# Sanuall School Teacher.

LESSON XI.

March 15, PEREAD FROM HEAVEN. (Production 1574.)

Commie to Me Mony, v. 4.5.

Partiture Pessaces.--Pe. lxxviii. 24 25; John 31, 34, 82. With v. I, worl Naub. c xill. 10. 11

with vs. 2 and 5, 1 Ca. 10; with v. 4, Deut, viii. 2, 16, with v. 5, Matt. vi. 11; with vs. 81 33, 11 b, ix. 1; with v. 34, Numb. xvii. 4, 10; and with v. 35, Jos.

CESTEAL TRUIN.-The living bread conce from heaven.

I are the bread of life; he that conceth to me shall never hunger.—John vi. 85.

We now enter on a portion of the book which describes some general features of the poople's wanderings in the desert, some part of which was written by Moses forty ears after this time (Numb. xxxvi. 18), and when completing his record before his death (see v. 62, and v. 86).

How were the people fed! we might ask. Our Lesson answers in part. How were they protected! By God's power, as shown in ch. xiv. How were they governed! By Moses, and olders chosen on the advice of Jethro, as seen in chap, xviii. The circumstances of the people required divine interstances of the people required divine interference; and their moral character, as seen in their murmuring and discontent, made increasely the "proving," or discipline of species of tamarisk. It evides from the trunk and branches in hot weather, and species of tamarisk. It evides from the trunk and branches in hot weather, and

book to give a general idea on these points, the stations at which the people stopped are not enumerated here. We have them in Numb. xxxiii. 10-15, from which it ap-pears they rested at three places not montioned here. (Concerning the present ideas of their route, the works of Robinson, Pal-mer, and others may be consulted.)

I. THE WANT PELT. It was now a full month (not see weeks, "the second month" being the second month of the year, and they left on the 15th of the first month, since they left Egypt (v. 1). The provisions they had carried with them were exhausted. The wilderness gave little or nothing for their support. The women and children could have pertial supplies from the produce of their herds and flocks, in milk, &c.; but the armed men, "assombly," lind not even this. The pressure new be-came very great. Famine stared them in the face. It seemed to them it would have been better to have died in Egypt, even under such judgments as came on the Egyptians, than to endure this slow and tormenting death (v. 8).

The effect was disastrous morally. They had murmured when they served Pharaoli, and had been achivered. Forgetful of that, they now murmur against Moses and Aaron (v. 2). Their murmuring is unreasonable; imputes the worst motives without the least evidence, and indeed contrary to evidence. They must have some one to reflect upon. God had really led them, but they either forget thus, or they dare not directly repreach the Lord.

They needed not only to be fed, but to be fed in such a way that the ovil in them might be cured. We must remember the influence of their bondage on hearts that had all the corruption natural to men. But institutions unfit men for better.

II. THE DIVINE SUPPLY. We shall collect from the whole chapter the general feature of this long-continued miracle.

(1) Its name, manna. It is said by the Vulgate (lxx.), and Josephus, to be so called from the question all are supposed to put, "What is it?" (See margin of v. 13). The probability is that they know what is still called manua, a natural product of the desert, a kind of gum which flows from the leaves of a tree, falls on the ground, is gathered in June and enward, stored in leather bettles and kep' for use, as melasses or "preserves" among us. It is small in quantity, limited to a short period of the year, and is not so much food as a pleasant seasoning for food. But they may have called the new and unknown article by the name of that which most nearly resembled it, which they did know, as all men do. They said in a questioning way to one an-other, "Manna, is it?" for they wist not what it was. (So petroleum was called oil, because though coming from the rocks, it had so great a resemblance to animal and vegetable products).

(2) Its look (v. 81); fine grain like hoar-frost, like coriander feed in shape, and in taste like sweet cake. It could be cooked variously, as we see in Numb. zi. 7, 8. It was more like grain or meal than the natural manna, which is gum, and does not admit of grinding.

