

the Apocalyptic scorpion, the quotation has its intended sting in its tail) should almost certainly be rendered as in the margin. The *spirit* in which it is made may be judged of by Dean Goulburn's *last* page, in which he tries hard to insinuate that any one who holds a different opinion from himself on this question must almost necessarily be "heretical" in other matters also. It is the old spirit—want of charity, want of tolerance, want of humility—which also breathes through the quotation which I have adduced from St. Hilary, in which, after setting aside the only possible explanation of a perfectly simple Scripture passage, he declares that explanation to be "not only erroneous, but irreligious." Such dicta and such quotations will soon be estimated at their true value—which is zero, or, rather, a negative quantity.

THE BOOK OF JOB.

VIII. THE THEOPHANY.

SECOND DIVINE REMONSTRANCE (CH. XL. 6—XLII. 6).

How to know God without knowing all that He is and does, how to stay himself on a Being whose ways are past finding out, is the lesson Job has still to learn. And he learns this lesson in the most singular but approved way—learns it by being shewn that even when God manifests Himself to man, man cannot comprehend Him, nay, cannot so much as comprehend any one of the works, or acts, in which He manifests Himself.

The mystery which Modern Science recognizes in the more subtle and recondite forces of Nature—in Energy, in Life, in Consciousness—was recognized by ancient thought in its more obvious, its more magnificent and impressive phenomena. But the mystery is the same wherever we find it. We may push back the dark line, or wall, at which our knowledge ends a little further; but, at the best, we soon reach it, and it

is as impassable to us as to the world's grey fathers. There is not a single term we use, however simple and common, of which we can grasp all that it covers and connotes. Our wisest word veils more than it reveals. The more we know the more humbly we confess that we know nothing as it is in itself; our very wisdom, our very reverence, makes agnostics of us, and compels us to admit that every item in the whole range of our knowledge floats unsteadily on a great deep of mystery impenetrable. How, then, can we affect to know Him who *is*, of whom the whole universe with all that it contains, and the whole course of human history with all its changes, are but partial and imperfect manifestations?

Comprehend Him we cannot; but we may know Him, and know Him on precisely the same terms on which we know anything of the universe around us, or of our fellow men. We do know much of the natural world, so much that, save in an idle play of fancy and speculation, we never doubt its existence, although every item of our knowledge soon runs up into mysteries we cannot fathom. And we know much of men, or of some men, although we frankly admit that we do not know even the man we know best *altogether*, much less interpret *all* that our neighbours are and do. While we confess that in their being and history there are profound mysteries which we shall never resolve, we nevertheless know that they *are*, and there are at least some of them whom we may reasonably and confidently honour and trust and love. As we know them, so also we may know God—know that He *is*; know that He reveals Himself to those who seek Him; know that He is worthy of our reverence, our trust, our

supreme affection. The mystery which shrouds Him from us need not hide Him from us any more than the mysteries of our own being need hide us from ourselves, or our incapacity to know all that is in men need hinder us from knowing them at all, or from committing ourselves to those who have shewn themselves worthy of our confidence and love. As many as care to know Him may find Him, as they find their fellows, in his works, his acts, his words.

It is to these revelations of Himself that He appeals—referring Job to them, referring us to them. In his Second Remonstrance Jehovah follows the very line of argument we have traced in the First. As yet the argument, or appeal, had not produced its due and full effect. It had rendered Job more sensible of his weakness indeed, of his inability to comprehend all the ways of God, of his presumption in assuming to criticise and censure them. But even when it is closed, he hints, as we have seen, that he is being overwhelmed by the majesty of God rather than receiving a reply to his doubts and fears. In fine, he has not yet learned his lesson. He is not sufficiently conscious of the limitations of his powers; he is not fully alive to his inability to grasp the mystery by which he is perplexed, or any adequate solution of it; nor is he, as yet, humbled to the very dust by the conviction of his own irreverence and insolence in presuming to censure a Providence he does not and cannot understand.

To this self-knowledge, since there is no other exit from his misery, he must be brought. And hence, in the Second Remonstrance, Jehovah does but iterate the appeal of the First, seeking by this benign iteration

to drive him to a conclusion he ought already to have reached. Once more, therefore, He challenges the man who has impugned his justice to wield, if he can, those cosmical forces, the play and incidence of which enter so largely into the Providence he had impugned (Chap. xl. 7-14); and once more He invites him to consider the works (Chap. xl. 15-xli. 34) in which he saw the most marvellous exhibitions of the Divine Wisdom and Power: that he may thus come to know his own weakness more fully, and be more fully persuaded of the majesty and the beneficence of Him whose ways he had ventured to criticise and even to "condemn."

