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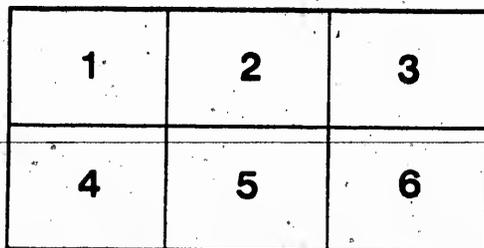
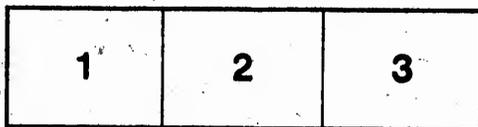
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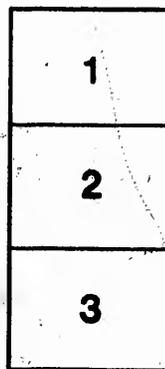
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ADDRESSES ON THE SCRIPTURES.

Exodus xvi.,

The Manna.

30th THOUSAND.

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EXODUS XVI., THE MANNA.

This chapter contains the account of the Bread that came down from heaven, sent by God to His chosen people Israel, for their only food during their forty years' sojourn in the wilderness. It was called by the people Mán-hu, meaning, What is it? It was something totally different to anything [that they had seen before, and hence the name manna was given to it. The account here given is full of precious instruction for the believer in Christ, forming in so many ways a complete type of that Bread of Life—our blessed Saviour, who came down from heaven 1500 years afterwards, that He might give Himself a ransom FOR ALL, and be The Bread of Life to all who would believe on Him.

Thus as the Israelites—the type of God's children through Christ—were supported in their bodily strength and health in the wilderness, by feeding on the manna—God's Bread—so the true believer, in his wilderness journey through this world, must derive all his spiritual strength and health by feeding on Christ, the true Bread of Life, sent also down from heaven by God to this world; that whosoever believeth in Him should not perish, but have everlasting life (*John iii. 16*).

The utter and hopeless corruption of the natural heart of man is shown in *verse 3* very pointedly. Six weeks only had elapsed since the people of Israel had been brought out of Egypt (a type of the world); they had been shielded from all the judgments of Egypt, especially the last one of death to the first-born (types of the judgment of the damnation of hell to the wicked): they had been witnesses

of God's near presence among them, in the pillar of cloud and of fire, giving them light in time of darkness, and leading the way for them to walk in (a type of the Holy Spirit): also of God's power in dividing the waters of the Red Sea for them to pass through (a type of baptism, 1 *Corinthians* x. 2, signifying death to Egypt, or the world, and resurrection to a new life with God): they had seen God's mercy towards them in the total destruction of their enemies—dead on the sea shore, and then they had sung the song of Moses, that song of victory (typical of the believer's victory over sin and death, and deliverance from the power of Satan, through the Lord Jesus): yet for all this is so short a space of time they accuse Moses and Aaron of having brought them into the wilderness to kill them with hunger, entirely forgetting the God of love and mercy who had so wonderfully led them out from captivity in Egypt. Thus, after all His mercies, the children of Israel murmur at the very first trial that He sends to prove them, in *chapter* xv. 24. The bitter water is made sweet for them, blessings are promised conditionally, and they are led to Elim, a place of rest under the shadow of palm trees, giving them relief from the scorching desert sun, as well as a place of plenty.

The making of the bitter waters sweet has much teaching in it for us. Having received redemption blessings we must expect trials and chastenings, which specially prove our sonship of God (*Hebrews* xii. 6). Suffering is a gift, also, which is greatly overlooked by Christians (*Philippians* i. 29); it is also for the glory of Christ in time to come (*1 Peter* i. 7); and this is the teaching which is conveyed in *Exodus* xii. 8: the lamb was to be eaten with bitter herbs, a type of what is specified in *Luke* vi. 22 and *Romans* viii. 17. How simply was the bitter water made sweet; so also how easy is it for the

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Lord to turn a night of weeping into a morning of joy; and so out of darkest clouds, to bring perhaps when least expected, the brightest sunshine: the bitter water to teach or correct, then the sweet resulting from the lesson taught (*Hebrews* xii. 11). After trial, blessing often comes, and then more trial to prove us further, and to make us still more fruitful (*John* xv. 2). The description of Elim in *verse* 27 is very significant. The abundance of water—twelve wells (one for each tribe)—the most important necessary for life in a dry parched desert, where thirst is known as a fearful suffering; then the palm trees,—their foliage ever green, their fruits most nourishing and pleasant (cocoa-nuts and dates), a tree capable of being made of greater service to the varied wants of man than any other; forming material for food, for wine and oil, for clothing, habitation, and utensils of daily life. Does not Elim give a picture of the rest, the abundance, the bread and water of life, the shadow of a great rock in a weary land (*Isaiah* xxxii. 2) to be found in Christ, for in Him all things are ours (*1 Corinthians* iii. 21).

