

ye to the Lord, for He hath triumphed gloriously." (Exod. xv. 20, 21.) What a contrast to Judges v. ! "Then sang Deborah and Barak." One woman and one man—two by themselves—two witnesses of a time of ruin ; but the Lord is present, the Spirit of God is there ; and if these two are the witnesses of the ruin, they can, nevertheless, rejoice and celebrate the greatness of the work of the Lord. Renewal of praise is the mark of a true revival, and the children of God when restored in soul feel this their first need. Deborah and Barak do not isolate themselves, even though all the people are not with them ; they acknowledge the unity of the nation, and their praise is the expression of what all Israel should have rendered.

(v. 2.) "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye the Lord." (Revised Version.) The motive for praise is what the grace of God has produced in the leaders, and among the people. God recognizes that, and thus encourages His own, so vacillating and weak.

(v. 3.) "Hear, O ye kings ; give ear, O ye princes ; I, even I, will sing unto the Lord ; I will sing unto the Lord ; I will sing praise to the Lord God of Israel."

Praise belongs exclusively to the saints. "I, even I," they say. Kings and princes are invited to listen, but they have no part in the song, for the deliverance of Israel is their ruin.

(vs. 4, 5.) "Lord, when thou wentest out of