

at the door, accepting one evil to avoid a worse, and this is necessarily the principle of action of believers who go on with the world. God preserved this man from seeing his house defiled by these infamous wretches, but *for him* there was no other way visible. The Levite gave up his wife to dishonor. This issue might have been avoided by an appeal to God, remembering His protection in former days. Could He not, as formerly, have smitten the people with blindness? But no cry of anguish went up to Him; from the heart of the Levite to Jehovah the passage was barred.

The wretched woman, recovered from her earlier course of prostitution, without repentance or exercise of conscience, died from the dreadful consequences of what she formerly hankered after. God allowed the evil to run its full course, but, as the succeeding chapters will inform us, out of this frightful evil He brought glory to Himself.

The word of God presents two great subjects to us. What God is on the one hand; what man is on the other. God never attempts to cover up man's actual state, for, if He did, He would not be the God who is light; and His word would be false in both its presentations. As to man, God depicts him as indifferent, amiable, or religious according to nature, violent or corrupt, always selfish, hypocritical, ungodly, apostate; without law, under law, under grace, and that in all circumstances and in every degree—while God also shows us the work of His grace in the heart of man under all its forms and in all its gradations. We obtain thus a divine picture of our state, and are forced to the conclusion that we have no resource in ourselves, and that our only resource is in the heart of God.

(*To be continued, D.V.*)