

The Christian Messenger.

Bible Lessons for 1881.

THIRD QUARTER.

Lesson VIII.—AUGUST 21.

THE MANNA.

Exodus xvi. 1-8.

COMMIT TO MEMORY: Verses 4, 5.

When the Egyptians were overthrown, the Israelites joined in a song of praise upon the shores of the sea, (Ex. xiv. 28-31; xv. 1-21.) They had passed from Africa into Asia, from Egypt into the Arabian peninsula. After a three days' journey into the wilderness, no water being found, they came to Marah, where a bitter fountain was made sweet for them; thence they went to Elim, where, with abundance of water and shade, they rested again, (Exodus xv. 22-27). Their next journey was that introducing the lesson.

GOLDEN TEXT.—"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John vi. 32.

DAILY HOME READINGS.

- M. The Manna, Exodus xvi. 1-8.
T. From the Sea to Elim, Exodus xv. 22-27.
W. Manna and Quails, Exodus xvi. 9-36.
T. Undue Anxiety Forbidden, Matt. vi. 19-34.
F. Bread from Heaven, John vi. 26-58.
S. Elijah fed by Ravens, 1 Kings xvii. 1-16.
S. Food for the Redeemed Nation, Exodus xvi. 1-8.

FOOD FOR THE REDEEMED NATION.

LESSON OUTLINE.—I. The Natural Longing, Vss. 1-3. II. The Gracious Supply, Vss. 4-8.

QUESTIONS.—I. Vss. 1-3.—What is the topic? Who were "the redeemed nation"? Upon what evil course did they all enter? What expressions of discontent did they utter? What wrong was there in these expressions? To what lessons taught in the Home Readings was their course contrary? Why may theirs be called a natural longing?

II. Vss. 4-8.—How did the Lord propose to supply Israel's want? What name was given to this "bread from heaven"? (Vs. 15). What gift in addition to the manna did God bestow? (Vs. 8, 13). Why may this be called a gracious supply? In what respect would God prove them by this supply? (Vs. 8). How did this supply test that point? What was the result? How can the true bread benefit? (See John vi. 33, 35, 45-51). What was manna? Why was it given?

NOTES.—I. Unbelief and Murmuring, (Vs. 1-3).

The twelve springs and seventy palm-trees, (xv. 27) made Elim a most delightful halting-place for Israel, as they were about to plunge farther into the wilderness. Here they remained about three weeks, refreshing themselves from the fountains, and from the fruit of the date-bearing palms. But at the command of their leader, and at the signal from the pillar of cloud, they move onward, and come to the Wilderness of Sin. All their encampments are not mentioned here. There was one between Elim and this Wilderness, (see Num. xxxiii. 10, 11); and some five stations between Elim and Sinai, of which only the wilderness and Rephidim are mentioned in this account. See Num. xxxiii. 10-15. The "Wilderness of Sin" should be carefully distinguished from the "Wilderness of Zin," which we meet farther on their way. See Num. xiii. 21; xx. 1. The Israelites had started from Egypt on the fifteenth of the previous month (xii. 6), and, as this was the fifteenth day of the second month after their departing, they had been a month upon their journey. As a consequence, the supplies of food which they had brought with them were about exhausted, and the problem of sustenance for over two millions of people, in a desert land, was of first importance. Travelers who have traced the route, speak of the destitution of herbage even for the cattle, and of the absence of all appreciable resources for the support of such a multitude. Upon this first great trial, their present suffering blotted out the remembrance of God's former goodness; and the whole congregation of the children of Israel, [with, it is to be supposed, individual exceptions,] murmured against Moses

and Aaron in the wilderness. They did not dare to murmur directly against God; but, as Moses declares (vs. 8) their murmurings were against God; for he was responsible for the exodus, and its entire management. How attractive Egypt had, all at once, become! But a little while ago, they sighed, "and cried by reason of their bondage," (ii. 23). To die by the hand of the Lord, refers to the last plague, and the overthrow of the Egyptians in the sea. As hunger pinches, they remember nothing of Egypt but its flesh-pots (vessels in which flesh was cooked), and its bread, (a general term, referring to an abundant vegetable diet). Moses was no stranger to this desert, and knew well that God must feed the host by a miracle, or they must perish. Yet, at God's command, he led them there.

