



LESSON I.—JULY 6.

The Giving of Manna.

Ex. xvi., 1-15. Commit to memory vs. 4, 5. Read Ex. xv., 22; xvi., 36; Jno. vi., 26-59.

Golden Text.

'Give us this day our daily bread.' Matt. vi., 11.

Home Readings.

Monday, June 30.—Exod. xvi., 1-15.
 Tuesday, July 1.—Exod. xvi., 16-26.
 Wednesday, July 2.—Exod. xvi., 27-26.
 Thursday, July 3.—Num. xi., 1-9.
 Friday, July 4.—Deut. viii., 1-10.
 Saturday, July 5.—Psa. lxxviii., 12-25.
 Sunday, July 6.—John vi., 24-35.

Lesson Text.

(4) Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (5) And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. (6) And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out of the land of Egypt: (7) And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord; and what are we, that ye murmur against us? (8) And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. (9) And Moses spake unto Aaron, Say unto all the congregation of the Children of Israel, Come near before the Lord, for he hath heard your murmurings. (10) And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. (11) And the Lord spake unto Moses, saying, (12) I have heard the murmurings of the Children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. (13) And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay around about the host. (14) And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. (15) And when the children of Israel saw it they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

Suggestions.

FROM 'PELOUBET'S NOTES.'

The Israelites in God's Training School. Why they needed a Lesson in Trust.—Vs. 1-3. Our last lesson in the Old Testament, six months ago, left the Israelites at the northern end of the Gulf of Suez. They had crossed this arm of the Red Sea, at or near the present Suez. Then they proceeded south-eastward towards Sinai, keeping close to the shores of the Red Sea. Three routes were possible: (1) The Philistia road, the northern road, around the Mediterranean. This they avoided, because it would lead them through the warlike tribe of Philistines. (2) The 'Way of Shur,' directly east. They rejected this, because it traversed the worst of the desert. They chose, therefore, (3) the southerly route, toward Sinai.

The Israelites had now entered their training school, where they were to receive forty

years of discipline. This training transformed them from a nation of two millions slaves, weakened in spirit and body by two centuries of servitude, into a people strong and self-reliant enough to conquer Canaan. The story is one that is duplicated in the life of every man and nation that is led by God from sin and weakness into power for good; we shall find it full of instruction for ourselves.

The Lesson from the Cloud. God rebukes His Murmuring People.—Vs. 9-12. A wise teacher goes over the lesson more than once, in different ways. After Moses had taught it at God's command, the Lord himself called the people together for a still more impressive lesson. The summons was proclaimed by Aaron: Come near before the Lord. That is, probably, before the cloudy pillar, God's visible manifestation of himself. The Israelites knew that God is everywhere, but he was in the cloud in a special and peculiar sense; just as we find God especially near us in our church, though he is also in our homes and schools and offices.

For he hath heard your murmurings. Would not God have sent food if the Israelites had not complained? Most assuredly; and he would have sent it at a time and in a way far better for them. God understands our needs, and loves us, and we can safely trust him to meet all our real wants.

And when the dew that lay was gone up. They must wait for this, since the dew would render the manna difficult to gather. Behold upon the face of the wilderness. Upon the ground, outside the camp. A small round thing, as small as the hoar frost on the ground. How simple and natural is this description of the miracle, and how impossible that a myth could be presented with such reticence!

What was the Manna? It was something different from their former food, and so it helped them to break away from their old life.

It was (v. 31) 'like coriander seed, white; and the taste of it was like wafers made with honey.' 'The taste of it (Num. xi., 8) was as the taste of fresh oil. It was ground in mills, beaten in mortars, seethed in pots, and used to make cakes. It fell with the dew.

It was strength-giving (in Psa. lxxviii., 24, 25 it is called 'the corn of heaven, the bread of the mighty'), and it sustained the Israelites through much toil, but it did not pamper their senses.