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(8) Its quantity. Enough foll in the night from heaven, (as it would appear to an observer, finding it on the ground), Ps. Ixxviii. 24, and ev. 40, to supply the camp the following day. On the eve of the Sab-bath, enough fell for two days (v. 22). Proiessor Stowe calculates that fifteen million pounds a week must have been required and it continued through the forty years

(4) Its supernatural character. It differed from the natural product in the following points: (a) Nature—one guin, the other like grain. (b) Its time—one for a part of the early summer, other all the year round. (c) Its place, one under trees, the other everywhere around the camp. (d) Its quantity-one very limited, six or seven hundred pounds a year only are produced at present; the other very abundant. (c) Its properties—could be prepared variously, natural manna cannot, but can be preserved, which the bread from lieuven could not (va 20, 21). (f) The exceptional preserving of the brend from henven on the weekly Sabbath, and the commencement and with-drawal of the gift at the right time, distin-guished it from the hatural product. It was a mirale as a whole, and the miracilous element extended to the details of ad-

vains broad from her con to Israel. The many later references to it show its impresrive character. (b) His subbath is to be kent (vs. 28-26, and 30). It may have fallen into dismo in Egypt. (See Ex. iii. 17-19). This would restore it to its place. (c) All man are also before him. Elders and great men hed no more and no better than the rest. And no storing is possible (vs. 19-21). (d) God sworks are to be kept in memory (Pos. 1xxviii. 1, 5, 6, "Let the children hear," &c.) The golden pot (Hob.) is the golden pot (Hob.) ix. 1) containing an one; full was to be laid up before the testimony, or law written on stone, and placed in the ark (ch. xxv. 16). This was done after the people had had experience of the miracle, and the ark had boon made.

CESTEAL TRUIN.—The living bread Learn from thie, (1) That God's resources omes from heaven.

LEADING TRUE.—Jesus saith unto them, they seem to us to need, it is because some treather than the first terms. higher end is served by their wanting. There was adequate merel reason for working this standing miracle. The people needed to be kept in the wildernes could not support themselves fully. God takes care of them.

(2) Yet he wastes no power. He employs for their relief a kind of food, locally known, but with a new adaptation given to it, in which his hand appears. Jesus, and the loaves and fishes.

(3) We see a type of the bread from heaven needed by us; wholly of God's providing, fed on by the true Israel; alike to all; near to all, sufficient for all.

#### SUGGESTIVE TOPICS.

The object of this section—how the pec-ple protected, directed, governed and fed their two fold want of food, why—of discip-line, why—how God provided for it—the name of the provision—nature of it—ap-pearance of it—difference between it and natural manna—why send what they know in part—the muracle in the bread from heaven—as to quantity—as to nature—as to uses—as to continuance—as to the Sabbath -other differences-the lessons it taughtand the other provision it typified.

### Look and Live.

One of the greatest cares in this world is to avoid and avort the various ills that are incident to flesh. The methods of cure which all so readily adopt are attended with trouble, and oftentime much pain and apprehension.

Again, fulure and death ensue after our most carnest endeavours to save ble. A great portion of those who sicken will die in spite of all the devices of human wisdom.

How different when God directs the means to be used. At one stage of its journeyings, the people of Israel marpured and spoke against God. As a punishment there were fiery sorpouts sent, whose-bite was fatal "And much people of Israel

In answer to Moses' prayer a means of cure was provided for such deadly inflic-tions. The evil was not removed; the serpents were permitted to live and bite the p ople; but a simple mode of cure was made available. A brazen serpent was lifted upon a pole in full view of all. Morely to look upon this sufficed to cure. The sufferer was not required to make a long pilgrimage, or to do any great thing, but turn his oyes upward, and he was whole.

However severely an individual might have been suffering, or however near death he had come, to look was the only condition

of relief. This brief recital in Holy Writ, occupying but six verses, shows us how simple are God's ways of accomplishing good to man. When we are sick any plan which promises relief is readily dopted. Long journeys are undertaken and danger encountered, if haply our friends can be restored to health. Many wearrsome days and nights are spent in awaiting the result of human efforts to obvinte the effects of disease, while a pall of doubt and fear hangs over our fond hopes.

Beautiful and impressive type of the Saviour, who was lifted up on the cross that we might be cured of the bite of sin! No tedious journey need be undertaken; no penance is demanded; but a mere looking to Him who died for us. We may imagine that many sufferers in the camp of Israel were went to cavil at the simplicity of the remedy proposed, and refused to look.

How many turn away from the cross because of its simplicity.—American Mes-

## Always too Late.

Some people are always too late, and therefore accomplish through life nothing worth naming. If they promise to meet you at such an hour, they are never present until there minutes after. No matter how important the business is to either yourself or to him, he is just as tardy. If he takes a passage in the steamboat, he arrives just as the boat has left the wharf, and the train has stacted a few minutes before he arrives. His dinner has been waiting for him so long that the cook is out of patience. This course the character we have described always pursues. Ho is nover in season at church, at a place of business, at his meals, or in his bed. Persons of such habits we or in his bed. Persons of such habits we cannot but despise. Always start in season, and be ready at the appointed hour. We would not give a fig for a man who is not punctual to his engagements, and who nover makes up his mind to a certain course till the time is lost: Those who hang back, hositate and tromble-who are never at hand for a journey, a trading, a sweet-heart, or anything elso—are poor sloths, and and ill-calculated to get a living in this stirring world.