They were not always to rest at Elim, but to go forward out into the desert again, and then another trial, more proving, and more failure on Israel's part. The first trial was thirst—it was satisfied; the second was hunger, and now their hearts go back to the things of Egypt: they long to sit by the flesh-pots, to enjoy the satisfaction of fleshly appetites, and even endurance of captivity amongst idolators again, rather than remain with God in the wilderness, in perfect freedom and safety, to feed on heavenly food. What a picture is this of many of God's children, after they have been rescued from the wrath to come, from the captivity of Satan and the chains of darkness: after coming out from the world and its follies, after the realization of the power and presence of God in their hearts, and

having seen from what a condemnation they have been saved: even after all this, and the first joy of the newly-born saint has passed, how many grow cold, giving up fighting the good fight of faith; some thinking that it is over now that they have everlasting life through Christ; others becoming careless in their walk in life, either temporizing with the world, or retaining in themselves some evil weeds of pride or vanity, or worldliness, that they may think necessary to their proper station in life, forgetting that their new station in this life is with the Levite,—no inheritance of land (that is, the world), but that God is their inheritance—a spiritual possession, not an earthly one. So, also, being buried with Christ by baptism into His death, they have now to live the resurrection life of Christ,—a life of holiness, of humility, of meekness, of brotherly love, etc. Their place now is that which Christ occupied on earth—a path of humiliation, while the world is flourishing in power and glory; but the day is approaching when the manifestation of the sons of God will be seen, then is the time for God's children to shine in their power and glory in Christ. When He comes to judge the world, then will be the time for the worldlings to cry out with terror and anguish, calling to the mountains and rocks to fall upon them, to hide them from the wrath of the Lamb (*Revelation* vi. 16).

Such believers in Christ little think of the immensity of the privilege that they lose, of having intimate communion with God, for without holiness of heart and life we shall not see the Lord in our daily walk, or have fellowship with Him (*Hebrews* xii. 14, *1 John* i. 6); and remark the special privilege of a close walk with God, as shown of Joshua in *Zech.* iii. 7, after his iniquity was purged, and the heavenly clothing and mitre was put on: then was the promise of walking spiritually in heavenly places

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in this life, conditional upon Joshua's walk before God here below.

But God now is going to prove the Israelites a second time (*verse 4*) by giving them bread from heaven—'light bread'—in opposition to 'gross flesh' of earth, which they lusted after. He had heard their cry for flesh, and in gracious mercy promised to give them their desire, to prove to them their folly. Especially note in *verse 8*, that the murmurings are said to be against the Lord, though apparently against Moses. Is this not so now with believers? How often are they finding fault with their fellow man for things done to them in an unfriendly spirit, or in spite, or hatred, etc., etc., forgetting that it is their place to quietly accept all at the Lord's hand, be it either good or evil, as coming direct from and allowed by Him; remembering that all things work together for good to them that love God (*Rom. viii. 28*). What comfort and patience is to be derived from this promise of the Word!

In *verse 10* we notice that the glory of the Lord was seen when the people looked toward the wilderness. How suggestive this is for those who would see by the eye of faith and spiritual discernment God's glory, and their own share in it: that they must seek for it away from Egypt, away from the world, in the wilderness with God. Here was the source of Abraham's power, while Lot's miserable failure and loss resulted from his dwelling in Sodom. Thus also was it with Moses: so long as he dwelt in the court of Pharaoh, in the exalted position of an earthly king's son, with all earthly wisdom and power, he was helpless to assist his people in their bondage and affliction. See how he was received in *Exodus ii. 14*, etc., and compare it with *chap. xiv. 31*, etc. How great was now the position and authority of Moses: after having been taught only by

God, for forty years in the wilderness, he without worldly position, strength, or power of man, was able to deliver his people from Pharaoh's captivity, because Moses being nothing but weakness, God is in him all strength, and all that is done is to God's glory alone. So must it be with all of God's children: if we want to have power for good to others, we must be weak and empty in ourselves, that God may be strong through us (2 Corinthians xii. 9, 10).

