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Sabbath School.
BIBLE LESSONS.
THIRD QUARTER.
(Condensed from Peloubet's Notes.)
Lesson VIII. August 23. John 6: 16-30.
CHRIST THE BREAD OF LIFE.

GOLDEN TEXT.
"Lord, evermore give us this bread."
John 6: 34.

EXPLANATORY.

I. SEEKING THE BREAD OF LIFE.—Vers.

26, 27. In the morning, while Jesus and
His disciples were safely at home at
Capernaum, some still lingered on the
plain of Bethesda, or returned thither
from the city, expecting to find Him
there; but discovering that He was gone
they took boats and came to Capernaum
seeking for Jesus; some for the bread
such as He had given them (ver. 26) and
some for healing from disease, both for
themselves and their friends (Matt. 14:
35, 36; Mark 6: 54-56).

26. "Jesus answered them." Those
who came across the sea from Bethesda
and asked first how He came there with-
out any boat. Jesus did not reply to
this question, but answered their needs,
and sought to complete the teaching
which the miracle was designed to give.
"Ye seek Me, not because ye saw the
miracles," Rev. Ver., signs. This does
not contradict ver. 2, where it is said
that they followed Him because they saw
the miracles He did on them that were
diseased (Matt. 14: 35, 36). "But be-
cause ye did eat of the loaves, and were
filled." The verb means were satisfied
as a beast is with fodder. They were
not hypocrites; they only took a low
view, and were selfish.

27. "Labor not," Rev. Ver., Work
not. This translation is preferable to
keep up the connection with verses 26,
29, 30. The people kept harping on the
word work. "For the meat which per-
isheth." The food for the body. This is
not to be the chief end even of work
for daily food; it is not to be the great
object for which we expend our ener-
gies. Labor for earthly food should be
merely a means to something higher,
which is the true end of all labor.
"But," Work; use all the energies of
your nature. "For that meat (food)
which endureth unto everlasting life."
Put your life into that which is per-
manent, not transient; not unto the
things seen and temporal, but unto
those which are not seen and are eter-
nal. "Which the Son of man." The
term is specially appropriate here, as it
is only by virtue of His incarnation and
Messianic office that Christ gives this
enduring food. "Shall give unto you."
It is, to be sure, a meat which is given
free; but yet thou must strive after it,
if thou wouldst possess it. "For."
Showing the reason why Jesus could be-
stow this life. "Him hath God the
Father sealed." To seal anything is to
attest by some sign or mark that it is
genuine, that it comes from the person
who sealed it with his endorsement.
He had been thus sealed (1) by direct
testimony in the Scriptures; (2) by the
same in the voice from heaven at His
baptism; (3) by direct testimony in His
miracles and Messianic work.

II. THE SOURCE OF THE BREAD OF LIFE.
28. "What shall we do, that we might
work." Better, as in the Rev. Ver.,
What must we do that we may work.
The question was suggested by the com-
mand of Jesus in verse 27 that they
must work. "The works of God." The
works required by God, and, therefore,
pleasing to Him.

29. "This is the work of God, that ye
believe on (rest your faith upon) Him
whom He hath sent." He turns their
attention from the outward to the in-
ward, to the source and spring of all
good works. No work is really good
unless it is filled with faith and love.
"Whom He hath sent." As His em-
bassador; as His messenger bringing His
word of truth, as His representative.
Hence, he who receives Christ, receives
God.

30. "What sign shewest Thou then?"
Thou is emphatic. What dost Thou
show? What proof do you give that
you are sent from God; that you are
the Messiah whom we should receive?
Where is your authority? "What dost
Thou work?" What signs; what proofs
do you bring, that bear the image and
superscription of God, and thus authenti-
cate your mission?

31. "Our fathers did eat manna in the
desert." Given them from God through
Moses. (See Ex. chap. 16.) "As it is
written." In Ps. 79: 24 we read (follow-
ing the Greek version): And He rained
for them manna to eat, and gave them
bread of heaven; and in Ex. 16: 4, Be-
hold I rain for you bread out of heaven.
32. "Then Jesus said." Showing in
His answer that His gift was far superior;
for the miracle of the loaves on which
their thought rested, was but a mere
hint and type of the bread Jesus gave.
The superiority was in four respects,
and by pointing these out, Jesus set
forth the value of the true bread from
heaven to which He would lead them.

First. "Moses gave you not." Better
as in Rev. Ver., it was not Moses that gave.
The manna was sent in answer to the
people's complaints of hunger, and the
message that it was coming was sent by
Moses and Aaron (Ex. 16: 4-6), but the
manna did not come through any action
of theirs. "That bread." Better, as in
Rev. Ver., the bread from heaven. That
is, the manna (Ex. 16: 4). But my
Father giveth you, or I same God who
gave the manna, but one in much closer
relation to Me than to Moses.

Second. "The true bread." True in
the sense of real and perfect. That
which fulfills absolutely, ideally, the
highest conception of sustaining food.
Third. "From Heaven." The manna
came from heaven, as God Himself said
(Ex. 16: 4). But rather from the visible
heaven, the atmosphere; but the true
bread came from the real heaven where
God the Father dwells.

