

people ; and then the enemy was utterly powerless when *He* took up the question.

Moab is in the place of this world's power—at his ease from his youth—settled on his lees—not emptied from vessel to vessel (Jer. xlviii. 11). Besides being in the place of the world, the prophet is called with the reward of divination in his hand to act for Moab. Balak had civil authority ; but he was conscious that he needed in this case a superior power to help him. The "powers that be are ordained of God" (Rom. xiii. 1). Therefore there is really no need of this kind of power to gain men's minds, when all is right. But Balak, having no sense of God's authority and power, seeks it from another. The Israelites are pitched just on the border of the land when this attempt is made to prevent their entering. This is very practical for us ; because many, knowing redemption, and feeling their inconsistencies and failures, begin to doubt whether after all they can reach heaven. It is right to *judge* ourselves for what is evil in us, but the heart owes it to Christ to trust in the mercy of God to the end.

When the people had crossed the Red Sea, they *sung* in the confidence of the power of God to bring them right through, "Thou hast guided us by Thy strength unto Thy holy habitation" (Ex. xv. 13). Moab and all their enemies were nothing to them ; for they were conscious of the power of God for them, though the wilderness was all before them. They knew they had got safely out of Egypt, and