Verse 12. God in tender forbearance gives the people their own wish for flesh first—"At even ye shall **EAT FLESH**". Eventime is a time of faint light, of increasing darkness—the glory of the sun has set; this is the time chosen for them to 'eat flesh', but *not to be satisfied with it*; for there is a special contrast in this verse: "in the morning ye shall be **FILLED WITH BREAD**". Morning time is a time of increasing light, the glory of the sun rising and getting brighter, the time mentioned for being *filled with bread, or perfectly satisfied*. What a lesson is here! Nothing of earth or flesh can ever *satisfy* the soul. We may lust after things of earth, and get them, but in the end find nothing but vexation of spirit: it will be a time of spiritual darkness and fading light. See how powerfully this is shown in the case of Solomon, who, enabled by his power and wealth to satisfy his longings of the flesh to the utmost, found after all it was but vanity and vexation (See *Ecclesiastes* ii.). One thing only can *satisfy* the soul, and that is the Bread of Life—**CHRIST**. (See the testimony of David in *Psalms* xvii. 15, and xxxvi. 8, 9). So feeding on Christ, and living His life here below (*Romans* xii. 1, 2), is the only way of being filled and satisfied, with rejoicing, a time of morning light, increasing with our growth in grace (*Isaiah* lviii. 6-8); making melody in our hearts, and singing praises to God for all His goodness and His inestimable redemption.

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There is a remarkable fact to be observed in this giving of quails to Israel in answer to their cry for flesh—it is the place where they fell. The first time God acted in forbearance, and love, and pity, giving them their wants to prove to them that God's food was better than the flesh of quails. On this first occasion the quails fell *inside* the camp, while the heavenly bread fell *outside*, in the wilderness. Both flesh and bread was given, the former for them *to eat*, the latter for them to be *filled* or *satisfied with*.

Each fell in its appropriate place, so to speak. The camp represented a collection of habitations, or a city: a constant type in the Word of God of an evil place, of worldly professors, religious pharisees, and hypocrites. Remember that when Cain "went out from the presence of the Lord" (away from God), the first thing his descendants did was to build a city. So Lot preferred the cities of the plain to dwell in, *without God*, and his descendants were idolators, and cursed. Abraham chose to dwell in the desert, *with God*, and his descendants were blessed for ever, for all God's children are children of Abraham by faith (*Gal. iii. 29*). So also Christ suffered without the gate (of the city) for the sanctification of His people, and so should we believers in Christ "go without the camp, bearing His reproach" separate from the world, and sanctified in life (*Heb. xiii. 12-14*).

How few bear the reproach of Christ now, when the fashion of the day is *religiousness* in church decoration, and church music, and choirs, in elaborate dresses of priests (so-called), confessions and incense, etc., etc., all to please the eye, the ear, the senses; having "a show of wisdom in will (or self-devised) worship", a returning to Judaism and popery (*Colossians ii. 23*), but how opposite to the *true* worship of God 'in spirit and in truth'.

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 *Psalm 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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The dew also laid "round about the host". Not in the camp (*verse 13*). The type of the camp has been already spoken of—the world, and the outwardly professing to be religious Christians. This is not the place to seek for *dew* or *manna*; it is not amongst the amusements, follies, theatres, balls, horse-races, etc., etc., of the world that we shall find heavenly food; it is outside all such things, in the wilderness, where no pasture can be found for the fleshly appetite, but where God reveals Himself in all satisfying abundance for spiritual refreshment. See that beautiful reference to this point in *Hosea* ii. 14, 15. It is in the wilderness that God chooses to "speak comfortably" to the soul, giving it vineyards of blessing from thence, and there makes it "to sing".

Here also was Paul taught of God; he conferred not with flesh and blood for teaching (*Galatians* i. 16, 17). So, before our Saviour began His ministry, He was taken into the wilderness for forty days, to be first proved there by temptation, and to be found the Victor over Satan.

