by-ways." This is the result of the enemy's yoke. The people could no longer walk safely along the highways, those