

Moses admits their title without reserve. Their desire to have their portion in Gilead makes no difference as to this. But still they do not go through and through; they do not measure *the whole* of the wilderness, but they linger; and the thought of their cattle being suited in the fields of Gilead attracts them, and there they find an object, though they still accompany the camp.

What shades of difference there are in these different illustrations; what different classes of the people of God; yea, and what difference in the same class do we meet here. Lot and Jonathan and Obadiah are of one class; men of mixed principles, as the expression is; men whose lives are formed by such every day habits as cannot combine with the pilgrim character; or the suffering-witnessing-character to which the call of God leads. Sodom, as Lot's place, Saul's court as Jonathan's, and the palace of Ahab, King of Israel, at Jezreel, as Obadiah's; when Abraham dwelt in a tent, David in a den or cave of the earth, and Elijah with the provisions of God at Cherith or Sarepta. And yet Jonathan was not Lot or Obadiah personally, though we have to set them all in one class. Neither was Obadiah, Lot exactly; and as between them as a class and such dead and risen men as Moses and Joshua, we have to bring in the Reubenites, Gadites, and Half Tribe of Manasseh, a generation who will by no means admit the thought of their separating themselves from full companionship with the call of