II. Bread from Heaven, (Vs. 4-8).

Verse 4.—God meets these murmurings with grace, and overcomes evil with good. He said to Moses: Behold, I will rain bread from heaven for you. The supply was supernatural, abundant, direct from God, for which they were neither to dig nor sow; free, and alike for all, without respect of persons. How like the "true bread from heaven," Christ Jesus. The bread thus rained from heaven is called "manna," in vs. 15. From Manhu, or, What is this? This manna fell by night, with and in the dew; and, when the dew evaporated, there was left "a small round thing, as small as the hoar-frost on the ground," (vs. 14). "It was like coriander seed, white; and the taste of it was like wafers made with honey," (vs. 31). Another description of it is given in Num. xi. 7-9. It fell without the camp, apart from the mire and dust inside. It was not the same manna as the article of commerce which comes from that region. The latter is a gum, exuding from trees; is limited in quantity to about seven hundred pounds annually; is an uncertain crop, often failing for consecutive years; is confined to a portion of the region over which the children of Israel traveled; is medicinal, and cannot be ground in mills; pounded in mortars, baked in cakes in pans, and used as flour to make bread. See Num. xi. 8. The manna of the Israelites came in a continuous and un-failing supply, for forty years. It is estimated that it required fifteen millions of pounds per week to meet the demands. Moreover, this manna could not be preserved more than one day (vs. 20), except that which was gathered on the sixth day, which could be kept for two days (vs. 23, 24), and that which was preserved in the ark perpetually (vs. 33); while the manna of commerce may be kept an indefinite period.

The people were to gather a certain rate every day. "An omer (estimated from two to three and a half quarts) for every man," (vs. 16). The gathering and cooking cost some labor. Like water, the manna was sufficiently palatable for its great purpose, for a whole nation for forty years. That I may prove them. Test their faith. God would educate them in patience, dependence, faith, and gratitude.

Verses 5-8.—On the sixth day, double the usual quantity was to be gathered. It was also to be "prepared"; cooked on that day for the Sabbath, and hence that the Sabbath was observed by them from the patriarchs.

Moses and Aaron communicated the good news to all the children of Israel. Not only were they to have bread, but flesh also, to eat. At even, they were to receive one demonstration that Jehovah had brought them out of Egypt, and was able to supply their wants, in the coming of quails to their camp (vs. 13), flying so low (Num. xi. 32) that they could be readily caught; and in the morning, another proof in the fall of the manna,—this last act of grace being called the glory of the Lord.

Jesus, in John vi. teaches us, the typical character of manna, as representing himself. The points of analogy are many. Christ, like the manna, came down from heaven (John vi. 51); came unostentatiously, as the manna in the falling dew; is adapted to our needs; the manna was abundant in supply, as is Christ, the Bread of Life, to all who eat of him; the manna had to be gathered and eaten, each for himself, and Christ must be received by each soul that is saved; the manna was

to be gathered fresh every day, and we are to eat daily of the "living bread"; that which was left over became worthless, and so the truth is beneficial to us only as it is used and practiced upon.

For the Teacher of the Primary Class.

The children of Israel were so happy that they sang a joyful song. Why? After reviewing, describe the journey through the wilderness, mentioning the incidents at Marah and Elim. They could not stay long at Elim, although it was so pleasant. How could they tell when to march? Much of the wilderness was very unpleasant. It was hard to find water and food for so many, many people. Tell what food there was. Some was brought from Egypt; there were many cows to give milk; the animals could be killed for meat; some plants grew in the wilderness, but still they needed more food. Who had helped the people when they were in trouble at the Red Sea? Who could help them again? The people are finding fault again with Moses and Aaron. Just hear what they say! "We wish we had died in Egypt. We wish God had let us die the night of the Passover."

Moses and Aaron said, "You are not murmuring against us, but against God." As Aaron spoke, the people all looked toward the cloud that was leading them. God had made it very bright. God spoke to Moses out of the cloud; read vs. 12. See how God sent the meat and bread? Read vs. 13-15. Describe the manna minutely, as in vs. 31; coriander seed can be obtained at the druggist's for illustration, or sugar pills of the same size may be shown.

