

"I should not be willing to go to heaven without doing something first in the cause of my blessed Redeemer."—Edwards.

Men and women and children are wanted in the church, not only for their own sakes, that they may be saved; but also in order that they may guide others. This story is told of a little Cornish girl. Her father was a lighthouse keeper. One day he and his wife went to a neighboring town, leaving the child in charge. On their return, they were waylaid by a gang of wreckers, and detained in the diabolical hope that thus, no light being lit up in the lighthouse, the ships would be misled and dashed upon the rocks. And so it would have been, had not the child, though trembling with fear, as the darkness drew on, climbed the lighthouse stairs and kindled the lamp; and so its friendly light beamed out over the waters, and the vessels sailed safely past, and the fiendish plot of the wreckers was frustrated. Oh, yes! Many a child's hand has kindled a light that has guided others into eternal safety.

A little girl, dirty and ragged, strayed into a city Sabbath School some years ago, and walking directly to the Superintendent, who had just risen from prayer, said to him: "Is this the way to heaven?" The question startled him. Was he trying to make

his Sabbath School truly the way to heaven? What say you, superintendents and teachers, of *your* school?

Light from the East

MIDIANITE—Midian was the son of Abraham and Keturah, and his name came to be applied to the territory on both sides of the Gulf of Akabah and to the tribes which roamed there, and were, in part at least, his descendants. The word Midianites as thus applied to a collection of small tribes corresponds as nearly as possible to our use of the term "Arabs." They were an enterprising people, following mainly pastoral pursuits in the fertile valleys of southern Arabia. From a very early period some of them carried on a trade with Egypt in spices, cattle and slaves. They were friendly to Israel as long as the Hebrews kept out of their territory, but, when they entered it, the Midianites, fearing for their pasture and their property, tried their utmost to destroy them, but were themselves defeated and almost annihilated. Two centuries later they rallied and raided Israel, and nine-tenths of them were slaughtered by Gideon and his allies. After this the name disappears. Hobab really belonged to the Kenites, a small wandering tribe of craftsmen covered by the general term, Midianite. They were sometimes called Amalekites.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

There are four cardinal points in this lesson which should be impressed on the memories of pupils along with the rich practical instruction which it contains. It will not be profitable to consume time in the class-room trying to settle vexed questions of topography connected with the wanderings of Israel in the wilderness. We note:—

1. *The departure of the people from Mount Sinai*, vs. 11-13. (a) After having encamped a year, less ten days, at the foot of the Mount, they set out on their journey under the double guidance of "the cloud upon the

tabernacle," ch. 9:17-20, and "the commandment of the Lord by the hand of Moses," ch. 10:13. (b) We have here an impressive illustration of the Lord's special care in teaching and leading his people. He gives them line upon line, and precept upon precept. He uses signs and symbols—that great, overshadowing cloud, sheltering them from the scorching heat of the desert, and showing them the way they are to pursue; the Good Shepherd goeth before His sheep, John 10. (c) The obedience of the people is noteworthy. "They took their journeys" as directed by word and sign from the Lord (Deut. 1:6); His will was supreme in regulating their movements. So it should be in all our affairs, Jas. 4:13-15. We should act in the spirit of the prayer, "Thy will be done."