33. "For the bread of God is He (bet-
ter Rev. Ver., they) which cometh down
from Heaven." Christ does not identify
Himself with "the bread" till the next
answer.

Fourth. "And giveth light unto the
world." The manna was for one nation,
while the true bread is for all the world;
the manna was for a brief age; the true
bread is for the world in all ages.

III. FINDING THE BREAD OF LIFE.—34.

"Then said they unto Him, Lord." Lord
is too strong, Sir, would be better.
"Evermore give us this bread." The
Jews understood the bread as the Sa-
maritan woman understood the water,
to be some miraculous kind of suste-
nance which would bestow life everlasting.

35. "And Jesus said unto them, I (the
pronoun is emphatic) am the bread of
life. Here, before you have one who
fulfills in Himself all that is charac-
teristic of the true bread from Heaven,
as described above.

IV. BLESSINGS OF THE BREAD OF LIFE.
35. "He that cometh to Me, . . . He
that believeth on Me." These are two
aspects of faith, the active and the passive,
two aspects which are continually occur-
ring in the experiences of life. This
faith is the same as eating His flesh in ver.
54. "Shall never hunger," shall never
desire spiritual grace and not have it
given to him. Shall never have the
hunger of the soul that is not satisfied;
while they shall have the
hunger that Jesus pronounced blessed,
the hunger after righteousness, which is
an appetite for more, and which shall be
continually satisfied. "Shall never
thirst." This is a similar figure, but
still stronger. Compare Isa. 55: 1-3.
Alford notes that the manna was not
sooner given (Ex. 16) than the people
began to thirst (Ex. 17).

36. "But I said." In some unrecorded
part of the conversation. That ye also
have seen Me. "I" belongs to Him, not
seen, not to ye, as most English readers
would suppose: ye have seen Me (not
merely heard of Me), and (yet) do not
believe. "And believe not." They
had seen Him outwardly; they had
seen His miracles; they had seen Him
as a teacher; but they did not accept
Him for what He was; nor receive His
teachings so as to live by them. The
seeing was outwardly and bodily, and
not of the soul.

37. "I in the neuter gender, the
Soul." "That the Father giveth me." Here
we see the divine side of our salvation,
showing that God's salvation is no fail-
ure. Some indeed believe not, and oppose
and hate. "Shall come to Me." The Me
here is the emphatic one of the three
Me's in this verse. "And him that
cometh." A different verb emphasizing
the process of coming. "I will in no wise
cast out." I, e., out of My kingdom,
presence, fellowship; for all these are in-
cluded. Every one who comes is welcome.
This is the human side of our salvation.
We do not know the will of God, or
the plans of His providence, but we do
know that we are free to come to
Him, and that no person ever went to
Him and failed of salvation.

38. "For I came down from heaven,
not to do Mine own will," etc. Here
Christ gives the reason why we need
the bread which will be cast out, and fail
of salvation if they seek it.

39. "This is the Father's will," etc.
than no one should fail of salvation.
THIRD, ETERNAL LIFE. "But should
raise it," all the whole, up again at the
last day. The day of resurrection.

40. "Every one which seeth the Son."
For only such can believe on Him.
Sometimes those who look at Him do
not see Him as He is, but their eyes are
blurred by prejudice, or the misrepresen-
tations of others, and do not believe on
Him. The natural and necessary con-
dition of receiving eternal life. "May
have everlasting life." A present posses-
sion, the noblest kind of life, and endur-
ing forever.

The Great Napoleon.
It was dark, and down a retired street
in Paris a man rode alone on horseback.
Suddenly the horse stopped as if
frightened. Then a man arose from the
pavement in the middle of the street
and jumped to one side with a cry. The
rider was angry, and exclaimed: "Are
you drunk, man, that you lie about in
the middle of a dark street and get your-
self so over?"

"You might better lend a poor fellow
a hand that sold in that way," ex-
claimed the other. "I had 300 francs in
this bag, carrying it to pay a bill for my
master, and the bag is broken and it is
lost all over the street. If you have
some matches they will do me more
good than your curses."

"It is no easy task to find lost money
on a night like this," said the rider, dis-
mounting. "I have no matches, but
perhaps I can help you. Have you any
of the pieces left?"

"Only one," replied the unfortunate
fellow, with a sob.
"Give it to me," said the other.
The poor man hesitated, but the
stranger repeated the words in a tone of
authority, and the last coin was handed
to him.

The stranger whistled and a great
Spanish mastiff stood beside him. He
held the coin to the dog's nose and lean-
ing to the rough pavement, said: "Find
them."

The dog sniffed the gold piece and
began to bark.
One, two, three; he began bringing in
the coins and dropping them into his
master's hand, while the poor servant
stood by in silent wonder.

Thirteen times he returned with a
twenty-franc piece. Then, after a long
search, he came back empty, with a
grunt that seemed to say: "There are
no more."

"We are yet lacking one piece," said
the stranger. "Are you sure there were
just 300 francs?"