And, at last (Chap. xlii. 1-6), Job catches the Divine intention, responds to the Divine appeal; he confesses that he had known neither himself nor God, repents of his insolent attempt to clear himself by condemning his Maker, to assert his own integrity by impugning the righteousness of the original Source and Fountain of Righteousness, falls in utter submission before the great Adversary in whom he now finds, as he had long hoped to find, his Redeemer and Friend; and in and through that submission rises to his true triumph and reward.

CHAPTERS XL. 6—XLII. 6.

- CHAP. XL. *Then Jehovah answered Job out of the tempest and said:*
7. *Gird up thy loins, now, like a man;
I will question thee, and answer thou Me.*
8. *Wouldest thou also impugn my justice?
Wouldest thou condemn Me to clear thyself?*
9. *Hast thou, then, an arm like God,
Or canst thou thunder with a voice like his?*
10. *Deck thyself, now, with pomp and majesty,
And array thyself in glory and splendour;*

11. *Pour forth the floods of thy wrath,
Look on every one that is proud, and bring him low ;*
12. *Look on every one that is proud, and fell him,
And trample down the wicked in their place ;*
13. *Hide them altogether in the dust,
Bind fast their faces with darkness :*
14. *Then even I will acknowledge
That thine own right hand can help thee !*
15. *Behold, וַיַּרְוּ, Behemoth, whom I have made no less than thee.
He feedeth on herbage like the ox :*
16. *Lo, now, his strength is in his loins,
And his might in the muscles of his flanks ;*
17. *He bendeth his tail like a cedar ;
The sinews of his thighs interlace :*
18. *His bones are strong tubes of brass,
Bars of iron are his ribs.*
19. *Of the works of God he is the masterpiece ;
He that made him hath given him a scythe :*
20. *The mountains also yield him pasture,
Where all the beasts of the fields disport themselves :*
21. *He coucheth under the lotus-bushes,
In the covert of reed and bulrush ;*
22. *The lotus-bushes cover him with their shade,
The willows of the stream hang round him.*
23. *Lo, he flieth not when the river is in spate,
He is fearless though a Jordan burst on his mouth !*
24. *Can one catch him when he is on the watch,
And pass cords through his nostrils ?*
- CHAP. XLII. *Canst thou draw out Leviathan with a hook,
Or with a line which thou canst sink into his tongue ?*
2. *Canst thou pass a rush rope through his nostrils,
Or pierce his jaw with a hook ?*
3. *Will he multiply supplications unto thee ?
Will he greet thee with soft words ?*
4. *Will he strike a bargain with thee
That thou mayest take him to be thy servant for ever ?*
5. *Canst thou play with him as with a bird,
And tie him to a string for thy damsels ?*
6. *Do the Fish-Guild traffic with him ?
Do they distribute him among the merchants ?*

7. Canst thou fill his hide with darts,
 Or his head with fish-spears?
8. Lift thine hand against him,
 Thou wilt not again bethink thee of battle!
9. See how thine hope is belied!
 Is he cast down at the sight of thee?
10. None is so bold as to rouse him up:
 Who, then, can stand before Me?
11. To whom am I indebted that I should repay him?
 Under the whole heaven all is mine.
12. Of his limbs I will not be silent,
 Nor of his bruted strength and comely armature:
13. Who hath laid bare the surface of his coat?
 Who can enter his two-fold row of teeth?
14. Who hath set open the doors of his face?
 Round about his teeth is terror!
15. The strong shielding scales are his pride,
 Soldered together as with a close seal;
16. Each joineth on to each
 So that not a breath can come between them;
17. Each is joined to its fellow,
 They cleave together and cannot be sundered.
18. His snortings cause a light to shine,
 And his eyes are like the eyes of the morning;
19. Out of his mouth go flames,
 Sparks of fire leap out;
20. From his nostrils cometh forth smoke
 As of a cauldron on burning reeds;
21. His breath would kindle coals,
 And flame issueth from his mouth.
22. On his neck dwelleth Strength,
 And Horror danceth before him;
23. The laps of his flesh cleave together,
 Firm, immovable upon him:
24. His heart is hard like a stone,
 Yea, hard as the nether mill-stone.
25. When he rouseth himself heroes tremble,
 They are beside themselves with terror.
26. Let one attack him with sword,—it will not avail,
 Nor spear, nor javelin, nor dart;
27. He reckoneth iron as straw,