# Our Joung Solks,

Keep the Words Out.

"I don't want to hear naughty words said little Charley to one of his school tel

"It does not signify," said the other boy, "they go in at one ear, and out at the other."

"No," replied Charley; "the worst of it is, when naughty words got m, they stick; so I mean to do my best to keep them ent. That is right. Keep them out; for it is sometimes hard work to turn them out

# when they once get in. - Exchange.

I have a cunning little hen. I raised her in the house; so she is very tame; she is black and shiny, with white feathers on her neel, which makes her look as if she had a handkerchief on. I fed her out of my hand every day. When she sees mo coming, she runs right up to me, and just as soon as I sit down she flies into my lap.

My Pet Hen.

Sometimes I do not let her have the corn at first, and then she will pick the but-tons on my dress, and talk to me in her way as nicely as can be. She 'ays every other day as cunning little brown eggs as ever you saw, I think, and then she has a great time cacking. I go out and pat her when sho is on the nest. Her name ! Benuty, and she is a favourite with all the family. We think she is a wonderful hen.

### The Pet Pig.

Luclia and Carlie each had a pet pig; little runts. They were not like little tee pig, for they could got out of the pen when they pleased; got corn or grass or go to the garden; or wade in the creek. They had a bed in the barnyard, snug and warm. Luella and Charlie pulled weeds for more than ten pigs to eat, to pay papa fe what theirs ate. They said they were going to sell their pigs some day and buy a calf, and keep it till it was a cow. Sometimes Charie thought it best to buy a

One night there was a poise at the barn What was the matter? We went to see. Only to think! There lay one pig in his bed alone; and some very naughty dogs were biting Charlie's, and poor piggie could hardly squeal. Papa gave the maughty dogs a good whipping.

They were young dogs, and we hope they will learn better and will grow up to be good and usoful.

### Bessie Barton's Test.

"I wish I know just what to do about it," it," were the words that again and again fell from Dr. Bartons hps; for the matter to be decided was a weighty one.

Each time they were uttered the soft ey of a young girl, who sat sewing near by, were lifted wistfully toward the gentleman, till at last he noticed their carnest expression, and asked, "What is it, Pussy? What do you think about 12?

"I should go by papa's rule," sho replied, the crimson creeping into her fair check.

"And what may papa's rule be, little Bessie?" asked her uncle. "Never to do anything, or to say any

thing, or to go anywhere, where we can not ask God's blessing to zest upon us. He says it saves a world of trouble, and is always a suro test."

Dr. Barton was a worldly man, who sometimes scoffed at the simple or fidence of pious souls; but no such feeling tempted hun now, and select's kessing the forchead of his niece, he was no coom.

Uttered in work as at was, Bossio's lesson of trust and the "word fitty spoken;" and a way months passed before he too classification to the test as his rule in life's dunes and trials .- Christian Treasury.

### Precocious Unildren.

Precocity in children is to be deplored, not encouraged. A dull, sleepy child makes the best man. The business of childhood is to grow, rather than shrivel up in school and die. Colts put into harness, or kept under saddle before they get their growth, make poor or induferent horses. Half our college graduates, who smoke tobacco and commit other indiscretions while purening commit other indiscretions while pursuing their studies, are "shelved," being used up and good for nothing before reaching thirt years. Would not a little physiologica training be more useful than so much Greek, Latin and rhetoric? Precocious boys and girls should not be kept in school boys and girls should not bokopt in school, but out-of-doors—in the garden, on the farm, in the play-ground, rolling hoops, flying kites, riding horses, climbing hills—all in mideration—and, if properly fed, clothed, and trained, they will learn enough later in life. They should also sleep abundantly. Children grew most when they sleep best. If the human ruce is to be perpetuated, some attention must be paid to the laws of health. To become agreems of the laws of health. To become parents of robust children—of children with enough vitality to keep the lamp of life burning into old age—requires "right living" on their part. Children are affected by the physical and mental conditions of their parents. Stock here, as elsewhere, is an important consideration "Blood tells." We may consideration "Blood tells." We may improve or impair the quality of our blood by the way we live, the habits we form, the pursuits we follow, and by our very thoughts But shough. Sensible parents will have sensible, not preceding, children; take proper care of them, raise them, train them, train them, train them, train the said perpendicular the family mane, and be a blessing to their parents; the State, the materia, and the sales. ous elament extended to the details of administration.