"Sure as can be, sir," the servant re-
plied.
"Then look in the bag again. There
must be one left there."
"Oh, sir," he exclaimed, as the stran-
ger sprang into his saddle, "you are my
deliverer. Tell me your name, that my
master may know who has done him such
a service."

"I have done nothing," said the stran-
ger. "Tell your master that the one who
helped you was a very good and intelli-
gent dog by the name of Jolie."
It was some years afterward, when
France had seen some troubled times
and the royal family was no more, and
the master was telling the incident to a
party of friends, one of whom had been
employed in the palace.
"Jolie! Jolie!" he exclaimed. "There
never was but one dog by that name,
and there never was a more remarkable
and faithful dog than he. He always
accompanied his master when he went in
disguise about the city."
"Who was his master?"
The reply was brief: "The Emperor
Napoleon."—*Youth's Companion.*

The Boy Who Did His Best.

He is doing his best, that boy of six-
teen, stretched out before a bright fire
in the old tanning shed. Reclining upon
an old sheepskin with book in hand, he
is acquiring knowledge as surely as any
student at his desk in some favored
institution, with all the conveniences
and facilities for learning. He is doing
his best, too—this same boy Claude—as
he helps his master prepare the sheep
and lambs' skins for dyeing, so that
they can be made into leather. He is
doing his best by obedience and by re-
sponsible conduct to his master, in en-
deavoring to do his work well, although
he often makes mistakes, as his work is
not so well suited to his tastes as the
study of Greek and Latin.

"See there, young rascal!" calls
out Gaspard Braun, the tanner; "see
how you're mixing up the wools!" For
Claude's wife were "wool gathering!"
sure enough; but he was not sorting the
wool aright.

"Aye, aye, sir," replied the apprentice,
"but I will fix them all right," and he
quickly set to work to repair his mis-
take.

"He'll never make a tanner," said
Gaspard to his good wife, "and much I
fear he'll never be able to earn his own
bread."

"Sure enough," replied his wife; "and
yet he's good and obedient, and never
does a wrong word to his mother, and
And in after years, when the aged couple
received handsome presents from this
distinguished man who had been their
apprentice, they thought of these words.

One evening there came a stormy,
boisterous wind, and the little stream in
which the tanner was wont to wash his
wool upon the skins was swollen to a
torrent. To attempt to cross it by ford
at such a time would render one liable
to be carried down the stream and dashed
to pieces on the rocks.

"We must get all the skins under
cover," said Gaspard to his apprentice;
"a storm is at hand."
The task was finished, and the tanner
was about to return to his cot and Claude
to his shed, when the boy exclaimed,
"Surely I heard a cry. Someone is trying
to cross the ford."

In an instant he darted toward the
river, followed by his master carrying the
lantern. Some villagers were already
there, and a strong rope was tied around
the waist of the brave boy, who was
about to plunge into the stream, for a
man upon horseback was seen coming
down the river, both rider and horse
much exhausted. Claude succeeded in
grasping the rein, and the strong hand
of the master that held the rope drew him
to the shore, and all were saved. Soon
after the stranger, led by the girl, came
cheerful fire, having quite won the
hearts of the good man and his wife by
his kind and courteous manner.

"What can I do for your brave boy?"
he asked.
"Oh, none of ours, and not much
credit will be to any one, we feel. He
wastes too much time over useless
books," was the bluff reply of the honest
tanner, who could not see what possible
use Claude's studies would be to him.

"May I see the books?" asked the
stranger.
Claude being called, brought the books
of the Greek and Latin classics and
stood with downcast face expecting to
be rebuked. But instead he received
words of commendation from the gen-
tleman, who, after some talk and questions,
was astonished at the knowledge the
boy had acquired.

A few months later, instead of the old
tanning shed as a study, Claude might
be seen with his books in a handsome
mansion at Paris, in the house of M. de
Val, whose life he had saved, and who
had become his friend and benefactor.
The boy felt that he had only done his
duty, and that he was receiving much in
return, and he determined to make
every effort to meet the expectations of
his patron.

He succeeded, Claude Copperonier,
the boy who did his best, became the
most distinguished Greek and Latin
scholar of his time. At the age of twenty-
five he filled the chair of Greek Pro-
fessor in the Royal College of Paris.
More than this, he became a man who
feared God, and was courteous and
kind to all, and his life was a model
for his goodness and amiable qualities. He
never forgot his former master and wife.
Their old age was cheered by many
tokens of remembrance in the form of
substantial gifts from the man who,
when a boy, studied so diligently by the
fire of their old shed, but who would
never make a tanner."—*New York Mail.*

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the arts in the United States is estimated
at \$9,000,000 a year, and of gold \$17,000,
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apparently the whole body was one mass of corruption.

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cure such diseases, restoring the patient to perfect health after trying many
remedies, and having suffered for years. Is it not conclusive proof that if you are
a sufferer you can be cured? Why is this medicine performing such great cures?
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tual in the cure of disease than mineral medicines. The Vegetable Discovery is
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