

But the Israelites, were not taught by God's merciful forbearance in thus sending the quails, they murmured a second time for flesh (see *Numbers xi.*). God now sends flesh in judgment—not an evening's supply, but a *month's* forced eating of it, for now we see the quails fell *outside*, and *round about the camp*, a space of a day's journey on either side, they fell where the manna was wont to fall. *Flesh only* was now given, the heavenly bread was stayed, and the people were smitten with "a very great plague". What a lesson for us is this! See the commentary upon it by the Psalmist in *Psalms cvi. 13-15*. Feeding upon things of this world will soon bring leanness as well as judgment to our souls.

Now we come to the type of Christ in the manna. We see in *Numbers xi. 9*, that the dew fell *first*, then the manna fell *upon* it. Here the *dew* is a beautiful type of the Holy Spirit; the Spirit's influence on the heart must precede the knowledge of Christ in the heart. And how does *dew* fall? It comes unperceived, gently, in a silent, quiet, subtle manner. It comes at no stated time: never until there is an absence of the power of the sun's rays; sometimes in the middle of the night, in a time of darkness, sometimes sparingly, sometimes copiously, sometimes suddenly, sometimes gradually. How similarly this agrees with our Saviour's words upon being born of the Spirit, in *John iii. 8*. How insensibly the Holy Spirit sometimes works upon a heart, and sometimes how truly marvellous and rapid is its effect.

Another point connected with the dew is, that when there are clouds in the sky, then very little or no dew falls on the ground. So again, if we allow sins (or clouds) to come between us and our God, we shall also find the dew stayed; an absence of communion with God, a spiritual darkness and coldness of love (*Isaiah lix. 2*).

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