

other aim and end before him, that there is a broader horizon than that which is limited by the mountains of Horeb, or Sinai ! Let him hear the voice which speaks to him there, and says :

"Be not like dumb driven cattle,  
Be a hero in the strife."

And so again far away from home does Israel in Egypt entertain the same fatal thought? Are the people satisfied with the abundance that is given them from day to day, in such plenty, by their masters, so that the better they may serve them in the brick fields? Let them understand that the bread which is purchased at the price of liberty and is stained with the blood of human freedom is not the bread which they are to eat. Let them understand it, when they have crossed the raging sea and come out into this weary wilderness with the white manna lying around about them morning after morning, and the voice of God sounding over yonder, and saying, "Here is an ampler and nobler provision than Egypt could ever supply!" I say, then, that the lesson is written in history that man shall not live by bread alone. Equally is it true to say that it is written in our constitution. Moses teaches the people that there is a certain definite purpose which God has in view in all the way in which he has led them, in that wilderness journey. He tells them that God has done it to humble them, and to prove them and to reveal to them their own heart and to turn them to a more loyal obedience. And, dear friends, it is so with us at this present time. I think that never was the lesson of our text, needed more strenuously than it is needed to-day. Now, perhaps, more than ever in the history of the past, do we require to understand that man shall not live by bread alone. The marvelous material prosperity that has crowned this land, and this age of ours; the fact that young men are so constantly taught to believe, and that all unconscious of the influences round about them which threaten them, that the supreme duty of man is to *GET ON* and to prosper and to gain wealth; these facts, I say, render it imperative upon every preacher of the gospel, upon every one who has the future and prosperity of the land at heart, to emphasize, and repeat the lesson of our text, "Man doth not live by bread alone." Oh, how often have I seen the young man, in youth's prime, full of bright convictions and brave hopes for the future of his life, go up to college to fit himself to fight the battle and bear the burden as he should, and the high thinking and hard life of his college course have made him still more prepared for his work, but then, when he has stepped out from the college halls, suddenly the temptation of our text has opened before him, the golden gate of prosperity has rolled back upon its hinges and in a fatal moment he has sacrificed those high hopes and brave resolves, and he has found, as the reward for his surrender, in the bitter words of the old Hebrew prophet, "he has found the living of his hand and he has been satisfied." And when plenty has rolled in upon him and he has had all that heart could wish, and he has answered to his own satisfaction the question, "What shall I eat, and what shall I drink, and wherewith shall I be clothed?" there have been moments when he has looked back on that former vision of his with a smile of contempt, which perhaps ought, in the sight of God, to have been exchanged rather for a tear of the bitterest remorse!

"It is written," not only in history and in our constitution, but it is written also in our circumstances, "that man shall not live by bread alone." Will you notice that there is no ignoring here of that lower range upon which all of us live. Christ does not say absolutely that men shall not live by bread, but He says that he is not to live by bread *alone*, that he is not to live by bread chiefly, that there are other things which are necessary to the rounding out and perfecting of the life of a man than this bread which perisheth, other things which he will need to pursue after, if he is to stand in the presence of his God as one worthy to be made in His image and likeness.

I think I have remarked, and perhaps all of us have noticed, how men