

Caesar, to answer for himself, when he wrote the second. And Timothy was at Ephesus when the first of these was addressed and sent to him ; but we cannot say, with any certainty, where he was when he received the second.

But then, when we further look at the two, and compare them still for a little longer, we find in the first of them that the house is called "the house of God, the church of the living God, the pillar and ground of the truth—while, in the second, the house is compared to "a great house" in which "are not only vessels of gold and silver, but also of wood and earth ; some to honour and some to dishonour" and that one must needs purge oneself from these vessels to dishonour, if one would be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

And further still, in the progress of this same epistle, he speaks of Jannes and Jambres, likening the day which that epistle contemplates to the day of those adversaries. For Satan was then, in Christendom, purposing to neutralize the truth, by putting it into strange company or with evil admixtures, as he was doing with those magicians in the day of Moses, and thus blinding the conscience whether of the king of Egypt, or of the world.

What a premonition of that which has come to pass ! What is Christendom but the scene of such admixtures as have neutralized the power of the truth ! These and kindred marks shew us, that the dispensation was contemplated as under different conditions, as the apostle was writing these two epistles. In the first of them, the light in the candlestick is fed and trimmed—in the second, the candlestick has been removed.