They said one to another, What is it? 'Manna is said to owe its name to this question, "Man hu?" (What is it?)'—Professor Macalister in 'Hastings' Bible Dictionary.'

Practical. There are many things about which we may be ignorant, as the Israelites were ignorant of the manna, and yet we can accept and use them just as well. No one understands the nature of gravitation, for instance, yet we know it exists and use it constantly. This principle applies to many of the most mysterious yet most helpful and necessary truths of religion, such as the atonement.

The quails showed God in nature; the manna showed God over nature, the supernatural. The quails teach us to trust that God is in the ordinary course of events; the manna teaches us to trust God for extraordinary interpositions of providence whenever necessary.

Christ, the Heavenly Manna. The manna was a type. Paul called it (I. Cor. x., 3) 'spiritual meat,' and Christ himself (John vi., 32) said, 'It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven.' This true bread was Christ himself. Christ is compared to manna because:—

1. He is from heaven. The eternal life he brings could not come from worldly sources.

2. He meets the needs of all, feeds the child and the strong man alike, the unlearned and the wise.

3. He is free. We have only to reach out and receive from him eternal life.

4. He fulfils all desires,—the hunger for God, for purity, for heaven, for safety, for joy; he is a perfectly satisfying food for the soul.

5. He is quiet in his coming, like the manna. Christ comes not 'with observation.'

6. He is to be found early, as the manna was gathered before the sun grew hot. There are eleventh-hour Christians, but the only

safe way is to 'remember thy Creator in the days of thy youth.'

7. He is mysterious. They did not understand the manna, yet they ate it. Don't wait to understand Christ before you will receive him.

8. He is near. 'Both the manna and Christ are at every man's tent door.'—'Pulpit Commentary.'

9. He is for every day. 'No man can live on a past religious experience.' We are constantly to 'feed on Christ,' by praying to him, by reading about him, by talking about him, and joining in his work in the world.

C. E. Topic.

Sunday, July 6.—Topic—The Father's care. Matt. vi., 25-34; Ps. ciii., 13, 14.

Junior C. E. Topic.

WHAT IS A PATRIOT?

Mon., June 30.—Love your country. Isa. lxvi., 10.

Tues., July 1.—Remember your country. Ps. cxxxvii., 5, 6.

Wednesday, July 2.—Pray for your country. Ps. cxxii., 6.

Thursday, July 3.—Defend your country. Neh. iv., 14.

Friday, July 4.—Our country's glory. Isa. lxii., 1.

Saturday, July 5.—A nation's only safety. Jer. xviii., 7-10.

Sunday, July 6.—Topic—What is a patriot? Ps. xxxiii., 12.

**Five Beer Drinkers.**

Dr. S. H. Burgen, a practitioner for over thirty-five years, twenty-eight of which have been in Toledo, says:

'I think beer kills quicker than any other kind of liquor. My attention was first called to the insidious effects of beer drinking years ago, when I began examining for a life insurance company. I passed as unusually good risks five Germans—young business men—who seemed to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable attacks of disease. On comparing my experience with that of other physicians I found that they were all having similar luck with confirmed beer drinkers, and the incidents of my practice since then have heaped up confirmation upon confirmation.

'The first organ to be attacked is the kidneys; the liver soon sympathizes with them, and then comes, most frequently, dropsy or Bright's disease, both of which are certain to end fatally. Any physician who cares to take the time will tell you that among the dreadful results of habitual beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from the effects of mild disorders and injuries not usually regarded as of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

The London County Council's Work for Temperance.

It is pretty widely known that the London County Council (Eng.) has extinguished all licenses in properties it has acquired to carry out street improvements. These licenses are ninety-four in number, and their approximate premium value is estimated at £254,000. The Council has also refused to allow drink as an article of diet to the inmates in its lunatic and imbecile asylums, and has given money to the officials in lieu of beer. It has made provision for the holding of inquests in other places than public-houses. It has abolished promenades in music-halls, and prohibited the sale of drink in the auditoriums. It has provided free dressing-rooms in the public parks, where