

them from time to time sufficient remittances to carry them to their journey's end.
—*Salter*.

5. THE MESSIAH PREFIGURED. See Matt. iv. 4; v. 6; John vi. 31-33, 35, 41, 58; Rev. ii. 12. All Scripture points to Jesus, and to the world's need of a Saviour: (1) World full of murmurings; (2) God is long-suffering and gracious; (3) The Bible full of promises to saints; with many promises even to sinners. Isa. lv. 7; Matt. xi. 28, etc.; (4) Manna satisfied the hunger of Israel: so Christ feeds our souls throughout our earthly pilgrimage; (5) No strength of body without temporal bread day by day: no strength of soul without spiritual bread day by day. (6) CHRIST THE BREAD OF LIFE.

First of all look at the words separately: "Hidden" and "Manna." (Rev. ii. 17.) The manna was rained down from heaven to earth to meet the need of the hosts of Israel. It was bread from heaven. Christ Jesus, the Son of God, in love and grace to us, came down from heaven to earth to give life to our souls, and to become as God manifest in the flesh, the food of our souls forever. (John vi.) To feed upon Christ now, as the manna, is to have fellowship with him in his path of humiliation, suffering, and rejection down here, as the "man of sorrows and acquainted with grief." Fellowship with him as the once lowly Jesus will be to us as our manna from heaven, our living stream from the smitten rock, and our cloudy and fiery pillar during our journey through this wilderness world.
—*Spurgeon*

English Teacher's Notes.

More murmuring, and more mercy! And is not this the record of the Christian's career as well as of Israel's history? The original love of God in the redemption of man was wonderful; so is his mercy in saving individual sinners; but add to that his long suffering and forbearance with the faults and failures of our renewed life, and truly we may say it is a love that passeth knowledge.

Let not this thought of God's *enduring* mercy (see Psa. cxxxvi.) be omitted in opening the present lesson. But the main object of our teaching in it must, of course, be to exhibit Christ as the true Manna, "the Bread that came down from heaven," and to show how that Manna must be gathered for our daily spiritual sustenance throughout the pilgrimage of life.

Why do we need spiritual food? For precisely the same reason that we need earthly food. Without the latter the body can have no strength, no life; and without the former the soul can have no strength, no life. Let one of our scholars go without his breakfast, and he will find himself physically faint, too weak to do his daily work with vigor. Just so will he be spiritually faint—too weak to resist sin and do God's will—unless his soul has received suitable and sufficient nourishment. Sometimes the soul does not feel its want; there is no hunger? but why? Because the soul is dead. When it is roused its cry is like that of the Prodigal when he "came to himself." There is *then* a conscious starvation—nothing to satisfy—nothing to strengthen.

God supplied the wants of the hungry Israelites. How does he supply ours? The Golden Text, with its context, gives the answer. Christ is the "Bread of Life;" "he that cometh to him shall never hunger." There is nothing transcendental or mysterious in this; it is a plain, practical fact, and thousands have found it literally true. Taking the illustration of breakfast again, let a Sunday Scholar "feed upon Christ" in the morning—by reading of him, thinking of him, looking at him as he hung upon the cross, and as he sits upon his throne, and simply asking for his grace—and he will be astonished at his own strength. Strong temptations will have no power over him; difficult duties will prove easy and pleasant; and he will be satisfied, for he will have "the peace of God which passeth all understanding."

Notice some points of analogy between the manna and Christ:

1. It was indispensable. Israel would have perished without it. Compare John 6. 53.
2. It was a free gift, "without money and without price." Compare Isa. 55. 1; Rom. 6. 23.
3. It had to be gathered. Had the Israelites refused to gather it, or not thought it worth while to do so, what use would it have been to them? Compare John 6. 40.
4. It had to be gathered *daily*, that the people might not lose their sense of their sole dependence on God. So we need to come to Christ every day for fresh grace, not trusting in what we did yesterday or felt last week.
5. It had to be gathered early, before the sun melted it. So, to secure our spiritual food,