One day when Jesus was talking to some people, he spoke about the manna that God sent to the children of Israel. Would you like to know what Jesus called the manna? "That bread from heaven." Was not that a beautiful name? Jesus said, "Moses gave you not that bread from heaven." Who did give it? Then Jesus said to the people, "My father giveth you the true bread from heaven." Jesus said, "I am the living bread which came down from heaven." Jesus meant that he would feed their souls. Jesus is the bread that we want, for he can give us all these things. Jesus said, "He that cometh to me shall never hunger."

—Abridged from the Baptist Teacher.

Youths' Department.

Scripture Enigma.

No. 133.

One of the characteristics of Charity as given in 1 Corinthians xiii. may be found in the initials of the following described names of Scripture persons:

- 1. The second king of Israel,
2. Of whom was he the son and successor?
3. A prophet who lived in the times of King David.
4. The grandfather of David.
5. One of whom we read in the New Testament that he knew the Holy Scriptures from childhood.
6. The name of his mother.
7, 8. Two men who were cast into a fiery furnace because they refused to worship a golden image.
9, 10. Two of the sons of Jacob.
11. What a young person should early learn to bear.
12. The first one greeted by Paul in his letter sent by Phebe to the Romans.
13. One in the list whom the apostle salutes as "chosen in the Lord."
14. A friend of Paul's who ministered to him when in prison.
15. A Persian queen who was repudiated by her husband because she would not yield to an unreasonable request.
16. A good man, by whose interposition one hundred prophets were preserved from the persecution of Jezebel.
17. The father of King Saul.
18. The grandmother of Timothy.
19. A woman who was miraculously restored to life through the instrumentality of Peter.

CURIOS QUESTIONS.

219. Numerical Anagrams.—Take the letters used to express these numbers, with the words following, and form each one into a word:

- 1. 10, Fees.
2. 1000, Oh Sue!
3. 1050, Sap.
4. 1050, Sap.
5. 1050, Sap.
6. 201, Ah, go!
7. 550, A rope.
8. 107, O rat!
9. 50, No baby.

220. What two chapters in the Bible are alike?

Answer to Scripture Enigma.

No. 132.

- 1. Joshua,
2. Elijah,
3. Ezekiah,
4. Oded,
5. Vine,
6. Abel,
7. Holiness.

JEHOVAH.

ANSWERS TO CURIOS QUESTIONS.

216. Nebuchadnezzar—586 B. C.

217. Words to complete rhymes:

Clatter, hatter, matter, spatter, latter, platter, shatter, ratter, fatter, flatter, batter, scatter.

[ERRATUM.—Next to last line of question 217 should begin with Than not Then.]

218. Beheading. Sell-ell; Burn-urn; Coats-oats; balms-alm; Climb-limb; Chair-air.

How she told a Lie.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

[CONCLUDED.]

"Soon I discovered what my punishment was; and, though not death it was hard enough. Fancy, children, being treated day after day, and all day long, just as if you were a chair or a table—never taken the least notice of, never answered if you spoke, never spoken to on any account; never played with, petted or scolded. Completely and absolutely ignored. This was being 'sent to Coventry,' and it was as cruel a punishment as could have been inflicted upon any little girl, especially a sensitive little girl who liked her playfellows, rough as they were, and was very fond of one of them, who was never rough, but always kind and good.

"This was a little boy who lived next door. His parents, like mine, were out in India; nor had he any brothers or sisters. He was just my age, and younger than any of my cousins. So we were the best of friends—Tommy and I. His surname I have forgotten, but I know we always called him Tommy, and that I loved him dearly. The bitterest pang of all this bitter time was that even Tommy went over to the enemy.

"At first he had been very sorry for me—had tried all through that holiday Saturday when my punishment began, to persuade me to confess and escape it; and when he failed—for how could I, confess to what I had never done? to an action so mean that I would have being ashamed even to have thought of doing?—then Tommy also sent me to Coventry. On the Sunday, all 'us children'—we didn't mind grammar much in those days—walked to church together across the fields; and Tommy always walked with me, chattering the whole way. Now we walked in total silence for Will's eye was upon him, and even Tommy was afraid. Whatever I said, he never answered a single word.

"Then I felt as if all the world were against me—as if it was no use trying to be good, or telling the truth, since even the truth was regarded as a lie. In short, in my small childish way, I suffered much as poor Jeanne d'Arc must have suffered when she was shut up in her prison at Rouen, called a witch, a deceiver—forsaken of all, and yet promised pardon if she would only confess and own she was a wicked woman, which she knew she was not.

