

this family, come out of Midian and allied to Moses, is full of interest. When Jethro returned to his own land, after having visited Israel in the desert (Ex. xviii. 27), Moses asked his son Hobab to be to the children of Israel instead of eyes, to lead them in their encampments in the wilderness (Numbers x. 29-32); and in spite of his refusal, his sons, like Caleb, faithfully followed in the steps of the people of God. (Judges iv. 11, 1 Sam. xv. 6.) Like Rahab, these children of a stranger amongst the nations, went up out of Jericho, the city of palm trees (i. 16, c. f., Deut. xxxiv. 3), to cast in their lot with Israel. In cleaving permanently to Judah, they resembled Ruth. And like Othniel, they allied themselves with the family of Caleb, and out of it they had more especially for their chief, the faithful Jabez, the son of sorrow, who made his requests with understanding to the God of Israel, and to whom God granted that which he asked (1 Chron. ii. 50-55, iv. 9, 10). The Rechabites were descended from the Kenites (1 Chron. ii. 55, 2 Kings x. 15, Jer. xxxv.), and when their history closes in the Bible, they are praised as true Nazarites in the midst of the ruin of Israel. But alas! this faithful remnant come out from amongst the nations, plays its part also in the book of declension. We have an instance of it in Heber, the Kenite, in ch. iv. I cannot refrain from applying this history of the Kenites to the church called out from amidst the nations. Her testimony, too, is gone, but like the sons of Rechab amongst the Israelites, a faithful remnant in the midst of the ruin, can go on to the end in holy separation from evil, obeying the Word committed to them by their Leader.

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