- Brass as rotten wood ;*
28. *The arrow cannot put him to flight,*
 To him sling-stones are as chaff ;
29. *The club is accounted as stubble,*
 And he laughs at the shaking of the spear.
30. *His belly is armed as with the sharp points of sherds,*
 He stretcheth out a threshing-sledge on the mire ;
31. *He causeth the deep to boil like a cauldron,*
 He maketh the sea like an ointment-kettle ;
32. *Behind him he leaveth a glistening track,*
 One would take the deep to be hoary !
33. *There is not his like upon earth :*
 Created devoid of fear,
34. *He disdaineth all the lofty,*
 He is king over all the sons of pride.

- CHAP. XLII. *Then Job answered Jehovah and said :*
2. *I know that Thou canst do all things,*
 And that nothing is too hard for Thee.
3. [*Thou saidst,*] "*Who is he that darkeneth counsel without*
 knowledge ?"
 Yea, I have spoken of that which I understood not,
 Of things too wonderful for me, which I know not.
4. [*When I said,*] "*Hear me, and I will speak,*
 I will ask of Thee, and hear Thou me,"
5. *I had heard of Thee with the hearing of the ear,*
 But now mine eye hath seen Thee :
6. *Wherefore I retract, and repent*
 In dust and ashes.

Chapter xl. Verse 7.—The challenge of Chapter xxxviii. Verse 3, is here repeated in identical terms, as if to imply that the very line of remonstrance and appeal taken in the first section of the Theophany is still to be carried on. But, in *Verse 8*, the real sin of Job—if not, so far as we know him, his only sin—is more directly and severely denounced than in any words we have heard as yet, whether from the lips of God or man. For the real sin of Job, a sin for which

his only excuse is to be found in his misery and his incorrigible honesty, was that he claimed his righteousness *as his own*; and that, in order to maintain his own righteousness, he had dared to call in question the righteousness of God, condemning Him to clear himself. His ignorance, his desperation, his stubborn loyalty to facts, his determination not to say more than he could see, and to speak out all that was in his heart, might palliate and account for his offence; but nothing could justify it. For Jehovah could only be tried by his peers: and where was his peer to be found? In his criticisms and censures of the Divine Providence Job had assumed that, had he been in the place of the Almighty, he would have ruled the world more wisely and justly, would have shewn a more invariable and equitable favour to the good, and have smitten the evil with a swifter and more exact retribution for their crimes. But how could he tell what he would have done had all power in heaven and on earth been committed to him, had he known all men, all events, and all their causes and issues? The ignorance, which made him bold and overbold, should have made him diffident and self-distrustful; the weakness, which rendered him the prey of passionate and uncontrolled excitement, should have constrained him to reverence and awe: the very integrity of which he was conscious, and somewhat too conscious, since this too was the gift of God, should have assured him that the Giver of it must be just. Only a fellow of the Lord of Hosts, his equal in wisdom, in power, in goodness, could possibly judge Him aright. Had Job, then, any pretension to be his fellow and peer? Had he an arm like his (*Verse 9*)? Let him, if only in imagination

and for a moment, climb the seat of Supreme Authority, and don the vestures, woven of light, worn by the King of kings; let him mount the chariot of the sun and fling the bolts of retribution on the wicked and the proud (*Verses 10-14*), and mark what would ensue before he ventures to arraign the justice of Jehovah, or to assume that his rule lacked wisdom or equity. If he is content with the results of that usurpation, then, indeed, even Jehovah Himself will defer to him, and acknowledge the might of his hand; but if he shrink from the mere thought of so vast and bold an adventure, how is it that he does not shrink from sitting in judgment on the Almighty and even condemning Him?

