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### Spring Announcement, 1886. I N reference to the above notice of Co-Part-aership, JASES S. MAY & SON would call the attention of the public to their New Stock of

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RIRLE LESSONS.

JESUS THE BREAD OF LIFE.

GOLDEN TEXT.

isoard on the plain of Bethsaida, because they thought that Jesus himself must be there.

23. Howbeit there came other boats, etc. This were is another parenthesis to explais how the people were enabled to sail across the sea to Capernaum. From Thorisa, on the south-seat shore of the lake. After that the Lord had given thanks. This shows the emphasis to be laid on giving thanks, and probably that at this juncture the miracle took place.

24. They also look shipping. More literally, they themselves entered into the boats, it, e., the boats that had come from Thorisa, driven in very possibly by the gale which had delayed the apostless. Came to Capernaum, seeking Jesus. They came here, because this was one of the frequent resorts of Jesus and his dieaples.

11. SERVIN THE BRAIN THE BRAIN THE MALLEY THE BRAIN THE BRAIN THE BRAIN THE BRAIN THE REAL THE COULD BE AND THE CAPERNAL THE REAL THE CAPERNAL THE BRAIN THE BRAIN THE BRAIN THE MALLEY THE BRAIN THE BRAIN THE SHE WILLIAM THE BRAIN THE SHE WORK THE SHE WILLIAM THE SHE WILLIA

because no works are really good which do not spring from faith.

III. The Proor —30. What sign sheedest thoir then? "Thon" is emphatic. "What dot thou on thy part? "They quite niderstand that in the words" "Him whom he halt bear? "Jesus is claiming to be the Messiah! but they want a proof.

31. Our fathers did eat manna in the desert. See Exod. 15. As it is written. Pr. 18: 24. The meaning of this reference of Moses giving the manna to the Israelites in their 40 years' wanderings in the wilderness, is "Moses proved that he was sent from God by giving the people bread from heaven to eat 1 now what do you do that is greater than this to prove that you are the greater prophet, even the Messiah!"

32. Moses gave you in that bread from

greater than this to prove vine. "
32. Moses gave you not that bread from Acaren. Here he makes a double denial of the fact the they had given as authenticating Moses" mission as a prophet. (1) That Moses did not give the manns, it was given by God. (2) This nanna was not the true bread, but merely a type or shadow of the spiritual antitype. My Futher giveth year the true bread. The bread which memore need, that is most important to their well being, that austains the soul to every the state of the state of

most need, that sustains the soul to everlasting life.

33. For the bread of God is he. Rather,
that shich. Christ floos not identify himself with "the bread" till the next answer.
Which cometh down from keenes and
giesth life uset the world. That slone is
the true bread (!) which is evermore desoending from the heavens, as preptual
bestowment; (2) which bestows life; (3)
which is for the world.

34. Evermore give us this bread. The
Jews understand this bread, as the Samaritan woman understood the water, to be
some miraculous kind of sustenance which
would bestow life everlasting.
IV. Jesus is THE Baxab or Life.
35. And Jesus acid unto fibem, I am the bread
of life. Here bedge, only you have one
who fulfils in highelf all that is inhe here
there is the sevent on you.

16. Channe from heaven. (2) He bestows
verlasting life. (3) He is for the whole
world (yer. 33).
How is Jesus THE Baxab or Life? (!)
By his death and alonement he brings
epiritual life to meh. (2) He nourishes
every faculty of the soul, calarging and
strengthening them all, and thus, the, soul

grows in perception, in power in activity. (3) He especially is root to the character, making it to grow more and more like his own. He that cometh to me. This is own. He that cometh to me. This is own. He that cometh to me. This is equivalent to believing on him in the next clause, and to exting his flesh in ver. 54. Shall never have the hunger of pain, the hunger that is never rainfed; while they shall have the hunger that Jesua has pronounced bleased, the hunger after rightenuness which is appeted to the continual patient. In some unrecorded part of the conversation. And teletre not. They had seen him outwardly, they had seen him not wardly they had seen him not wardly they had seen him had been to the overland the way, not receive his teachings of as to live by them.

37. In the very mitoding of himself at the bread of life, Jesua present the argument, so he further receiving him, because he would satisfy their spiritual hunger. Now he brings forward another argument, as he further reveals himself as the bread of life, in the nussespasses or most wo cooks to me. He was the surface of our salvation. Shall come to me. Pather greeth me. Here we see the DUING SID of our salvation, showing (1) that God's salvation is no failure. (2) That God will do for us his part which in essential to our salvation. Shall come to me. Implying that they should arrive. And with a no seize cast out. This is the number of the surface of usual submems and our our salvation. We do not

Implying that they should arrive. A shim that council, that is forcoming, to mevill in no wise cast out. This is URMAN SIDE of our salvation. We do know the purposes of God, or the plans his providence, but we do know that are free to come to him, and that no per ever went to him and failed of salvation. We shay not be able to reconcile divine and the human in our salvation, every person is conscious of the facts, that there is a part over which he has control, and which God must do for him (2) that there is a part he mixt do for him (2) that there is a part he mixt do for him or he cannot be saved; and (3) that if do our part, God never fails of his part. 38. For I came down from heaven, to do mine own will, etc. Here Chrigives a reason why non need fear it they well. 40 And this is the will, etc. God's we that cannot be broken, is further explain in this verse, lest any should mistal Ferry one which seeth the Son, and

Every attribute of true Christian character is alive. Every spark of real religion is an exercise of the soul in benevo-lence and purity toward God and heaven. Religion which is not in operation is a replisive carcass. It is death, decay and poison to the soul. Persons deceived by it are living on selfish frames and reelings, which they mistake for genuine love, that is, disinterested benevolence. They are governed by their feelings. They have no vigorous, stalwart, manly faith. They never venture out upon daring undertakings for God. They appreciate only such things.

which they mistake for genuine loves, that is, dainterested benevolence. They are all labor. But for that ment schick adureth unto everleasting life. You should produce that endureth to everleasting life. You should not are the food of the soul and mind. (1) It is that which assume that the soul in the soul and mind. (1) It is that which sustains it is spiritual life in God. (2) It is that which strengthens and builds up the character. (3) and faith, (4) and loves (5) and knowledge of wins is good (7) that which strengthens and builds up the character. (3) and shope, (6) and knowledge of wins is good (7) that which strengthens and work. Shall give safe thee; but yet thou must strive after it, if thou woulded good wins in good (7) that which strengthens the soul in holy purposes and work. Shall give safe it, if thou woulded good wins in good (7) that which strengthens the soul in holy purposes and work. Shall give safe it, if thou woulded good with the soul is not give there; but yet thou must strive after it, if thou woulded good wins and work with the soul of the soul in holy purposes and work. Shall give safe it, if thou woulded the soul is not give the same in the voice from heaven at list of the soul would be supposed to the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scriptures, (2) by direct testimony in the Scriptures, (2) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scriptures, (2) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scriptures, (2) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scriptures, (2) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scriptures, (2) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the Scripture (4) by the same in the voice from heaven at list baptism, (3) by indirect testimony in the sould be sould be sould be sould be sould be sould be soul

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