



LESSON.—SUNDAY, AUGUST 25, 1907.

**Israel Journeying to Canaan.**

Numbers x., 11-13, 29-36. Memory verses, 35, 36. Read Numbers x., 11-xii., 16.

**Golden Text.**

And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light. Ex. xiii., 21.

**Home Readings.**

- Monday, August 19.—Num. ix., 15-x., 10.
- Tuesday, August 20.—Num. x., 11-13; 29-36.
- Wednesday, August 21.—Num. xi., 1-15.
- Thursday, August 22.—Num. xi., 16-35.
- Friday, August 23.—Num. xii., 1-16.
- Saturday, August 24.—Ex. xxiii., 20-33.
- Sunday, August 25.—Neh. ix., 5-23.

FOR THE JUNIOR CLASSES.

How old were you last year, Fred? Does a year seem a very long time? Anyhow, whether it seems long or short a very great deal can happen in a year. You remember we have been studying about the Israelites and their life in the wilderness. For six or seven Sundays we have been studying about what happened while they were camped about Mount Sinai, for they stayed in this place very nearly a year. Did you ever watch a company of soldiers and see how well they keep step, and know just what to do when their leader gives an order? Perhaps you never thought what a long time it took to learn it all, but it did take a long time. And it always does take time to learn how to do anything well, and that was why God kept the Israelites so long at Mount Sinai. In our lesson to-day, however, we learn about how they set out on their journey. Do you know where they were going? Yes, to Canaan. Had any of these people been there? It is not at all likely, for they had been slaves in Egypt, in cruel bondage, and it is very certain that even their leader, Moses, had never been to Canaan. But was Moses the only leader they had?

Speak of God's presence and continual guidance as the reason they were not afraid to go forward. Try to make them realize that God is as willing to-day to guide us until we reach the 'promised land' of our heavenly home.

FOR THE SENIORS.

It is particularly noticeable that our life on earth is always spoken of as a journey, a progress, the leaving behind of some things, the pressing forward to others. One of the chief hindrances to the progress of the Israelites was their looking back to past pleasures. If we are to go forward as well as we may, let the future have our thoughts. A very practical point in to-day's lesson is the appeal of Moses to Hobab to accompany them. In this there is no sign of a failure of faith on Moses' part. He had not the slightest doubt of God's guidance, but he had the right feeling that God would expect him to do what he could. What was the need of continual divine revelations when there was the human means to hand in Hobab, a life-long son of the desert. The very words in which Moses first tries to induce him to accompany them shows there is no lack of faith, for he pleads the glorious future. The character of Hobab seems well suited for the true friendship that there evidently was between him and Moses; he is a strong son of the free desert, a de-

sirable companion, a lover of his home and kindred, so much so that future prosperity can not induce him to leave them. Yet from the various references to his descendants in Canaan (Judg. i., 16; iv., 11; 1. Sam. xv., 6), it is very evident that the second appeal met with a hearty response.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask Him, will be as truly with us in our life-journey as He was with the children of Israel. One important thing with the children of Israel was to keep their eyes on the movings or the restings of the cloud-pillar. They did not move it; the cloud moved them. A Christian who would be happy and successful in his spiritual life must be an open-eyed servant of his Master. He must be open-eyed to study the Lord's example.—Theodore L. Cuyler.

A disinterested observer of the world will note the singular fact that a small remnant of mankind carries all the rest on its shoulders. For every man of influence, of power to help, there are nine (perhaps ninety-nine would be nearer the mark) to lean on him. The brain work he does affords capital which hundreds who do not use their brains live upon. His moral character is the standard and guide for many who follow instinctively where a strong man leads. So, among the other things which young people must decide for themselves is whether they will be in their particular sphere leaders or trailers. Perhaps you will decide that you have powers which, if trained and directed with conscience and with steady purpose, will enable you to lead, instead of to trail after; to help, instead of being one of the ninety-nine to hang upon a stronger one.—Archer Brown.

Whither are we going? Can we honestly invite men to join us in our life march? What is our life march? To what place are we journeying? Who laid its foundation? Are not many men wandering without a destiny? Is it not too usual to have no map of life, no definite end in view, no location that can be named to pursue day and night until we reach its golden streets? There is too much of haphazard in our life—going forth day by day at a venture. Moses knew whither the camps were going; they were all set in one direction. All wisdom says,—Determine your course; have one object in view; be ruled by one supreme purpose.—Joseph Parker.

