

we must seek it in the morning of life, and in the literal morning of each day we live, before business or pleasure prevents our getting it at all. "Those that seek me *early* shall find me."

6. There was enough for all. See the "every one" of Isa. 55. 1; the "all ye" of Matt. 11. 28; and the "whosoever" of John 3. 16, and Rev. 22. 17.

Seed Thoughts for Senior Scholars.

1. On entering the wilderness what was their first lesson in religious training?

2. On what is all religious life and culture based?

3. How did the Israelites subsist till the fifteenth day of the second month? Did they go out destitute?

4. Why was their miraculous supply of bread *deferred*?

5. Did they actually suffer want?

6. What *was* the reason of their mutiny, first for water, and then for bread?

7. Do our *increased* supplies and mercies *increase* or *diminish* our murmurings?

8. What only corrects this tendency in us?

9. Do they correctly estimate their former and present condition? Do we?

10. What shall we *call* this their treatment of Moses and of God?

11. What is the moral character of that act which augments former blessings to exaggerate present troubles?

12. How was this fall of bread from heaven *to prove them*?

13. What is the only *restful* and *happy* state of the soul?

14. What is here taught of the Sabbath—its origin, its sanctity, and the manner of its observance?

15. Of what was this manner typical?

16. What valuable practical purpose was subserved by preserving a pot of manna?

Blackboard Exercises.

As we think over the lesson of to-day, it seems strange that the Israelites should forget God's mercies so soon, and murmur against Moses and Aaron. Unthankful hearts, we say they had, but do we always remember the Lord's mercies, and sometimes do we not have unthankful hearts?

In presenting the blackboard lesson to the school, bring this thought before them, and tell them how long-suffering and gracious God is, to extend his mercies in the face of such unthankfulness, and that he is ever present to help us in

time of need. Tell them, if sending *bread from heaven* for the temporal wants of the Israelites was a great mercy, how thankful we should be and how we should always remember that *Jesus* came, also *from heaven*, to break unto us the bread of life, and said, "He that cometh to me shall never hunger." He is the bread of life, and the word of life, and the manna for our hungry souls.

The Primary Class.

This will be as good a place as any to refer to the fact, so frequently illustrated in their subsequent history, of the murmuring disposition of the Israelites. They were like spoiled children, peevish and fretful. God freed them from their oppressors, but they soon found reason for complaint in the want of water. They obtained water, but they soon murmured for bread. It seemed hard for them to learn the lesson of simple trust in God. Let the teacher try to impress this important lesson on the scholar, by reference to the many instances in which God helped these people, even though they were forgetful and unthankful.

Describe the wilderness, a desolate, sandy place, no fruits or vegetables growing, and nothing to be had to eat. Then notice God's singular promise that he would "rain bread from heaven." The manna, white and sweet, came every day, excepting the Sabbath. Let the class tell how the people were provided for the Sabbath.

Then speak of Jesus as the bread of life. Show how *hungry*, spiritually, the world is without him, and how he satisfies the soul. Let the class repeat the Golden Text.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. FOOD NECESSARY. 1 Sam. xxx. 11, 12; Mark viii. 1-3; Acts ix. 19.

2. FOOD FOR MAN FROM GOD. Psa. cxxxvii. 25; cxlvi. 14; Eccles. iii. 13; Luke vi. 21.

3. FOOD MIRACULOUSLY PROVIDED. Num. xi. 6-9; Psa. lxxviii. 24, 25; 1 Kings xvii. 2-6; Mark viii. 4-9; 1 Kings xvii. 12-16.

4. FOOD FOR THE SOUL. Psa. cvii. 9; Isa. lv. 2; Matt. iv. 4; Deut. viii. 3; Psa. xix. 10.

5. THE BREAD OF LIFE. Lev. xxiv. 5-9; Num. iv. 7; John vi. 32-35.

6. THE BREAD OF LIFE. Prov. ix. 1-5; John vi. 50-58.