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Before proceeding to a consideration of these, we shall find it interesting to examine the structure of this anthology of Pilgrim songs. We have seen that, of the fifteen 'Songs of Degrees' or 'Ascents', ten are anonymous and were probably written by Hezekiah, four are Psalms of David, and one of Solomon. The opening words of Ps. 127, the central Song of the series, which was written by Solomon, have reference to architecture and building: and Solomon, we know, spent many years of his life building the house of the Lord and his own house. Of the seven Psalms preceding Ps. 127 two are Psalms of David and the remaining five anonymous: and this is true also of the seven Psalms that follow. The subject matter, as well as the general structure, divides the fifteen songs into five triads, or groups of three, and in each triad the authorship of one of the Psalms is given; the other two being anonymous and, we have inferred, the composition of King Hezekiah. In continuing this theme, we shall see how these triads are appropriate to the various stages of the pilgrimage of God's people from the lands of their captivity to the place Jehovah had chosen to put His name there.

DIVINE PARADOXES

A paradox is defined to be a 'tenet or proposition contrary to received opinion, and seemingly absurd, but true in fact.'

The Gospel of Christ is full of paradoxes; for God's thoughts and ways are on a higher plane than human thoughts and ways, and therefore appear impossible and even absurd from the merely human standpoint, just as the statements and actions of an astronomer searching the heavens with a telescope would appear absurd to the wild savages in the heart of Africa. We give a few of these:

1. We see unseen things (2 Cor. 4:18).
2. We conquer by yielding (Matt. 5:5, with Rom. 12:20-21).
3. We rest under a yoke (Matt. 11:28-30).
4. We reign by serving (Mark 10:42-44).
5. We become great by becoming little (Matt. 18:4).
6. We are exalted by being humbled (Matt. 23:12).
7. We become wise by becoming 'foolish' (1 Cor. 1:20-21).

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me in the paths of righteousness for His Name's sake'—He leads us *that He might be glorified*.

1 Samuel 12:22. 'The Lord will not forsake His people for His great Name's sake, because it hath pleased the Lord to make you His people'.

Notwithstanding Israel's perverseness and disobedience Jehovah never discarded them. He was ever doing His utmost for their national and spiritual welfare. He caused His servant Samuel to convey to the people this grand message of encouragement that their Lord would never forsake them, 'For His GREAT Name's sake'. This communication is profoundly important. We have already examined a number of Scriptures where the words 'For His Name's sake' occur (and there are many others) but here in 1 Samuel 12:22 we see the adjective, GREAT, attached. This is almost the only place in the Bible where we find the expression 'For His GREAT Name's Sake'. Let this be both an inspiration and an incentive to us in this our day. It is *impossible* for Him to forsake His people. His very character is involved. If it has pleased the Lord to constitute us His children through faith in His Son, we can confidently rely upon His gracious promise that, what'er befall us, He will neither leave nor forsake His people.

When Christ suffered on the Cross He uttered the cry, 'My God, My God, why hast Thou forsaken Me?' One answer to that cry is that God in inflexible righteousness might never forsake those who put their trust in Him, but be enabled to turn His face towards them, not only in complacency, but also in divine pleasure.

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8. We become free by becoming 'slaves' (Rom. 6:17-22, with Rom. 8:2).
9. We possess all things by having nothing (2 Cor. 6:10)
10. When we are weak, then we are strong (2 Cor. 12:10).
11. We triumph by defeat (2 Cor. 12:7-9).
12. We glory in our infirmities (2 Cor. 12:5).
13. We live by dying (John 12:24-25, with 2 Cor. 6:9-10)—
Dr. F. E. Marsh.