persecutions they might be subjected to, Heb. x. 37, 38-" For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in The people of God, in the time of the apostle, were in a position very analogous to that of God's people in the time of the prophet: both were threatened with imminent outward dangers; to both, the same ground of strength and consolation is held forth,—the certainty of the divine promises; and on both, the same duty is enjoined,-faith The passage before us is likewise quoted by the apostle Paul in two other well-known places: Rom. i. 17, "For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith;" and Gal. iii. 11, "But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith." It would be confounding every rule of interpretation, were we to imagine that the words in Habakkuk have any direct intended reference to what the apostle is treating of in both these places,-the doctrine of justification by faith. They have not. Yet the quotations are appropriately made; inasmuch as the method in which sinners obtain justification before God, is substantially, and, as far as the principle of the thing is concerned, identical with that in which they are enabled to enjoy peace and safety amidst surrounding earthly troubles. In both cases, the result is secured by faith in God: faith which in each instance lays hold upon the divine promises having respect to the particular case. Faith apprehends, in the former instance, the promise of salvation through the blood of Jesus Christ; and in the latter, the various declarations of Scripture relating to the troubles which the people of God are called to endure,--as, for example, "Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague