

without much regard to himself, is willing to assist others.

2. *The constant guidance of God*, vs. 33, 34. The imagery is beautiful. The ark of the covenant went before to search for a resting place. The people formerly wanted a god whom they could see, to lead them (Ex. 32 : 1), now they found the ark of God leading them. Observe how the cloud was upon them, a symbol visible many miles as a guide to the scattered companies (see Exposition on vs. 33, 34, and compare ch. 9 : 15-23).

3. *The marching song of the people*, vs. 35, 36. It begins with the prayer that God would lead His people victoriously, and ends with the prayer that, when the march is over, God would abide with His people.

This Lesson may well be considered as a type of our journey heavenward. The scriptures frequently employ this figure, and it affords abundant opportunity in teaching. Let the teacher emphasize the main principles of the Lesson, namely, the need of divine guidance, the prayer for God's presence, the invitation to others to join us. The thought to be especially noted is the need of complete surrender to God in everything. When the people followed Him, they succeeded; so with us. The Lesson makes a very earnest appeal to trust in the over-ruling Spirit of God.

### For Teachers of the Boys and Girls

It is a good place for a little review, (1) of the names and topics of the books of the Bible thus far (the Junior Supplemental Leaflet will help), and (2) of the story of God's people, from Abraham's time, when Canaan was promised, to the present hour, when Canaan seemed almost in sight.

How long had they been at Sinai? is a good question to begin with. For the answer, see Exposition. Another good question is, What had they learned at Sinai? The only fear is of too long a conversation on this, but these points should be made clear: They had learned that God loved them; they had received His will in the Ten Commandments; and they had been taught how to worship Him.

What was the signal for the start? v. 11. When had the pillar of cloud first appeared?

Ex. 13 : 20, 21; see also Num. 9 : 15-23 (Have the class go carefully over these verses).

Have one of the scholars make a little pencil sketch of the direction. The Geography Lesson will aid in giving a vivid notion of what the wilderness was like. The order of the march, for those who care for the details, is given in vs. 14-28; the lesson being God's love of order, and the duty of being systematic and orderly in God's worship and work.

A surprise question is often useful. Try this one—Do we save ourselves, or does God save us? Don't accept any ready-made or off-hand answer that happens to be given. Make the scholars think. And let the talk lead up to Phil. 2 : 12, 13 (our part, and God's part in our salvation). Now turn to the Lesson again. Have the scholars analyze the remaining portion of it, vs. 29-36,—a man's part, and God's part, in the guidance of His people.

Analyzing, a little more in detail, such points as these appear: Hobab, who he was, and how related to Moses; Moses' great announcement to Hobab of a God-promised country; his pressing invitation, with its promise, and the backing of the promise. Fanny Crosby's beautiful hymn, "Whither, pilgrims, are you going?" (No. 583, Book of Praise) comes in here. Press home, also, the searching question, "Can we honestly promise to those who go with us, 'We will do you good'?"

Hobab's unwillingness to go. He was a roaming Arab—a great chieftain, with a loyal tribe after him. He did not care for a settled life. Besides, he had not Moses' faith in God. It requires faith to take up with Christ's cause, and turn our backs, as in that case we must do, on many things we love.

Moses' new plea, v. 31. Did Hobab go? At any rate, his tribe shared with the Israelites in the Promised Land, Judg. 1 : 16. What led Hobab to go? Likely, he felt that he might be of some use to Moses. It speaks well for him, for it is a sure mark of noble character to prefer giving to getting, helping others to making out of others.

The three days' journey,—thirty miles, perhaps; but what a wonderful thirty miles,