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SUNDAY SCHOOL LESSON

AUGUST 24.

THE BREAD FROM HEAVEN.

Exodus 16: 2-15.

GOLDEN TEXT.

"Jesus said unto them, I am the bread of life."—John 6: 25.

HOME READINGS.

M. The bread of heaven. Exod. 16: 2-15.

T. Walter of Mara and Elim. Exod. 15: 22 to 16: 1.

W. Sabbath bread. Exod. 16: 18-36. Th. Israelites dissatisfied with manna. Psa. 78: 18-32.

F. True bread from heaven. John 6: 30-35.

S. Tested by thirst. Exod. 17: 1-7. Su. Strengthened for victory. Exod. 17: 8-16.

POINTED SUGGESTIONS.

By Rev. D. W. Snider.

Have you ever taken notice of the effective use which some writers and speakers make of Biblical allusion? One of the choice benefits of a mastery of Spiritual history is the being able to readily catch up the reference and understand the significant meaning of the poet or orator in his use of Biblical names of persons, places or things.

The history of the wanderings of the children of Israel is very fruitful of suggestive words and phrases whereby to point a moral or to adorn a tale. Egypt stands for bondage. Kadesh, a point of departure for dreary wanderings. Elim, which is found in the lesson, denotes refreshing wells and fountains. There is an allegorical significance in many Old Testament names which make it worth while to learn their meanings.

While water is blessed, hunger for bread can put a man's patience and faith under a terrific strain. The cry for bread is, of all cries, the most piercing and insistent. It is the staff of life. But the children of Israel were overquick in the uplift of their murmuring. And they were blasphemous in their remembrance of the fleshpots of Egypt. When God has done so much for them, surely the grateful quality of trust should have had longer standing room.

But that is the way with any confidence in the Lord God which is not bottomed upon spiritual communion with Him. His gifts which minister to the physical are accepted only as they gratify the physical are quickly forgotten and repudiated. The cup of carnal blessing is not kept in full flow. And that is the great reason why social or industrial or political advantages, however rapidly they come or however beneficial they may be, will fail to satisfy mankind. Trust in God is spiritual, and the children of Israel, until disciplined both by the mercy and the severity of the Almighty, were anarchistically unspiritual.

At the same time, it may be supposed that they thought that their mutterings, and murmurings and petulance were prayers. There are many who are apt to think they are praying when they are only murmuring. Alas, that an analysis of many prayers only goes to show that they are charges against God. He is too distant, too unconcerned, too slow. But

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"The Lord heareth your murmurings." The bread was promised and it came. "What is this?" Manna it was called. The mercies of the Lord are always a surprise. The dictionary is enriched well-nigh every day by the new name for the new found gift of Providence. Every discovery is a "pickup" of bread from heaven.

Perhaps a suggestive idea about a modern theme of social and industrial discussion may be seen in the lesson: What does it suggest about "the minimum wage"? This much is in it, anyway, namely, where God has His way with men He provides for each one a sufficiency for each day, and so arrange matters that he shall not want for that sufficiency on any day.

"Day by day the manna fell, O, to learn this lesson well."

But no matter how Jehovah fixes things, there are those who attempt to fix it better. Their covetousness, their greed, their lust make of them Sabbath observers. But do they gain anything by it? Are they one whit ahead? Have they come to purer and more exalted character? Study the lesson on Sabbath observance in this chapter.

LESSON IX. AUGUST 31.

ISRAEL AT MOUNT SINAI.

Exodus 19: 1-6, 16-21.

GOLDEN TEXT.

"Let us have grace, whereby we may offer service well pleasing to God with reverence and awe."—Heb. 12: 28.

HOME READINGS.

M. Israel at Mount Sinai. Exod. 19: 1-6, 16-21.

T. Jethro converted to Jehovah. Exod. 18: 1-12.

W. Moses appoints judges for Israel. Exod. 18: 13-27.

Th. Moses sanctifies the people. Exod. 19: 7-14.

F. Approaching the new covenant. Heb. 12: 18-29.

S. Jehovah to be revered. Psa. 111. Su. Cleansed for approach to God. Heb. 10: 18-25.

POINTED SUGGESTIONS.

By Rev. D. W. Snider.

Something worth noting is the time-period of the lesson, "in the third month" from the Passover, estimated to be fifty days afterwards, the time known in after days of Pentecost. What is the relation between the Passover and the giving of the law? What is the relation between the crucifixion of Jesus and the Pentecostal outpouring of the Holy Ghost? Both law and gospel have their rootage in covenant sacrifice.

The people who came out of Egypt, a great untutored host, a horde, indeed, drawn they know scarcely how or why—by an impulse—the common instinctive desire for freedom, perhaps—this people have come into the semblance of national organization. But through the fine executive insight of Jethro (ch. 18.) and the charter of Sinai the solidarity of Israel begins definitely to appear.

And this people have become the people of God. They have been selected and trained to monotheism, chosen to such training for the benefit of a world. They have been drawn out of cities and from the shadows of palaces and separated to the wilderness and the thorn-covered mountain that they may look only to God, and God spake to them.

The lesson indicates a most effective staging for the Divine communication of age-long import which Israel received in its charter of commandment from a God of covenant mercy. Everything was made to conspire to the intense emotion of reverence, obedience and awe.

And no exception need be taken to the word "staging." If that which is illusory or false is made effective in its effect upon the imagination by that with which it surrounds itself, surely that which is of eternal value and as truthful as the will of God has the right to the use of its own transcendent draperies. Fire is true. Smoke is true. Lightnings are true. Thunder and storm-clouds are true. Mountains, scarred and eroded and thorn-grown, are true. Why should not God surround Himself with their impressive grandeur while He unfolds His law to man?

It is better for man that the Almighty hide himself and that men by searching cannot find out God. They are ever seeking to break through with the Lord to ease. Back of that desire is the idolatrous intention rather than the reverence of obedience. Trifling, familiar, flippant approach to God, e.g. in prayer, is unworthy to the point of sacrilege and blasphemy.

The Lord places the history of His love behind every appeal He makes for the faith and obedience of His people. He said to Israel, remember "how I bare you on eagle's wings." Oh, the swift, accurate, capacious, powerful care of the Lord for His own, notwithstanding every appearance of sternness or forgetfulness!

What more can anyone ask than to be regarded by another as he regards a regular treasure? Everyone can think that thought of God, though. How did it come to pass that that something you have, not worth intrinsically a dollar, is the last earthly thing from which you wish to be parted? It is your thought of it rather than its value to you which makes it precious. Likewise with God's treasure. Blessed be His name, He thinks upon us.

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