

their way across the water to Jesus. How they crowd about him! How they hang upon his words!

Why is it?

He speaks. He says they seek him for bread's sake, that they may be fed. They do not like what he says. They urge him to give them a sign from heaven, something like the manna-sign given to their fathers.

Can Christ of Nazareth tell of any thing stranger than that?

Hark! He is speaking. He confronts those eager eyes. He tells of bread from heaven to-day, of the food sent from God, everlasting and everywhere accessible.

A great cry is going up from those uneasy ranks, "Lord, evermore give us this bread!"

And now marvelous words. He is saying that he is the bread of life!

O, blessed bread!

Nevermore shall they hunger who receive.

Here is a man from Bethlehem. He has spiritual longings. He has a hunger for God, but God seems away off. Jesus brings God near. Looking up, this Bethlehem wanderer, like one of old, sees a ladder of silver joining earth to heaven. He has found God.

Here is a father from the south country. He is sick and weary. He longs for health. Still greater is his longing to bear pain with fortitude if health cannot be granted. And Jesus brings to this soul the consciousness of infinite strength all about him.

Here is a little child. Does God care for tiny folks just the same as for big men and women? Yes; there is room in God's thought for even a little child. Jesus takes him up in his arms, and the child sees the face of God, hears the voice of God, is stilled and satisfied.

And here is a woman from beyond Jordan. She has an anxiety, an unceasing disquiet. The fear of death overpowers her. She has a hunger for God that he may meet and allay this anxiety. And he who is to bring Lazarus out of a Bethany tomb gives unto this woman an assurance of life everlasting, waking up in her chilled and tomb-like soul the conviction of immortality. Yes; Jesus is the bread of life to every hungry heart receiving while hungering.

By Way of Illustration.

"*Labor not for the meat which perisheth,*" etc. Jesus Christ escapes from the slavery of money and of luxury because his soul is absorbed in the eternal plans of God. I love to think of that calm figure walking majestically through the perplexed and troubled and feverish streets, as if he stood to-day and rebuked you. Why? Not for being occupied with the details of life which have been thrust into your hands, not for doing the things

which you are doing, but for being the slaves where you ought to be the masters, or being ruled by the things you ought to have under your control. I may say, "I am the son of God," with my divine belongings, with my divine reachings toward the higher life; and therefore the life of the child of God, who is my elder Brother, may become the picture of the life which I may live, and I may enter into his salvation.—*Phillips Brooks.*

"*Labor for that...which endureth.*" The character that mirrors Christ is the priceless thing. There was a famous sculptor in Paris who executed a great work. It stands to-day in the Gallerie des Beaux Arts. He was a great genius, and this was his last work; but like many a great genius he was very poor, and lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him, in the center of the fireless room. As the chill air came down upon him he saw that if the cold got more intense the water in the clay would freeze, and so the old man rose and heaped the bed-clothes reverently upon the statue. In the morning when his friends came in they found the old sculptor dead; but the image was saved! Preserve at any cost the image into which you are being changed by the unseen Sculptor, who is every moment that you are in his presence working at that holy task.—*Drummond.*

"*Him that cometh to me,*" etc. A king met a collier on the road and said to him: "If you come to the palace just as you are I will give you a new suit of clothes." The man hurried home to tell his wife, who said: "You must put off your rags and put on your Sunday clothes." "No," he answered, "I must go just as I am!" "Wash your hands at least." "No, I must go as I am." So the miner went to the palace gate, where the soldiers on duty asked him: "Where are you going?" "To see the king." "What do you want with the king?" "He told me to come." When he got to the king, his majesty said: "So you believed my word?" "Yes, sir." Turning to a servant, the king said: "Take away these rags, cleanse this man, and clothe him in a new suit." This story contains the cream of the gospel message. King Jesus wants unwashed sinners to accept his invitations just as they are, that he may cleanse them and clothe them in his own righteousness.—*Spurgeon.*

The Teachers' Meeting.

Draw the map, and show Bethsaida, Capernaum, Tiberias, the route of Jesus, and that of the multitude seeking him. Show the carnal aims and desires of the people, and how they are illustrated in the conduct of many now....See the following on