

Judah, Israel, and Edom is broken. "This blood—the kings are surely slain, and they have smitten one another." "Moab to the spoil!" But, unexpectedly, the host of Israel arises like a giant refreshed—Moab is driven from city to city, and utterly put to rout.

From the noise of battle and the field of blood, the sacred narrative conducts us to a far different scene—the safety of a widow and the liberty of her two sons. She was poor and in debt, and her creditor was hard and cruel. According to the law, he could take her sons for bondmen in payment of his claim, and what he could do, that he would do. That law of Moses was given not to a commercial, but to an agricultural people whose transactions were few and simple, and it was given with strong safeguards to protect the bondman, and, best of all, with the certainty that his servitude could not last longer than the seventh or Sabbatical year, when, a freeman, he would return home. However this was but little consolation for the mother in her present circumstances. The day when the threat of her creditor will be executed is close at hand. In her dire extremity she applies to Elisha. His first question reveals her poverty. "What hast thou in the house?" Alas! everything is already in the hands of the creditor but "one pot of oil." "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels, borrow not a few." The vessels are gathered in the house, she takes her one pot of oil, draws out the cork from the bottom of it, for so kegs for oil were constructed in the East, the oil begins to flow, vessel after vessel is filled, she has struck a well of oil, it "stays" not till the last vessel is filled, the oil is sold, the debt is paid, the vision of the slavery of her sons fades away, and joy fills the widow's heart and home.

kinely does Krummacher say in this connection, "I know of a vast and wonderful mansion placed beyond the clouds. In this mansion there dwells a great and rich lord. He possesses everything. He has bread for His people in the wilderness, without ovens; water for Israel, without wells and cisterns; meal and oil for the widow, without mills and presses. To this rich, all-possessing, all-powerful God we are directed in our needs, and He is well inclined to us in Christ. To His threshold we may