We learn from Poson that exhortitions parents; the State, the nation, said the state, ignored in able to provide, and is to be trueted.

We learn from Poson that exhortitions parents; the State, the nation, and the state, ignored is able to provide, and is to be trueted.

by the architelone from the incidence of the not live out half their days. Scarce of the nation has a supplied, from heaven (chi ix 25): Now is:

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### How to Keep a Situation.

An observing correspondent of the West ern Rural gives the following hints on the

Be roudy to throw in an odd half hour or an hour's time when it will be an accommodation, and don't se an to make a merit of it. Do it heartily. Though not . word be said, your employer will make a note of it. Make your off indispensable to him, and he will lose many of the opposite kind before he will part with you.

Those young men who watch the clock to see the very record their working hour is up-who leave, no matter what state the work may be in, at precisely the instant—who calculate the extra amount they can slight their work, and yet not get reproved -who are lavish of their employer a goods —will always be the first to receive notice, when times are dull, that their zervices are no longer required.

### Old Betty's Prayers.

There once lived in one of our large cities a poor colored woman Jamed Betty, who had been confined by sickness for nearly twenty years. By the few friends who know her she was familiarly called peor Betty. Betty had seen comfortable days. She had long been blind, and was said to be one hundred and five years old.

Mr. B. was a man of wealth and busi noss in the same city. His signarure was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his far 'ly gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Bot'y. His voice, and even his step, had become familiar to her, and always lighted up a smile on her dark wrinkled face. He would often say some pleasant things to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the One day Mr. B. took a friend from the country to see Betty. As he stopped and entered the cottage door, he said, "An, Betty, you are not alive yet." "Yes, tank God," "Betty," said he, "why do you suppose God keeps you so long in this world, poor, and sick, and blind?" While Mr. B's tone and manner were half sportive, he yet uttered a serious thought which had more than once come over his mind. more than once come over his mind.

Betty assumed her most serious as d ani mated tone and replied, "Ah, massa, you understand it. Dare be two great things do for do church; one be to pray for toder be to act for it. Now, massa, God keep me alive to pray for de church, and he keeps you alive to act for it. Your great gifts no do much good, massa, without poor Betty's prayers,"

For a few moments Mr. B. and his friend stood silont, thrilled, and astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B., in the most serious and subdued tones, "your prayers are of more importance to the church than my alms."—Christian Treasury.

### "The Ohristian Parent's Joy"

One of the parent's lugliest joys is his children's walking in truth; he has no greater joy. And here we must begin with the remark that it is a joy peculiar to Ohristian fathers and mothers. No parents can say from their hearts, "We have no greater joy than to hear that our children walk it with" unless they are themselves. walk it truth" unless they are themselves walking in truth. The ungodly man sets small store by the godliness of his children, since he thinks nothing of it for himself. He who does not value his own soul is not likely to value the souls of his descendants. Ho who rejects Christ on his own account is not likely to be cramouted of him on his children's behalf. I fear that many, even among professors of religion, could not truthfully repeat my text; they look for other joy in their children, and care little whether they are walking in truth or no. whother they are walking in truth or no. They joy in them if they are healthy in body, but they are not saddened though the loprosy of sin remains upon them. They joy in their comely looks, and do not ou quire whether they have found favour in the sight of the Lord. Put the girl's feet in silver slippers, and many heads of families would nover raise the question as to whether she walked the broad or the narrow road. It is very grievious to see how some pro-fessedly Uhristian parents are satisfied so long as their children display cleverness in learning, or charpness in business, though they show no signs of a renewed nature. If they pass their examination with credit, and promise to be well fitted for the world's battle, their parents forget that there is a superior conflict, involving a higher crown for which the child will need to be fitted by divine grace, and armed with the whole armor of God. Alas, if our children lose the crown of life, it will be but a small consolution that they have wen the laurels of his rature or art. Many who ought to know better thick themselves superlatively blessed in their children if they become rich, if they marry well, if they strike out into profitable enterprise in trade, or it bey they have esponsed. These perfectly satisfied, though their boys are hastening down to helf, if they are also making money by the bushel. When a man's Leart is really right with, God, and he himself has been saved from the wrath to come, and is living in the light of his Heavenly Father's countenance, it is dertain that he is auxious about his children's soule, when their ingentions that mortal natures and fools that nothing could give him greater joy than to hear that his billdren walk in truth. Tudge yourselves, then, beloved this morning, by the pentlubut but searching that the water Ilyon are on, and the select professing Christians, but cannot say that indicated, ignored the professing Christians, but cannot say that indicates and the professing Christians, but cannot say that indicates and the conversion of your children, you have reason to question whether you could be have made indicated as a profession at all or flavorage.