At the very lowest, he who claims to be wiser than God, and of a more perfect equity, even if he shrink from climbing to the seat of the Heavenly Majesty, should be prepared to prove his claims by deeds comparable with those which command his admiration and the admiration of the world. He who arraigns the Ruler of men, can he so much as rule the beasts that perish? He who challenges the Lord and Creator of the Universe, can he so much as rival any one of his creative masterpieces? *This* seems to be the ruling and informing thought of the Verses that follow in Chapters xl. and xli. To deepen Job's sense of his presumption and injustice Jehovah once more calls him to study and consider the marvels of the natural world. As even in the creatures with which he was most familiar—as, for example, the Goat, the Bison, the Ass, the Lion, the Raven, the Hawk, the Ostrich, the Eagle, so also in those which were most strange and wonderful to him—as Behemoth and Leviathan—he

would find proofs of a creative skill and providential goodness, before which even he, the critic and censor of the Almighty Maker, could only stand humbled and abashed.

On the two pictures which he now proceeds to elaborate the inspired Artist evidently lavishes his utmost skill. He regards them—he might well regard them—as his masterpieces, even as he also regarded the creatures whom he paints as the masterpieces of their Maker's skill in the animal world (Chap. xl. 19; xli. 33). And if his delineations of the Hippopotamus and the Crocodile—mainly because these creatures are not so attractive to us in themselves—do not move us to the same admiration we feel for the Verses in which he depicts the Eagle and the Horse, we can nevertheless understand how profoundly they would impress the men of his own generation, who had heard strange incredible rumours of these monstrous denizens of the Nile, but had never seen them, and had never even met with any graphic and vital description of them. It is easy for us to fancy a Hebrew of Solomon's time sitting under his vine or fig-tree, with this Poem in his hand, rapt in astonishment as he read the glowing Verses which brought these powerful and monstrous forms before him for the first time, and enabled, or even compelled, him to see them as they lived, couching under the lotus-bushes of the Nile or rushing through its sealike stream.

Tristram has them both in his Natural History; and therefore I need only give a few brief exegetical notes.

Verses 15-24.—The Hebrew word *Behemoth* means simply "the beast," *i.e.*, the beast *par excellence*. Many of the elder Commentators supposed that in these

Verses we had an ideal description of "the typical great beast," an abstract and brief chronicle which combined the more notable features of several species, such as the elephant, the aueroch, and even the mammoth, with other extinct pachyderms. But since the time of Bochart most of the Commentators are agreed that, though the Poet may be describing a type or ideal, he has the Hippopotamus alone in his eye; that, if we have an ideal here, it is the ideal *Pihemont*, as the Egyptians call this "ox of the water." And, beyond a doubt, this massive beast answers sufficiently to every detail of his description. For the hippopotamus does "feed on grass like the ox;" he is strictly herbivorous, "and makes sad havoc among the rice-fields and cultivated grounds when at night he issues forth from the reedy fens."¹ His mouth is enormously large and shovel-shaped, so that it can grasp a vast quantity of food in a single bite. His appetite is immense, and his formidable tusks are so modified in shape that he "can eat the grass as neatly as if it were mown by a scythe"² (*Verse 19*). Though a denizen of the water, the hippopotamus feeds on land, climbing the high grounds adjoining the river in which he has his haunt; "the mountains also yield him pasture" (*Verse 20*). Lichenstein, in his *Travels in South Africa*, says that "the natives take advantage of this habit by placing sharp-pointed stakes in his path, which pierce him as he descends." But his home is in the water, under the shady covert of the overhanging banks, or among the reeds and water-plants of the marshes. That "he coucheth under the lotus-bushes, in the covert of reed and bulrush" (*Verse 21*) is confirmed by

¹ Tristram.

² Wood.

the Egyptian monuments, in which he is often depicted as lying among the tall reeds and lotuses of the Nile.

Verse 23 contains a phrase of some difficulty: "He is fearless though a *Jordan* burst on his mouth." If we are to retain the word "Jordan," we must take it as a common noun, applied to every river with a fierce and tumultuous current, and subject, like the Palestinian river, to a sudden and heavy rise in the volume of its waters. But an allusion to the river of Palestine is so foreign to the whole tone of the Poem, which has no specifically Hebrew allusions in it, and moreover it is so out of place in this clause of the Poem, the hippopotamus not being a denizen of the Jordan, that there is much weight in a conjectural emendation of the text which proposes to read "*Jor*" (an Egyptian name for the Nile, or one of its branches) instead of "*Jordan*," and assumes that this, the original word, may have been altered by an early copyist to whom *Jor* was an unknown term.