Verse 14. When the dew had gone up the manna was seen. How beautifully does this expression show us the action of the Holy Spirit. It is when the Spirit lifts up the vail of blindness that Satan envelopes us with, that Christ is discovered to our hearts, and we see the light of God in Jesus Christ, and salvation through Him (*2 Corinthians* iv. 4, 6, and *1 Corinthians* ii. 10-16). But mark the vast difference between the seeing of Christ as the *Saviour of the world*, and laying hold of Christ as *our own Saviour*. It is in the failing to see this distinction that has caused so much perplexity in the minds of many Christians upon that passage in *Hebrews* vi. 4, where the expressions used apparently apply to the true believer; and in *verse 6* there

seems implied the possibility of his falling away. It is quite impossible for a true child of God ever to fall away to perdition: witness our Saviour's words in *John* x. 28. But these expressions do not warrant the application to a true believer. Multitudes will be found to have tasted, and to have known the precious gift of everlasting life, but who could not give up the things of this life for Christ: they stopped at tasting, and never arrived at *feeding on Christ* for all strength. So have they been *partakers of the Holy Ghost*, and through Him^s have been enlightened and seen Christ, and His finished work for them, and yet never have gone so far as to have been *partakers of Christ*, which alone brings salvation: and this is tested by our steadfastness of faith in Him in this life (*Hebrews* iii. 6, 14).

The dew having 'gone up', the manna is seen: its shape and its appearance "a small round thing, as small as the hoar-frost on the ground".

1st—It was small.—This gives the thought of meekness, unobtrusiveness, a thing to be sought for (*Jeremiah* xxix. 13), to be picked up bit by bit (*Isaiah* xxviii. 9, 10); and to satisfy hunger, it being small, necessitates diligent gathering (*Hebrews* xi. 6). The importance of diligence in this, is shown in *2 Peter* i. 5-11, where the result is that precious ASSURANCE of eternal life possessed by comparatively few Christians, but which is the privilege of all. Slothfulness and worldly walking without holiness and consecration to God, brings 'barrenness' and 'unfruitfulness', so that they have not the realization of being 'purged from their old sins'.

2nd—It was round.—What a symbol is this of eternity! The ancient Egyptians expressed the idea of eternity by drawing a circle, but this manna

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was in the shape of a globe—a perfect sphere; and this symbol runs throughout creation—the law of gravitation to a centre. The stars, the sun, the planets, moon, and earth, all round globes or spheres; even the rain-drop in its fall assumes a round form; seen also in frozen rain, or hail; again in the dew-drop, and the little globule of quicksilver. But in these last two another thought arises: so long as the dew-drop merely *rests on* a leaf or blade of grass, it retains its round form, but when it *adheres to* a leaf or blade of grass, deriving support from an earthly thing, then its spherical form is partly lost—its symbol of eternity is gone. So with the little globule of quicksilver: if it is broken up, it only forms smaller globules—all still little round globes—but immediately it amalgamates with the earthly metals—gold or silver though the most precious—the little globe becomes flattened, its symbol of eternity is gone. Does not this teach us that we believers, though *in* the world must not be *of it*? For so, if we attach ourselves to earthly things, shall we not render our title to eternal life in Christ less clear, or even lose it to sight altogether? Our light will cease to shine, and we shall bring reproach upon our profession and our faith—our salt will lose its savour, we shall be ‘neither fit for land nor dunghill’—useless to our fellow saints, and unfit for testimony to the sinners perishing around us.

3rd—It was white.—(See *verse 31*.) An evident emblem of purity, holiness, and righteousness. But hoar-frost is more than white, it is water crystallized, and so made capable not only of reflecting the sun's rays with dazzling brilliancy, but also of breaking some of these rays up into their component colours, bringing forth lovely hues of great beauty as well as brightness and glory. So when divine light shines into our souls, it shows us Christ

in all dazzling beauty, as perfect man and perfect God: perfect and complete in character as a whole, and also beautiful in the varied hues of His character, in all its component parts. Was it not the brilliancy of His glory that felled Paul at Damascus, and prostrated John? (See *Revelation* i. 13-17.)