### Like Ohrist,

To become a Christian is to begin to live like Christ. "Follow ree," he said meaning that his disciples should not only be with him, but like him. For even a John or a Paul would be followed except so far as he is like Christ. These wiese great difficulty is not with religion, but with reingous people, should remeate that they are not entited to be like Wessey, or Calvin, or Edwards—like any aneant sound or modern drame—but like Christ.

This is the sum of the Christian's duty. We are 1-1 and to tend u and cherish the memo y of Christ, not only to trust and cor-up lum, but to tollow hum co closely thest the scener at not outspoken shoughts of others shall be, "You are like Christ.-

#### The Eible With Pins In it.

It was fan old Bible, a femily Bible, a well-worn Bible—the Bible of in old lady, who had read it, and walked by it, and fed on it and prayed over it, tor a long life-time. As she grow older and older her sight began to fail and she found it hard to find her favourite verses. But the could not live without them, so what did one do? She stuck a pin in them, one by one, and after her death they counted one hundred and sixty-eight. When people went to see her she would open her Bible, and feeling over the page after her pin would say, "Read there, or "Read here, and sho know pretty well what verse was stuck by that pin and what by this pin. She could say of her precious Biblo, "I love thy commandments above gold, yea above fine gold. They are sweeter to me than honey and the benever here." honoycomb.

### A Touch of the Whip.

I noticed, when once riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of the forward herses a slight truth of the whip. And, as the horses were going at a fair pace, I ask-ed him why he did.it. He roplied that the horse had been in the habit of starting and sheering at something seen, or imagined, at those places on the road, and a touch of the whip, just before arriving there, gave him comething to think of, so that he passed by without rotteng what had before startled him.

And is it too much to believe that He. who is conducting many sons and daughters to glory, notices all the perilous points they pass; and whon the case requires it, dinass; and when the case requires it, directs their thoughts and purposes from daugerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad beroavement, a bitter disappointment, a serious illness, a pecunia, loss, as the hour of temptation is at hand, loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, dums the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal, so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is travelled all the more safely, and the prospects of lieuvenly are made all the brighter.—Congregationalist.

WhenChrist is with theChristian the means of grace are like flowers in the sunshine, smelling fragrantly and smiling leagteously; but without Christ they are like flowers by night, their fountains of fragrance are scalod by the darkness.

God never lays more upon any one of his children than he will enable him to bear, and if thy strength be increased proportionally, it is all one for the to lift a poun weight or to lift a hundred pound weight.— Elias Pledger.

In heaven there are no prayers, but all praises. I am apt to think that there con not be a clearer nor a greater argument of a mar s right to heaven and ripeness for heaven than this, being much in the work of heaven here on earth. There is no grace but love, and no duty but thankfulness, that goes with us to heaver .- Brookes.

The Apostle Paul says, " Knowledge puffoth up." I have seen boys and girls very proud over their lessons and examinations, who had not wisdom enough to mond their clothes, or make a fire, or sweep a carpet, or harness a horse, or live two days withot help. Wisdon is useful; knowledge is the raw stuff out of which we make wisdom.— Thomas K. Beccher.

There is no creature more fatal than your pedant. Safe as he esteems himself, the terriblest issues spring from him. Human crimes are many; but the crime of being deaf to all God's voice, of being blind to all but parchments and antiquarian rabbish when the divine handwriting is abroad on the sky—certainly there is no crime which the supreme powers do more terribly avenge.—Carlyle.

Mr. Disraeli, wearing his rectorial robes, recently attended divine service at Glasgon University Chapel, which was crowded. The Rev. principal Caird preached from John xiv. 8, 9. While he was delivering one of the finest passages, an annising incident occurred. The weather was dult, and about half-past three o'clock the light in chapel was very had. The Principal at chapel was very bad. The Frincipal at this time came to a sentence in his sermon in which occured the words, "C for light, more light," when the beadle turned on the gas, and the bailding was in an instant brilliantly illuminated.

It is said that the amount of dowrs which the Grand Duchess will bring with her on her marriage will be half a million of roubles (about £75,000), and the anulty, consisting of the interest of one million roubles additional (£150,000). In round figures, therefore, the income she will bring bring with her to this country will not be more than 29000 por admin The Duke of Edinburgh himself was not over planted at the terms of the contract to which Earl Gravillo pledged his Royal Liness, for in the event of his wife's death without children it is said that the Duky of Edin birgh has not reserved to him a life interest in any person of his wife a property.

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