

quest. Ehud (Judges iii.) under the guise of a friend "bearing a message from God," received without suspicion by Eglon, King of Moab, enters the private apartments of the King and there treacherously slays him. Deborah's career comes recorded to us principally in a Hebrew poem (Judges v.) in which she sings the praises of Jael, who foully murdered Sisera, the captain of Jabin's opposing army. It is a most pathetic story, in which no element of pity appears to find a place in the heart of Deborah. Certainly we have here the history of an uncivilized people, a people ethically undeveloped. Certainly we have here the crude religious beliefs of a barbaric people who held the faith that the favor of their God was especially shown by His giving them success in warfare.

If we so understand the record it is a reasonable account of the development of a religion. But if we read into the narrative any theories that would make for us moral examples of these martial heroes of an early age, then our reading must be harmful in its tendency. If we teach the doctrine that *our God, Our Father in Heaven*, did truly aid in the prosecution of the battles carried on by Othniel, Ehud, Gideon, Samson and Jephtha, as the record of the Bible states, if we teach that what we now believe to be wrong and know to be immoral, was once justified by the Lord, if we maintain that any record of the Bible that is below our own ethical standard of truth, is the *Word of God*, then our understanding of the record is erroneous, and our teaching harmful.

But if we read this early record as the history of a people who put their trust in a Power outside themselves for guidance in all their affairs—though they were a people of a low degree of civilization, and did live lives that would be considered unrighteous lives in these more enlightened times—we may behold in them the inspiring example of a people who thus *put themselves in the way* to perfect human life, and to

bring it ultimately into unity with the Divine Spirit.

In my second paper—3rd no. 1st—two typographical errors appeared—one on page 65, first column and sixth line from the top, where "Tahseh" should read "Yahweh."

The other is still more important, as the whole value of the quotation in the application depends upon the proper quotation. It is on page 66, first column near the middle. The quotation (Gen. xii., 6) should be: "And the Canaanite was *then* in the land."

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#### NOTES FROM A SERMON.

Delivered by Isaac Wilson on First-day morning of Pelham Half-Yearly Meeting, held at Coldstream, 2nd mo., 24th, 1895.

"Did I not tell thee if thou doest well thou wouldst be accepted, but if ill, sin lieth at the door?"

It has come to be a source of much enjoyment and comfort to me to thus wait with the people, desirous of spiritual intercourse, to realize we can come empty, trusting in the wisdom of the inspiring Word, and we hear the echo of other human hearts, like deep calling unto deep. Our own human judgment may assert itself and doubt or question the propriety and truth of it. I refer to this on account of doubt in some human minds of the truth of the unchangeableness of God. Oh! that I might remove that doubt of the actual existence of presentations of God. We do not understand how we are to hear the word of God and the footsteps in the garden; we do not find God as true and just as history gives Him.

That God designs that our lives should be lives of happiness; and there is no better field of study than to go to the beginning in ourselves and find the reason why we have not received all the knowledge we think we should have received. The history takes us far enough back, and if we study from the first we will find the unchangeableness of God. I