4th—It was on the ground.—Another lesson, It was in the lowest place possible on earth, yet in one sense the surest foundation, free from all risks of a fall (see *Proverbs* xviii. 12; *Luke* xiv. 11). In order to obtain it we must stoop for it, and if we do not pick it up we shall surely trample upon it, and so act as *despising it* (see *Hebrews* x. 29). 'In the Name of Jesus every knee shall bow.' He took the lowest place; from the manger to the cross, all was humility and meekness. How wholly opposed to the thoughts of man are the ways of God. Where man, in his impotence, assumes to the proud and haughty position of greatness, wealth, and power, so God, in His omnipotence, takes the meek and humble position of lowliness, poverty and weakness. Remember the "still small voice" in *1 Kings* xix. 11-13, and *1 Corinthians* i. 26-29. The precept given by Christ in *Matthew* xx. 27—a precept sadly overlooked in the professing Christendom of these days—was faithfully carried out by Himself.

5th—It was sweet.—*Verse* 31. As honey is luscious and nourishing, so was this manna to the soul that ate it (see *Psalms* cxix. 103). In *Numbers* xi. 8, it is said that it had the taste of oil, smoothness, softening in effect, unctuous, fattening. Oil is used as a type of the Holy Spirit in the Word of God, also for anointing Jewish priests, etc., an act of setting them apart for holy purposes (*Isaiah* lxi. 1-3; *Exodus* xxx. 25). So it refers to knowledge and wisdom (*1 John* ii. 27). How truly this symbol sets forth all that is precious in Christ, all spiritual bless-

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ings and joys, far exceeding anything temporal, and our most exalted imaginations; not to be grasped by the heart of man in the flesh; discerned only spiritually by the aid of the Holy Ghost in those who are God's true children, and even then only faintly during our sojourn here below. By such great sweetness is enjoyed from eating the manna; and the more we feed on it only, the more will our characters and bearing to those around us assume a heavenly, soft, lowly holiness of life, and bring forth that precious fruit of the Spirit in *Galatians* v. 22, 23. Let me warn Christians of the mixing of this food with the world's bread, worldly literature, novel-reading, works of empty fiction, of untruth, theological disputations of clever, intellectual, but worldly men, though they may stand high in the religious profession, or the religious dignity of this world.

Such sorts of bread abound, and are greedily devoured, starving souls, and thus rendering their tone of life as worldly as their food, while there are comparatively but few books written by dear saints of God that are really helpful to an inquiring soul. God's own Word is the only grand store-house of the Manna that gives health and strength to our souls; all else is feeding on flesh more or less, the swine-husks of this world, which surely gives us a thorough distaste for reading the Word of God.

In *verse* 16 we see another lesson—that of personal responsibility taught us; every man was to gather for those dwelling with him, and in dependence on him.

How much this lesson needs to be considered by Christians: what blessing attaches to it! Remember the promise in *Acts* xvi. 31—“Believe on the Lord Jesus, and thou shalt be saved, and thy house”. How truly was this fulfilled then (*verse* 34). The import of these last three words is much overlook-

ed. In the present time the same blessing is continually given now to heads of households, who, having accepted Christ for themselves, immediately preach Christ at home, to those around them, and so become the channels of bringing salvation to their households. This was the injunction also of our Saviour to the maniac restored, in *Mark* v. 19; and see how wonderful was the effect of this witnessing among his friends: those who then prayed Jesus to depart out of their coasts are found in *Mark* vii. 37, praising Him for His works of mercy and love—welcomed rather than rejected.

So the command was, for "every man" to gather; and, as God commanded then, so does He now, under this newer dispensation of the Spirit, in *Acts* xvii. 30, "commanding all men everywhere to repent"; then there is the free and full invitation to feast on the good things of God in *Isaiah* lv. Souls who refuse now to listen to these commands and invitations will have no excuse in that day of judgment that salvation was not offered to them.

Verse 18 teaches us another precious lesson, especially for the weak and timid believer. God gave a measure, the omer, that was to be gathered for every man to support life; and when the manna came to be measured out after the gathering of it, so it was found that those who had the ability to gather much, however abundantly, had *only an omer full* for each person, while those who were only able to gather little, still found that that little *filled the omer*. So it is with those who, weak in faith, timid and trembling, who have not found strong assurance of salvation, yet this weak faith, if a true faith, will be found to fill God's measure. The strong in faith, in full enjoyment of peace and assurance of eternal life, who have gathered much, will have none too much faith, whereby they can give to others; they will only have enough to fill God's