The blessing of life's schooling is not in knowing the right answer in advance, but in developing power through struggle.—Maltbie Babcock.

The truest proof of a man's religion is the quality of his companions.—Basil.

(FROM PELOUBET'S 'NOTES'.)

The Lord was guiding the people to the promised land. We can imagine them saying, 'Now, that the Lord guides us we will be led only in pleasant ways, and we will reach the promised land by the shortest route, in the quickest time. But, as a matter of fact, the Lord had led them into the trouble by the Red Sea, into the dry and thirsty land where no water was. He led them where they suffered hunger and thirst, where they were bitten by serpents, where enemies stood ready to attack them, and kept them forty years on a journey that could have been accomplished in a few weeks. The Lord himself did this by his guiding pillar, led them by the wells and palm groves of Elim, fed them with manna, delivered them from their enemies, and brought water out of the rock.

Why did the Lord lead them thus? It was to prepare them for the promised land when they should reach it, and fit them to conquer all enemies, to be a prosperous and holy nation that would commend to all other nations the God they obeyed and the truths by which they lived. Without this discipline their going to the promised land would have been a failure.

Verse 29. 'And Moses said unto Hobab, the

son of Raguel.' This is the same as the Reuel of Ex. ii., 18, who is generally supposed to be the same as Jethro (Ex. iii., 1), Reuel being his name, and Jethro, which means Excellency, his honorary title. The Midianite, Hobab belonged to the Kenites, an Arab tribe of Midian, east of Sinai. Moses' father in law. The Hebrew word translated 'father in law' means any relation by marriage, so that Hobab may have been Moses' brother-in-law, being brother to Zipporah, Moses' wife. It will be remembered that already a lasting friendship had been formed between the Kenites and Israelites, sealed by sacrifice (Ex. xviii., 12).

The Stronger Motive. Over many minds the second motive Moses used is the more powerful. 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 to help, battles to fight, victories to gain, the kingdom of God to come, the world to be redeemed.

So Ruskin says that no good work is done for hire. 'For love of their country, or their leader, or their duty, men fight steadily; but for massacre and plunder, feebly. Your signal, "England expects every man to do his duty," they will answer; your signal of black flag and death's head, they will not answer.'—Modern Painters.

BIBLE REFERENCES.

Psalms ciii., 7; Jer. iii., 4; 1. John i., 3; Psa. xxxii., 8; xlvi., 14.

C. E. Topic.

Sunday, August 25.—Topic—Foreign missions; Christ in Mexico and South America. Ex. xx., 1-6.

Junior C. E. Topic.

HOME MISSIONS.

- Monday, August 19.—Workers with God. II. Cor. vi., 1.
- Tuesday, August 20.—Helping our neighbors. Luke x., 29-37.
- Wednesday, August 21.—Love thy neighbor. Jas. ii., 8.
- Thursday, August 22.—The knowledge of salvation. Luke i., 77-79.
- Friday, August 23.—Pray for more workers. Matt. ix., 36-38.
- Saturday, August 24.—Ready to distribute. I. Tim. vi., 17-18.
- Sunday, August 25.—Topic—The work at home. Matt. ix., 35; x., 5-7.

**Managing A Difficult Class.**

Be in Sunday school on time, and ready to receive the pupils as they come in.

Have a good supply of material—Bibles, hymn-books, etc.

Remember that constant occupation is absolutely necessary.

Make your own map.

Do not get so occupied with one pupil as to forget the others.

Often ask questions of the mischievous boy.—Selected.

**An Appreciation.**

The 'Witness' is the best newspaper in Canada. It really gives all the news worthy of the attention of intelligent readers, essential to the citizen's oversight of the administration of public affairs. We admire the 'Witness' because its columns are never defiled by rum advertisements, nor by word pictures of brutalizing exhibitions of the 'manly art.' We admire it because it dares to offend the enemies of temperance, by publishing temperance news, because it discusses the matter editorially, and opens its columns for free and full discussion of the subject to all comers. We admire it, because it is unique in this respect among the big city dailies. We admire it, because it is a clean sheet that may be read by young and old, read in the home as a home builder.—Hants 'Journal,' Truro, N.S.