

ing of the nations, and he will freely give unto him, and he will give him pure water to drink. and the soul which thirsts after righteousness shall be filled.

The Primary Class.

Moses' song of triumph, and the music and chorus of Miriam and the women, with timbrels [tamborines and dances, connect the last lesson with the present. These points may then be taken up:

1. The people without water. How they must have suffered from thirst! You know what thirst is? They were *three days* without water.

2. Water found, but unfit to drink. This made their suffering worse. They thought they had found relief to their thirst, but were disappointed.

3. The bitter water sweetened. It was not the tree which did it, but it was God's power working through the tree.

4. Plenty of good water. At Elim they found twelve wells and seventy palm-trees. Here they encamped.

After these events of the lesson are clearly fixed in the mind, briefly tell the class the story of Jesus and the Samaritan woman at Jacob's well, as recorded in the fourth chapter of John. This may be used to illustrate the story of the lesson. Then let the class repeat the words of Jesus to the woman. See John iv. 13, 14. Great care will be required to fix in the young mind the idea that this is not literal, but figurative, but it can be done. As there is a feeling which we call thirst, and which can only be satisfied by water, so there is in everybody a desire for happiness which can only be satisfied by Christ. This is the germ-thought. Let the teacher develop it.

Miscellaneous.

THEMES FOR BIBLE READINGS.

1. BITTERNESS. Exod. xv. 23; Eccles. i. 2, 14; Isa. lvii. 20, 21; Matt. xxiv. 75.
2. DISEASE. Isa. i. 5, 6; Micah vi. 13; Rom. vii. 24; Job vii. 3, 4; Psa. xxxviii. 8.
3. HELP CALLED FOR. Jer. viii. 22; 2 Chron. xvi. 12; Matt. viii. 2.
4. ALL-POWERFUL TO HEAL. Deut. vii. 15; Psa. lxxviii. 20; Isa. xxxviii. 15, 16; Phil. ii. 27; Mark ix. 23.
5. HEALING THE SOUL. Psa. ciii. 3; Matt. ix. 2-6; Psa. xli. 4; cxlviii. 3; Hosea vi. 1.

6. HEALING FREELY. Isa. lvii. 18, 19; Hosea xiv. 4; 1 John i. 9.

7. INVITING ALL. Rev. xxii. 17; Isa. lv. 1-3; Matt. xi. 28-30.

SUNDAY, MARCH 15, 1874.

LESSON XI.—*Bread from heaven.*

Exod. xvi. 1-5, 31-35.

GOLDEN TEXT: John vi. 35.

Berean Notes.

I. GENERAL STATEMENT.

Leaving Elim, the Israelites enter the desert of Sin. Their supply of food becoming exhausted, they murmur against God. They are miraculously fed. B. C. 1491.

II. NOTES AND ILLUSTRATIONS.

1. THE MURMURING MULTITUDE, verses 1-3. (1) *In the wilderness of Sin.* FROM ELIM. However delightful, the wells and the groves must be left behind. Duty calls. CAME. And "encamped by the Red Sea." Num. xxxiii. 10. Then they JOURNEYED INTO THE WILDERNESS—the narrow strip of desert along the sea-coast. SIN. Literally, *mire, clay*. Perhaps named from *Sin*, (Pelusium,) and ancient city in the north of Egypt, situated among the marshes. Ezek. xxx. 15, 16. FIFTEENTH. Just one month since they left Egypt. Exod. xii. (2) *The baseless charge AGAINST MOSES AND AARON.* These two had the same privations as the rest. Leaders and reformers always find the heaviest loads. They must have faith for themselves and for all the host besides. MURMURED. A sensual people, forgetful of benefits. The desert afforded no sustenance. Supplies brought out of Egypt now nearly consumed. (3) *The wicked wish.* In Egypt Israel cried to heaven for help. God led them out of bondage. Now, impiously, and with basest ingratitude, they wish that God had slain them all. FLESH POTS. Utensils from which, as slaves, they had received food. "Flesh pots" a synonym for sensuality.

Queen Elizabeth, in a letter of hers to Henry IV., King of France, among many other expressions, hath this upon the sin of ingratitude: that if there were any unpardonable sin in the world, such as the sin against the Holy Ghost, it was ingratitude. "Call me unthankful," said another,