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measure for eternal life—salvation through faith in Jesus. The apostle Paul quotes this passage in another sense, as teaching us that of bounty to our poorer brethren in the Lord, each helping to supply the wants of others, in this instance in temporal matters (2 *Corinthians* viii. 14, 15). So it is our duty to do so in spiritual matters; to help on, counsel, exhort and build up, those who are weaker in faith, knowledge, or experience of temptation, etc., etc., as being all of one body, and each dependent on one another, as so beautifully shown in 1 *Corinthians* xii. Let me urge the reader to study this chapter carefully. It will also be here seen what is called a "schismatic" in God's Word—(verse 25)—a dividing or separation from the *body of Christ*, not a mere separation from this or that church, or sect, established by the governments of men, which is the sense in which it is almost invariably used, generally in the most contemptuous manner.

Verses 19, 20, teach us another lesson. That portion gathered for the day was to be eaten, and so digested; it was not to be kept for another day, for then it bred worms and stank:

What numbers of real Christians there are who gather truth and precept, example and command, from the Word of God, and having gathered it treasure it up in their heads, but never eat it, feed on it, and digest it, and therefore never gain spiritual nourishment from it, but it rather corrupts, hardens, sears their souls and consciences,—it 'breeds worms', and causes unhealthiness of soul. With professing Christians there are numbers who have much knowledge of divine truth, attained by the intellect of man, but it has never been carried out in their lives, and so will only bring upon them the greater condemnation, breeding 'the worm that dieth not', leading them into 'the fire that is not quenched'.

Verse 21 shows us that the gathering was to be every morning, early, before the sun waxed hot, for then it melted.

Here may be seen two lessons: first, the time for seeking Christ is in early youth, before we get hardened by the sin and evil of the world, as seen in *Ecclesiastes* xii. 1.

Secondly, to live on Christ must be a daily feeding,—the prayers and religious privileges of the Sunday will not suffice us for the rest of the week. Daily grace is needed for daily trial, and daily growth; daily prayer for daily strength: it is 'pray without ceasing'; a course so opposite to the religion of the world, who put on religion as a Sunday coat, that is carefully put away in the dark during the week, until the next Sunday comes round. If, through carelessness or hardness of heart sinners neglect to thus gather the manna early—now in this accepted time (*2 Corinthians* vi. 2)—the time may come in this life even, when the wrath of God will wax hot against them, and it will melt from their view, so that when they awake in eternity they will, like the rich man in *Luke* xvi. 24, thirst for the water of life in agony, but no drop will be then found to ease their torment.

In *verse 24* there is the contrast to *verse 20*. When the manna was gathered for the use of the Sabbath day that was given to the Jews (*verse 29*), it did not breed worms. There was no finding the manna on that day. The word Sabbath means rest, and this is the word used in the Greek, in *Hebrews* iv. 9, translated in our version "rest" indicating the great day of rest that is to come for all the children of God during eternity. Thus if we gather manna now, in this our day of grace, it will last us during the eternal sabbath above: it will not corrupt, as is seen in this *verse 24*. But if we do not so gather, in preparation for this sabbath, but do as some of

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the Jews did, who went out to gather it on the sabbath, but found none (*verse 27*), we shall find ourselves in a similar position as the five foolish virgins mentioned in *Matthew xxv.*, and we shall be shut out from eternal life and glory: We shall then be ready enough to gather, but we shall find none. Such souls will find that their summer time for gathering is past, and they are not saved (*Jeremiah viii. 20*).

Thus were the people of Israel taught by God, how, in the wilderness, where there was no pasture, He could feed them, and fill them with bread, showing so fully the truth afterwards written in *Deuteronomy viii. 3*, that man lives by the direct providence of God, and not by mere eating and drinking. Should not this chapter teach us also, in these days, how in the most barren and unlikely places, and where we might see nothing but suffering and starvation, God can bring forth plenty to satisfy our every want, even "exceedingly abundantly above all that we ask or think" (*Ephesians iii. 20*). Let us have more faith and confidence in a loving God, and remember the admonition written in *Isaiah l. 10*.

F. B.

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No. 1.
**I WAS ONCE A CHILD OF WRATH, I AM
NOW A CHILD OF GOD.**

No. 2.
THE WRESTLING WITH JACOB.

No. 3.
THE BOOK OF RUTH.

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