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## The Sabbath-School.

### INTERNATIONAL LESSONS.

[FROM PELLETIER'S NOTES.]

Second Quarter.—Lesson 10.—June 6.

JESUS THE BREAD OF LIFE.—  
JOHN VI. 22-40.

GOLDEN TEXT.—Lord, evermore give us  
this bread.—JOHN VI. 34.

THE CROWDS RETURNING TO  
CAPERNAUM.—VERS. 22-24. The day  
following the feeding of the five  
thousand, the arrival of Jesus and  
his disciples at Capernaum in the  
latter part of the night. The people  
which stood on the other side of the  
sea. The other side from Capernaum,  
in the vicinity of the place  
where the five thousand were fed.  
Saw that there was none other boat  
there, save that one. This sentence,  
including the rest of ver. 22, is a  
parenthetical clause to explain why  
the people lingered on the plain of  
Bethsaida, because they thought  
that Jesus himself must be there.  
They had seen the disciples sail  
away in the only boat; they had  
seen that Jesus did not go with  
them. Therefore he must be some-  
where in the region.

Howbeit there came other boats,  
etc. This verse is another paren-  
thesis to explain how the people  
were enabled to sail across the sea  
to Capernaum.

They also took shipping. They  
themselves entered into the boats.  
Came to Capernaum, seeking Jesus.  
They came here, because this was  
one of the frequent resorts of Jesus  
and his disciples, and here they  
would be most likely to find him.

SEEKING THE BREAD OF EVER-  
LASTING LIFE.—VERS. 25-27. When  
they had found him on the other side  
of the sea. The other side from the  
plain of Bethsaida. Rabbi, Whence  
comest thou hither? The question  
when includes how. They had  
sought him in vain. They could  
not understand how or when he  
could have reached Capernaum.

Ye seek me, not because ye saw the  
miracles. This does not contradict  
ver. 2, where it is said they followed  
him because they saw the miracles he  
did on them that were diseased. In  
a certain sense they followed him  
because of the miracles; but it was  
for the results of the miracles, and  
not for the miracles themselves.  
They came for the healing and the  
food, but failed to see the true  
meaning of the miracles. But be-  
cause ye did eat of the loaves, and  
were filled. Were satisfied with  
food, as animals with fodder. They  
were not hypocrites; they only took  
a low view. They were not seeking  
him, but his gifts. He that loves a  
man for money or for meat loves  
money or meat more than the man.  
Therefore he that loves God for any  
other end than God, certainly loves  
that more than God.

Labor not (work not) for the meat  
(food) which perisheth. The food  
for the body. This is not to be the  
chief end even of labor for daily  
food. Labor for earthly food should  
be merely a means to something  
higher, which is the true end of all  
labor. But for that meat which en-  
dureth unto everlasting life. You  
should put your life's work into that  
which shall endure. What is this  
food that endureth to everlasting  
life? The food of the soul and mind;  
that which sustains its spiritual life  
in God; that which strengthens  
and builds up the character; which  
strengthens the soul in holy  
purposes and work. The soul needs  
food as really as does the body.

Which the Son of man shall give  
unto you. It is, to be sure, a meat  
which is given thee; but yet thou  
must strive after it, if thou wouldst  
possess it. Most of the best gifts  
of God we must thus labor for. He  
gives us our daily bread; but we  
must labor for it. He gives us edu-  
cation, wisdom, character; but we  
must seek and work. For him hath  
God the Father sealed. To seal  
anything is to attest by some sign  
that it is genuine. The seal to the  
ancients was like our signature.  
God had borne this witness to Jesus  
by direct testimony in the Scrip-  
tures, by the same in the voice  
from heaven at his baptism, by in-  
direct testimony in his miracles and  
Messianic work.

What shall we do, that we might  
work? "What is the work which  
God would have us to do that we  
might have this bread of life as our  
reward?" This is the question of  
all religious aspiration, and Christ's  
answer is the response of Christian-  
ity to the soul-hunger of the ages.  
Jesus answered. Their question im-  
plied that they were willing to  
learn. This is the work of God, that  
ye believe on him whom he hath sent.  
He turns their attention from the  
outward to the inward, to the source  
and spring of all good works. Be-  
cause (1) faith is the principle which  
produces good works, is the tree on  
which they naturally grow, the  
fountain from which they naturally  
flow. And (2) because no works  
are really good which do not spring  
from faith. What are acts of love  
if no love is in them? What are  
outward acts of morality if there is

no virtuous heart behind them and  
perverting them? He that has faith,  
and he only, does the works of God.