"I was quite innocent but after three days of being suppose guilty I ceased to care whether I were guilty or no. I seemed not to care for anything. Since they supposed I was capable of such a mean thing as pulling up a harmless jessamine-root out of spite, what did it matter whether they thought I had told a lie or not? Indeed if I did tell one, it would be much easier than telling the truth; and every day my 'sticking it out,' and persisting in the truth, became more difficult.

"This state of things continued till Wednesday, which was our half-holiday, when my cousins usually went a long walk or played cricket, and I was sent in to spend the afternoon with Tommy. They were the delight of my life, those long quiet Wednesdays, when Tommy and I went 'mooning about,' dug in our garden, watched our tadpoles—we had a hand-basin full of them, which we kept in the arbor till they developed into myriads of frogs and went hopping about everywhere. But even tadpoles could not charm me now, and I dreaded rather than longed for, my half-holiday.

"School had been difficult enough, for Tommy and I had the same daily governess; but if, when we played together, he was never to speak to me, what should I do? Besides, his grandmother would be sure to find it out; and she was a prim and rather strict old lady, to whom a child who had been sent to Coventry for telling a lie would be a perfect abhorrence. What could I do? Would it not be better to hide away somewhere, so as to escape going in to Tommy's house at all? Indeed, I almost think some vague thought of running away and hiding myself forever crossed my mind, when I heard Will calling me.

"He and two of the others were standing at the front door—a terrible council of three; like that which use to sentence to death the victims in the Prigioni, which we saw last month at Venice. I felt not unlike a condemned prisoner—one who had been shut up so long that death came almost as a relief—which it must often have been to those poor souls. The three big boys stood over me like judges over a criminal and Tommy stood beside them looking very sad.

"'Little girl,' said Will, in quite a judicial tone, 'we think you have been punished enough to make you thoroughly ashamed of yourself. We wish you to go and play with Tommy as usual; but Tommy could not possibly have you unless you were out of Coventry. We will give you one chance more. Confess that you pulled up the jessamine, and we'll forgive you, and tell nobody about you; and you shall go and have tea with Tommy just as if nothing had happened. Think—you have only to say the one word.'

"'And if I dont say it?' "Then," answered Will, with a solemn and awful expression, I shall be obliged immediately to tell everybody everything."

"That terrible threat—all the more formidable because of its vagueness—quite overcame me. To be set down as a liar or to become one; to be punished as I knew my aunt would punish me on her son's mere statement, for a wrong thing I had never done, or to do a wrong thing, and, escaping punishment, go back to my old happy life with my dear Tommy, who stood, the tears in his eyes waiting my decision!

"It was a hard strait—too hard for one so young. And Will stood glaring at me with his remorseless eyes.

"Well, now—say once for all, did you pull up my jessamine?"

"It was too much. Sullenly, slowly, I made up my mind to the inevitable, and answered, 'Since you will have it so—yes.' But the instant I had said it, I fell into such a fit of sobbing—almost hysterical screaming—that my cousins were all frightened and ran away.

"Tommy stayed, however. He got me into the quiet arbor as fast as he could. I felt his arms around my neck, and his comforting was very tender, very sweet. But I was long before I stopped crying, and still longer before anything like cheerfulness came into my poor little heart. We played together all the afternoon very affectionally, but in a rather melancholy sort of way, as if we had something on our minds to which we never made the smallest reference. Tommy was a timid boy, and Will had coaxed him into unkindness: but he loved me—I knew he loved me. Only, as is often the case, if his love had had a little more courage it would have been all the better for me—perhaps for him too.

"We spent a peaceful, but rather dull afternoon, and then were summoned indoors to tea.

"Now, tea at Tommy's house was a serious thing. Tommy's grandmother always sat at the table, and looked at us through her spectacles, and talked to us in a formal and dignified manner, asking if we had been good children, had learnt our lessons well had played together without quarrelling, etc., etc. She was a kind old lady, but she always made us feel that she was an old lady, years upon years older than we, and quite unable to understand us at all. Consequently, we never did more than answer her questions and hold our tongues. As for telling her anything—our troubles especially—we would as soon have thought of confiding in the queen, or the emperor of all the Russias.

"I never opened my lips all tea time,