

them; (see Job xxxvi. 5-14; xxxiii. 14-30.) In the dealings of God salvation is not brought into question. He looks upon His children, and chastens those whom He loves. The persons of whom the Holy Ghost is speaking in Job are called "the just." God does not withdraw His eyes from them, and He says also to Israel by the prophet Amos, "You only have I known of all the families of the earth; therefore will I punish you for all your iniquities." (Amos iii. 2.)

In the epistle to the Corinthians we see that when the Christians turned the Lord's Supper into a scene of dissoluteness, God laid His hand upon them. Some of them were sick and others had even fallen asleep, (that is, had died); and the Apostle in calling attention to it adds, "If we judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." Solemn thought! We are under the hand of the Lord who punishes sin wherever He finds it. He is a consuming fire, and when the moment is come, judgment begins at His house. What a difference between such relations with God, and the joy of His love and communion when one has not grieved His Spirit, and when one is walking under His eye and in the light of His countenance! I do not doubt that a large part of the sicknesses and trials of Christians are chastenings sent by God on account of things that are evil in His sight, which the conscience ought to have paid heed to, but which it