

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes. THIRD QUARTER. Lesson IV, July 28. Num. 10: 29-38. JOURNEYING TO CANAAN.

GOLDEN TEXT. "Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel."—Num. 10: 29.

EXPLANATORY. I. THE STAY AT SINAI.—The children of Israel reached Sinai in the third month of the year they escaped from Egypt (Ex. 19: 1), and left it the 30th of the second month of the next year (Num. 10: 11). Hence they were before Sinai for nearly a year.

II. THEIR NUMBER.—According to the census of Numbers 1 and 2 there were 603,550 men, twenty years old and upwards, bearing the 2,000 Levites. This would naturally imply about 2,000,000 in all. But Prof. Willis J. Beecher, of Auburn Theological Seminary, in a lecture not long ago suggested that the enumeration may have been technical, just as we count an army. A regiment consists of 1000 men, while often in various ways not more than 400 or 500 are present, and yet we call it a regiment. 600,000 may be equivalent to 300 regiments, and so on.

III. THE PILGRIMAGE TO THE PROMISED LAND.—"And Moses said unto Hobab, the son of Reuel, 'Raguel' is the name of Reuel of Exodus 2: 18. Reuel is generally regarded as the same person with Jethro (Ex. 3: 1). Reuel being his name, and Jethro, his name, means Reuel's son-in-law. But there are other opinions. 'Moses' father in law.' The word for 'father in law' in Hebrew has a wider meaning, and signifies any relation by marriage. So that Hobab may have been Moses' brother in law. 'We are journeying.' They were just ready to renew their journey after their long abode at Sinai (v. 33). 'Under the place of which the Lord said, will give it you.' This was the promise made to Abraham (Gen. 12: 7; 13: 15; 17: 8), and repeated to Jacob (Gen. 28: 13; Gen. 35: 12), and to Moses and the children of Israel (Ex. 3: 8). The promise was repeated to 'make assurance doubly sure.'

V. THE INVITATION.—"Come thou with us, and we will do thee good." Two reasons are given why Hobab should accept this invitation. FIRST REASON. THE BLESSING TO HIMSELF. "We will do thee good"; you will partake of all the blessings we receive, you will have the manna, the guiding pillar, the loving care, the fatherly discipline, the blessings of the Lord and the true religion, and an inheritance to the promised land; you may be sure of these, "for the Lord hath spoken good concerning Israel."

SECOND REASON. THE POWER TO HELP OF THE GOOD CAUSE. "Thou knowest... the wilderness, and thou mayest be a great and attractive as the present joys of the worldly life. SECOND REASON. THE POWER TO HELP OF THE GOOD CAUSE. "Thou knowest... the wilderness, and thou mayest be a great and attractive as the present joys of the worldly life. SECOND REASON. THE POWER TO HELP OF THE GOOD CAUSE. "Thou knowest... the wilderness, and thou mayest be a great and attractive as the present joys of the worldly life."

VI. THE ABIDING PRESENCE.—"And they departed, from the mouth of the Kenite, (Judg. 1: 16), a branch of the Midianites. From Judges 1: 16; 4: 11; 1 Samuel 15: 6; it is evident that his posterity, under the name of 'Kenites,' had an abiding place among the tribes of Israel, even as late as the time of Saul." This motive is still most powerful over many minds. God wants you to be a Christian not only because it is best for you, but because there is work for you to do in His kingdom. There are multitudes who are still battling to fight, victories to gain, (Ruskin's 'Modern Painters,' Vol. V, last chapter, 'Peace').

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of civilization, must be provided with some conspicuous object to serve as a signal to the main body, and to all straggling parties connected with it. Hence the round gate, full of kindled fuel, elevated on a pole, which was carried before caravans and armies in the East. The ancient Egyptians carried a sacred fire in silver alms before their armies, and other ancient nations observed a similar custom. For fuller description see Numbers 9: 15-23.

OUR NEED OF GUIDANCE. Life is to us an unknown sea; or a trackless region of country. The future is hidden by an impenetrable veil. We do not know what is to befall us, what circumstances will surround us, what temptations we shall meet, what work is to be done, what dangers incurred, what trials endured.

THE CONVENTIONS.—As we now write the great Endeavor Convention is in session, and by the time these words are read in our columns the Baptist board will be assembled in Baltimore. We are hoping that blessed results will follow these great meetings. To those of our readers who have enjoyed the privilege of attending one or both of the gatherings we shall look for glowing reports, and from these we ought to expect inspiring hints in regard to methods and plans for the coming year's work.

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B. Y. P. U. OUR COURSE. The unification of Baptist young people; their increased spirituality; their stimulation in various services; their education in practical knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary society, through extensive denominational institutions.

OUR FELLOWSHIP. All Young People's Societies of whatever name in Baptist churches and Baptist churches have a common interest in the unification of Baptist young people. We depend for our unity upon young people's names in our societies. Our course is the course of the Testament, in the full affirmation of whose teachings.

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Charles H. Hastings.

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