

Moses alone as their leader. The steps of a good man are ordered (margin, *established*) by the Lord. Psa. xxxvii. 23. (2) *Prepared for the journey.* HARNESED. Provided with garments, flocks, herds, silver, and gold. Exod. xii. 35, 38; Psa. cv. 37. The margin reads "five in a rank." Methodically organized by the skill of Moses (under divine instruction) into five great divisions, with competent officers. (3) *The pilgrims.* The number of men, women, and children was doubtless not far from 2,400,000. A great crowd—"mixture" "rabble"—went with them, some Egyptians, some foreigners, of the lower grades of society. Exod. xii. 37; Num. xi. 4; Deut. xxix. 11. (4) *The starting-place.* "From Rameses." Exod. xii. 37. A city of Goshen where the Hebrews doubtless convened in great numbers in expectation of the pilgrimage. Thence to SUCCOTH, (*booths*), memorable as the first halting place. Num. xxxiii. 5. This was probably not a city, but a mere station for caravans.

A father and his little son is journeying overland to California; and when at night he pitches his tent in some pleasant valley, the child is charmed with the spot, and he begs his father to rear a house and remain there; and he begins to make a little fence about the tent, and digs up wild flowers and plants them within the enclosure. But the father says, "No, my son. Our home is far distant. Let these things go, for to-morrow we must depart." Now, God is taking us, his children, as pilgrims and strangers, homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundations, whose Builder and Maker is God."—*Beecher.*

2 GOD'S WAY THE BEST, vers. 17, 18, 20. (1) *The short route.* NEAR. The caravan road from Egypt to Canaan was about two hundred miles long, leading through the LAND OF THE PHILISTINES. Israel would gladly have taken this. (2) *War in the path.* Philistines are warriors; Hebrews were men of peace hitherto. (3) *God's leadership sometimes dark.* LED ABOUT. Back toward Egypt, not toward Canaan. From Succoth to ETHAM, IN THE . . . WILDERNESS. The worst possible route to human sense is always best if God leads.

Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature.—*Cecil.*

Never think that God's delays are God's denials. Hold on; hold fast; hold out.—*Buffon.*

In approaching the Notch of the White Mountains from one direction, the traveller finds himself in the midst of conical hills which seem to forbid further progress. He can see his way but a short distance, and begins to think of turning back his horse. As he advances he finds that the road curves around the frowning hill before him, and

leads him in other and still other straits, from which he finds escape simply by advancing.—*Foster.*

3. THE HONORED DEAD, ver. 19. Joseph's bones had now been preserved more than one hundred and forty years. Gen. 1. 24-26. Doubtless, also, each tribe had preserved the bones of its patriarchs. Acts vii. 15, 16. Christianity renders specially sacred the remains of our loved ones. As these "honored dead" were conveyed to the "Land of Promise," so also shall the "dead in Christ" be brought into the heavenly Canaan; and they shall "ever be with the Lord." 1 Thess. iv. 14-17.

4. THE PILLAR OF GUIDANCE, vers. 21, 22. God is as truly present in the wilderness as in the tabernacle or the temple. THE LORD. Doubtless Jesus, the Angel of the Covenant. 1 Cor. x. 9; Exod. xiv. 19; Psa. xcix. 7; Isa. lxiii. 9. PILLAR. Visible symbol of the divine Presence and strength. CLOUD. Moving with majestic measure along the trackless wilderness, making the way plain not only to Moses, but to the whole multitude. It was a guide by day and a covering or shade from the sun. 1 Cor. x. 1, 2; Psa. cv. 39; Isa. iv. 5. FIRE. To light up the vast encampment by night. Clouds, fire, all things are but as God's ministers to serve his people. TOOK NOT . . . CLOUD . . . NOR FIRE. This miraculous pillar (for doubtless there was but one) attended Israel as long as a miraculous guide was needed—probably to the end of their journey, or to the banks of the Jordan. So God attends and guides all his children still to the very gates of heaven. Psa. xvii. 8; lxxiii. 24; exix. 105; Heb. xiii. 5.

The sailor on the midnight sea, if he would behold the star that alone would guide him across the trackless deep, must look not on the dark, troubled waves, but at the clear blue heavens. If the sky is overcast, and the star is veiled by clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be hidden from his vision. So, we, tossed on many a billow, if we would see heaven's guiding light, must look, not on the waves of temptation that dash and break around, but above, to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to Him who shines behind the clouds in unchanging glory.—*Sunday Teachers' Treasury.*

### English Teacher's Notes.

A very effective picture may be drawn in describing the departure of Israel from Egypt, provided some common notions about it are discarded. First, although, in sketching the incidents of the start on that memorable morning, it is best to imagine a single party at one spot, we must not forget that the Israelites, to the number of twice the population of New York, were scattered all over Lower Egypt; so that the same scenes were enacted in every district and town