

Israel's wanderings has been finally identified with 'Ain Kadis, fifty miles south of Beer-sheba. At the base of a limestone cliff a great spring empties itself into a huge reservoir, then into a smaller one and then flows down the valley, making a spot of great

fertility until the water loses itself in the sand of the desert. It has been an important watering place for the desert tribes from time immemorial. Either the spring had failed from temporary causes or the water was not sufficient for the great host.

THE LESSON APPLIED

Once, in a class meeting in Yorkshire, a member had been drawing out a long complaint of trials and difficulties in his life as a Christian. Another man, of a different spirit, followed, who said, "I see our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the streets; and I was gloomy and sad enough. But I 'flitted.' I got into Thanksgiving Street. And, ever since then, I have had good health, and so has my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing; and I am as happy as I can be. Now, I recommend our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street; and I am sure he will find himself a new man if he will come; and I will be right glad to have him as a neighbor."

Grumbling is the cannon roar of which worry is the battery. And worry is a great sin. It is a vice which preys on its victim like drugs or drink, increasing in power, ruinous to health, crowding out useful occupations. Let our motto be, "Look up and not down; out and not in; and lend a hand."

And yet it was little wonder that the people murmured. There was enough to try their faith to the point of breaking. Think of the flaming sunshine, the parched air of the heights and the stifling heat of the narrow valleys, the cattle gasping for water, and the children dying,—the Israelites might well have lamented in view of their apparently inevitable fate. Of course they ought to have had faith in God. But their sad condition was such as to call for pity and soothing words.

How foolish and wrong, though altogether human, it was to smite rather than to speak! It is the natural and fatal blunder to make

regarding offenders. It takes two to quarrel, but you generally need find only one of them. He will find the other. For, as soon as he attacks anybody, that person will attack him. Surely wisdom should teach us, as one quarrelsome person alone cannot make a quarrel, to let him blow off his fury by himself. But no! The cry is at once, "Hit him back! Give him as good as he gave! Teach him to behave himself!" And so the quarrel is on.

The trouble is that that is the very way to teach him not to behave himself. That is the way to drive him to frenzy, to enrage and madden him. Our criminal courts have tried that plan for centuries, with the result that the worst crimes have always been found where the most cruel punishments were inflicted. Slowly the truth of Jesus' dictum, "Judge not," has penetrated into our laws, until, nowadays, society is ceasing to take revenge on the lawbreaker. To protect society and reform the offender,—these are the true objects of juries, judges and gaols. Ontario is showing the other provinces that a prisoner should not be smitten but spoken to. The gospel way is the successful way, "Restore such an one."

"Hear now, ye rebels." Is not that a polite and conciliatory expression? Moses must have been very angry to blunder so outrageously. And the worst of it is, that he seems to have thought that he was representing God's attitude towards those whose faith, after all, had been so sorely tried. Why should not God be indignant with these unbelieving murmurers against Himself? Surely they deserved punishment swift and severe. So, in later days, Jonah was all anxiety that Nineveh, that ancient and inveterate foe of Israel, should be destroyed. God wished it to be spared, but not so the prophet. Moses and Jonah both made the mistake of thinking