

en : I will divide the spoil : my lust shall be satisfied upon them : I will draw the sword : my hand shall be satisfied upon them." But now was the time for God's wonder-working power. The Israelites were alarmed at their situation. They, almost as infidel as Pharaoh himself, could not imagine how they were to escape from the imminent peril ; and they were accordingly giving themselves up for lost. But this was the very opportunity of God "Stand still", said Moses, "and see the salvation of the Lord". When all other escape was cut off, when the impassable sea was in their front, mountains girded them round, and behind was the pursuing enemy, then the Lord opened a way for them, and made them pass through the sea as on dry land. How marvellous the salvation of God ! The thousands of Israel crossed in safety to the opposite shore. They went through the depths as through the wilderness, and when Pharaoh and his host were essaying to do the same thing they were overwhelmed in the deep.

What a scene of wonders opens upon us in the wilderness ! It is a vista of miracle through which we see in successive glory one after another of the most striking interpositions of divine power : the healing of the waters—the showers of manna—Horeb with its gushing streams—Sinai with its thunders and lightnings—while the whole journey of the people was conducted by the visible presence of the angel of God ; and meanwhile, no enemy could touch them—no nation or people stand against them.—Amalek fell by their sword : Sihon and Og became their prey ; and at last they pitched on the banks of the Jordan, and surveyed the territory that was to become their own. But they were not yet in possession. The Jordan had to be passed—that stream whose swellings were proverbially formidable ; and even then many a contest had to be fought before the promised land could be theirs. That God, however, who had hitherto attended them, was still with them, and Canaan would become their own. The Jordan, accordingly, was crossed in an equally miraculous manner with the Red sea itself. God made the depths a way for the ransomed to pass over. No sooner did they land, than Jericho, with its embattled walls and towers, fell to the ground. Seven days only had they to compass it, on the seventh day seven times ; and those formidable walls, which, according to the report of the spies, reached the

very heavens, were levelled with the dust. We need not recount the triumphs of Joshua. We need not speak of the sun standing still over Gibeon, and the moon in the valley of Ajalon. We need not tell of all that took place before Canaan could be portioned out to the several tribes, and they could quietly possess themselves of its well-watered valleys and its fertile plains. Suffice it to say, that Canaan now became the land of Israel ; Judea, the land of God's own people ; whom he chose to plant there, to be to him a praise in the earth. For the space of about three hundred years, Israel was ruled by the Judges—suffering many vicissitudes, yet obtaining many splendid triumphs, assailed by numerous enemies whom God allowed for their defections to remain in the land, and from time to time rise up and prove thorns in their sides.

The reigns of their kings were distinguished by the same divine interference, exerted in their behalf, or otherwise, according as they were faithful to God, or forsook him for other Gods. There was no case, however, in which they returned to God, after a period of defection, that he did not receive their allegiance, and if in difficulty interpose for their deliverance. Their complete safety, in fact, and their success against the surrounding nations, were just in proportion to the piety of their kings, and the consequent fidelity of the people. The separation of the ten tribes, which undoubtedly, weakened the national strength, was permitted on account of the wickedness and infatuation of Rehoboam—a proper sequel to the folly and defection of Solomon himself.

We remember what God did for Israel in the days of David—how uniformly successful he was against his enemies round about, until he established a peace which lasted all the days of his illustrious son. We remember the deliverance wrought for Hezekiah, when the host of Sennacherib lay encamped like locusts around the sacred city. It seemed as if no power could save the city from utter ruin. But God who saves by many or by few, or apparently without means, laid the Assyrian host prostrate in one night upon the plain, so that in the morning when they looked from the battlements to observe the besieging army they beheld one hundred and eighty-five thousand dead men. That deliverance with others equally marvellous would be known among the surrounding nations.