Chapter xli. Verses 1-34.—Beyond a doubt "*Leviathan*" (*livyathan*) was the common Hebrew name for the Crocodile, although in one passage, Psalm civ. 26, it appears to denote one of the great cetaceans which "played" in the Mediterranean Sea. In the opening Verses of the Chapter, and especially in *Verse 5*, there may be, though probably there is not, a covert allusion to the fact that, at least in the district of Egypt in which the Crocodile was worshipped, even this ferocious and unconquerable reptile had been caught and tamed. Herodotus (Book ii. chap. 69) says: "The crocodile is esteemed sacred by some of the Egyptians, by others he is treated as an enemy. Those who live

near Thebes, and those who dwell around Lake Mœris, regard them with especial veneration. In each of these places they keep one crocodile in particular, who is taught to be tame and tractable. They adorn his ears with earrings of crystal or of gold, and put bracelets on his forepaws, giving him daily a set portion of bread with a certain number of victims; and, after having thus treated him with the greatest possible attention while alive, they embalm him when he dies and bury him in a sacred repository." But the keen, almost contemptuous irony of the passage forbids us, I think, to see any allusion to this Egyptian custom. Indeed I do not quite understand by what process an allusion to the taming of the Crocodile has been extracted from a description of its untameable ferocity and pride.

In *Verse 6*, on the other hand, there is an unquestionable reference to an Egyptian custom in the words "Do the Fish Guild (literally, "the Companions" or "the Confederates") traffic with (or "in") him? do they distribute him among the merchants?" For in Egypt, as in many Eastern lands, "guilds" were as common and as influential as they were in Europe during the Middle Ages. The word for "merchants" is "Canaanites," *i.e.*, Phœnicians—the Phœnicians being the great trading community of Solomon's time.

The impenetrable hide of the Crocodile, referred to or described in *Verses 7, 15-17, 26-29*, is one of his most remarkable features. His whole head, back, and tail are covered with horny quadrangular plates, or scales, set so closely together that the sharpest spear can seldom find its way through them, and even a rifle ball glances off them if it strike obliquely.

Another characteristic feature is noted in *Verses* 13 and 14. "The Crocodile has a single row of teeth in each jaw, implanted in sockets, from which they are reproduced when lost or broken."¹ "The teeth are all made for snatching and tearing, but not for masticating, the Crocodile swallowing its prey entire when possible; and when the animal is too large to be eaten entire, the reptile tears it to pieces, and swallows the fragments without attempting to masticate them."² It has no lips to hide its formidable jaws. "*Round about his teeth is terror!*"

Verses 18-21 describe the Crocodile as he emerges from the water, violently emitting the long-repressed and heated breath; the thick vapour, glistening in the sun, looks like the smoke and flame of burning reeds or coals. Bertram, in his *Travels in North and South Carolina*, says: "I perceived a crocodile rush from a small lake, whose banks were covered with reeds. It puffed out its enormous body, and reared its tail in the air. *Thick smoke* came with a thundering sound from his nostrils. At the same time an immense rival rose from the deep on the opposite bank. They darted one at another, and *the water boiled* beneath them." The last phrase is a capital illustration of *Verses* 31 and 32.

The "threshing-sledge" of *Verse* 30 is of course *the tail* of the Crocodile. And this is his most formidable weapon, at least on shore. It is "one mass of muscle and sinew." Sweeping it from side to side, this heavy unwieldy-looking reptile *sculls* himself through the water at a rate well-nigh incredible. Modern Egyptians affirm that with a single blow of its tail it can break all four legs of an ox or a horse.

¹ Tristram.

² Wood.

Shakespeare's allusion ¹ to this "king over all the sons of pride" is quite in the spirit of "Job."

We may as bootless spend our vain commands
Upon the enraged soldiers in their spoil
As send precepts to the leviathan
To come ashore.

Chapter xl. 2.—At last Job has learned his lesson. He has learned that he is incompetent to sit in judgment on Jehovah, since he who cannot comprehend any one of the "wonders" of God must, of necessity, be unable to comprehend the Doer of them all. He has learned that even his integrity is not his own in any sense which entitles him to be proud of it, or to take his stand upon it against God, but is rather the result and outcome of God's grace working inwardly and secretly on his offspring, the Divine image shining up through human infirmities, limitations, defilements. This, indeed, is a truth of which he had caught some glimpses before Jehovah spake to him out of the tempest; for as often as he had confessed (*Cf.* Chap. xxviii. 28; xxxi. 14, 23) the fear of the Lord to be the beginning of wisdom, the root and guarantee of all righteousness, he had virtually acknowledged that he owed his very integrity to Heaven. But the truth he had virtually acknowledged had logical consequences of which he was not fully and practically aware, or which he had not inwardly and strongly felt. It is only now, when he has seen God for himself, that the sense of his own weakness, folly, temerity, presumption comes home to him, and he is so ashamed of having dared to contend with the Giver of all good, and the

¹ Henry V., Act iii. scene 3.

