

"and you call me all that naught is." And without all doubt, such a vice it is, that Nature frowns at it, though she smile at many others—nay, it is a monster in nature, a solecism in manners, a paradox in divinity, an ugly sin, inasmuch that Christ himself joined the evil and the unthankful together.

2. THE MERCIFUL LORD, vers. 4, 5. (1) *Wonderous promises*. RAIN BREAD. Instead of fiery wrath upon these ungrateful hosts. FROM HEAVEN. "Out of the earth cometh bread," in the course of nature. Job. xxviii. 5. But now the natural is too slow to meet the great emergency. Hence aid from the supernatural. CERTAIN RATE. See verse 16. EVERY DAY. Reminding the nation of constant dependence on heaven. Some through avarice, or covetousness, or supposed it to be natural food, hoarded it and were cursed; "it bred worms," vers. 19, 20. PROVE. Try, train. (2) *The Sabbath hallowed*. SIXTH DAY . . . TWICE AS MUCH, ver. 22. Provision for the day of rest. On the Sabbath no manna fell, verse 27. This double portion bred no worms, verse 24. PREPARE. Bake, boil, verse 23. How variously does God teach the sanctity of the Sabbath. By miracles, by commands, by Divine example.

It is not too much to say, that, without the Sunday the Church of Christ could not as a visible society exist on the earth.—*Dr. Macleod*.

3. THE MANNA PROVIDED, verses 5, 31, 35. (1) *Name*. MANNA. "The bread the Lord hath given," ver. 15; Psa. cv. 40. Signification not certainly known. Usually referred to Hebrew *man*, or *man hu*, "portion," "what is it?" See ver. 15, margin. Called in Psa. lxxviii. 25, "Angels' food." In 1 Cor. x. iii, "Spiritual meat." (2) *Nature*. See ver. 14. LIKE CORIANDER . . . WHITE . . . WAFERS . . . HONEY. The Sinaitic peninsula produces a gum of sweetish taste, now called *mum*, or manna, exuding from the *tarfah*, or tamarisk-tree. "It continues to drop for the space of about two months, commencing at the same season as the apricots. . . Except in name, the manna of Sinai bears no resemblance whatever to the miraculous food described in Exodus."—*Pro. E. H. Palmer*. (3) *Supply*. FORTY YEARS. God's resources infinite in variety and quantity. "Our daily bread" sure till we reach the heavenly Canaan. Psa. xxxvii. 25; Matt. vi. 11.

A poor woman being threatened to have but a little bread one day, and a little water on the next, replied, "If you take away my meat, God, I hope, will take away my hunger!" If God give but a little, he can make that little serve the turn, and then enough is as good as a feast. . . . Is there but a little meal in the barrel, a little oil in the cuse, God will make it hold out. Is that little coarse, and none of the finest, "brown bread and the Gospel," said Mr. Greenham, "is good cheer;" and, indeed, "brown bread and the blessing of God is a rich banquet." . . . God makes bread to be a staff and a stay to satiate the righteous man, when the wicked may have the staff broken to them, but the stay taken away; they eat, and are not satisfied; they drink, but their thirst is nothing at all quenched.—*Spencer*.

4. THE MEMORIAL APPOINTED, verses 32-34. (1) *The divine command*. The Lord's requirements are all easily understood. OMER. About 6½ pin's English. See ver. 36. KEPT The food miraculously sent shall be miraculously preserved. MAY SEE. Thus having constant evidence of God's miracles and God's providences. POT. Of gold. Heb. ix. 4. BEFORE THE LORD. A pious act: not one simply to satisfy curiosity. (2) *The ever-present miracle*. LAID IT UP. Religiously guarded, until the TESTIMONY, that is, the "Ark of the Covenant," was built. Exod. xxv. 10; xxx. 6. Then, in due time, this sacred treasure-chest held the "pot," with "Aaron's rod," and the stone "tables" of Sinai. Heb. ix. 4. FORTY YEARS. Through a wilderness incapable of furnishing daily natural food to these wandering myriads. UNTIL . . . BORDERS. Moses died at these "borders." (D. ut. xxxiv.) He writes the account of his own death. Afterward Joshua records that manna was eaten till the borders of CANAAN were crossed. But the contents of the golden pot were long miraculously preserved.

We will suppose that some opulent person makes the tour of Europe. If his money falls short he comforts himself with reflecting that he has a sufficient stock in the bank, which he can draw out at any time by writing to his cashier. This is just the case, spiritually, with God's elect. They are travellers in a foreign land, remote from home. Their treasure is in heaven, and God himself is their banker; when their graces seem to be almost spent and exhausted, when the barrel of meal and cruse of oil appear to be failing, they need but draw upon God by prayer and faith and humble waiting. The Holy Spirit will honor their bill at sight, and issue to