Lord of all power and might (*Verse 2*), that, as he recalls the Divine challenge (*Verse 3*; comp. Chap. xxxviii. 2), "Who is this that darkeneth counsel with words devoid of wisdom?" he frankly confesses that, in questioning the Providence which shapes the ends of men, he had intermeddled with things too high and wonderful for him, and leaped perilously and foolhardily into the great darkness which bounds all human knowledge. Nay, more; as he remembers (*Verse 4*) how, strong in the consciousness of his own integrity, and maddened by misery, he had ventured to arraign and even to condemn the Almighty, he is overwhelmed by a conviction of his own *guilt* as well as of his weakness; and not only confesses that

Merit lives from man to man,
And not from man, O Lord, to Thee!

but also acknowledges that up to this moment he had never truly known either God or himself, or had known Him only by hearsay, and not with the piercing insight of faith. Now that he sees himself in his true proportions, and has at least some inkling of the Majesty and Grace which, after having filled and overflowed the narrow compass of man's mind, swells out in boundless tides of glory infinitely beyond it, he is amazed at his own presumption in having assumed to measure them by any poor faculty he can call his own: he is cut to the very heart by a sense of his transgression; he humbly and wholly retracts all his questions, criticisms, charges, censures, doubts, and flings himself before God in utter penitence and self-abasement—repenting "in dust and ashes" like one bowed down by deep and inconsolable grief (*Verses 5 and 6*).

But when Job thus humbles himself under the mighty hand of Him with whom he had so long striven, but striven only that he might constrain Him to tell him his Name and to win a blessing from Him, we should greatly err were we to collect from his shame and contrition that at length he “renounces his integrity,” and admits that he had incurred his misery by heinous and wanton sins such as those of which he had been suspected by the Friends. The transgression which he really confesses and renounces was committed *after* he had lost all that he had, and consisted in his misinterpretation of his misery. His transgression was, indeed, the immediate offspring, if not of his piety, yet of his theology. Holding, with the Friends, that suffering had no other cause than sin, and no other end than punishment, when God afflicted him he took the affliction as “a *de facto* accusation” of sin. Persuaded that he had not so sinned as to provoke the judgments which fell upon him, he resented them—resenting still more hotly the accusation he read in them; and charged God foolishly, since God, so far from accusing him of sin or punishing him for it, was even then boasting of him as a just man and perfect, and was but purging and refining him that He might raise him to a higher and more ample perfection.

Before Job could regain peace, therefore, he must be convinced that he had misjudged God, that he had misinterpreted the end and purpose of the Lord concerning him. And how could he be more feelingly persuaded of his error than by being taught his necessary and inevitable incapacity to judge God aright, to grasp and comprehend his works and ways—much more Himself—or to read his purposes in his acts? It

was to convince him of this incapacity that he was catechized as we have heard him catechized throughout the Theophany, the keen edge of the Divine irony pressing every question more closely home. He who was fain to penetrate the very arcana of the universe is, as it were, sent back to the alphabet of the phenomenal world, to the "*abecedarium naturæ*:" and as he stumbles over his alphabet it is demanded of him, with a humour as loving as it was keen, how he, who cannot spell out his very letters, the mere rudiments of the simplest and most universal Revelation, can pretend to comprehend the ways of God with man—the sum and crown of his works—and with a whole world of men, in the lot and fate of each of whom these were mysteries as profound, as insoluble, as those which darkened his own? How, in especial, could he hope to penetrate the great mystery which has most of all perplexed the thoughtful and good of every age—the mystery of pain, of loss, of grief, of evil?

This, I take it, was the line of argument, all charged with emotion, along which Job's mind was led, and by which Jehovah broke down the obstinate questioning attitude of his spirit, and made him so conscious of his guilt as well as of his weakness as virtually to exclaim :

The best of what we do and are,
Just God, forgive !

It was this which, by inducing penitence, restored faith, rekindled love, quickened a new heart in him, like the heart of a little child, and made him a new man.

S. COX.