How DOES THIS FAITH PRODUCE  
THE WORKS OF GOD? (1) As Christ  
is the truth, he that accepts him as  
teacher will know the will of God.

(2) As Christ commands only what  
is right, and all that is right, he  
who accepts him as Lord and Mas-  
ter will do what is right, will con-  
form his life to the will of God.

(3) He that follows Christ follows a  
perfect example. (4) Christ im-  
parts the spiritual life and love  
which are the source of all the  
truest good works.

THE PROOF.—VERS. 30-34. What  
sign shewest thou then? So far as this  
desire for proof grew out of a real  
desire to know whether he were the  
Messiah, it was right. Christ does  
not wish us to have a mere blind  
belief, but always gives us proofs  
and reasons for the faith he requires  
of us. Our fathers did eat manna  
in the desert. See Exod. 16. There  
is implied a contrast between the  
work of Moses and the work of  
Christ; the manna came down from  
heaven, the bread was distributed  
upon the earth; the manna was  
given day by day as needed for  
forty years, the bread had been  
given but once; the manna was a  
sweet and delicate food, but the  
bread which Christ had distributed  
was barley bread, the commonest  
fare of the poorest people. Moses  
gave you not that bread from heaven.  
Here he makes a double denial of  
the fact they had given as authenti-  
cating Moses' mission as a prophet.  
That Moses did not give the manna;  
it was given by God. This manna  
was not the true bread, but merely  
a type or shadow of the spiritual  
antitype. My Father giveth you the  
true bread. "True" in the sense of  
real and perfect. Note the present  
tense, giveth. The bread of God  
was not a past, historic gift fulfilled  
in the days of the wilderness, but a  
present and perpetual gift.

For the bread of God is he. Christ  
does not identify himself with "the  
bread" till the next answer. Which  
cometh down from heaven and giveth  
life unto the world. Christ here lays  
down a general principle in which  
he defines the essential characteris-  
tics of God's spiritual gift. That  
alone is the true bread (1) which is  
evermore descending from the hea-  
vens, a perpetual bestowment; (2)  
which bestows life; (3) which is for  
the world. The manna did not last  
over a single day. The type was  
brief in its duration, limited in its  
effects, confined to a few recipients.  
The antitype is for all mankind,  
confers everlasting life, and is be-  
stowed evermore.

Evermore gives us this bread. The  
Jews understood this bread, as the  
Samaritan woman understood the  
water, to be some miraculous kind  
of sustenance which would bestow  
life everlasting. In some no doubt  
there was a comprehension of his  
true meaning and a deep spiritual  
hunger.

JESUS IS THE BREAD OF LIFE.—  
VERS. 35-40.

How IS JESUS THE BREAD OF  
LIFE? (1) By his death and atone-  
ment he brings spiritual life to men.  
He awakens the spiritual faculties and  
senses that were dead to the higher,  
immortal interests. (2) He gives  
through the Holy Spirit, whom he  
sends to be ever with us, imparting  
life and activity to the moral and  
spiritual nature. (3) He nourishes  
every faculty of the soul, enlarging  
and strengthening them all, and  
thus the soul grows in perception,  
in power, in activity. (4) He es-  
pecially is food to the character,  
making it grow more and more like  
his own. He that cometh to me.  
This is equivalent to believing on  
him in the next clause, and to eating  
his flesh in ver. 54. It is opening  
the heart to receive him; it is trust-  
ing him with all the heart; it is go-  
ing to him in faith and prayer for  
comfort, and help, and teaching,  
and all that the soul needs.

Shall never hunger. Shall never  
have the hunger of pain, the hunger  
that is never satisfied. The soul is  
full of longings and hungerings, but  
Jesus satisfies them all. Never  
thirst. Another expression of the  
same truth.

But I said. In some unrecorded  
part of the conversation. That ye  
also have seen me. "Also" belongs  
to "have seen," not to "ye," as  
most English readers would sup-  
pose. And believe not. The seeing  
was outwardly and bodily, and not  
of the soul.

All that the Father giveth me.  
Here we see the DIVINE SIDE OF  
our salvation, showing that God's sal-  
vation is no failure. That God will  
do for us his part which is essential  
to our salvation. No one but him-  
self can give life. All means are  
in vain without his gracious influ-  
ences. And him that cometh, I will  
in no wise cast out. This is the  
HUMAN SIDE OF our salvation. We  
do not know the purposes of God,  
or the plans of his providence, but  
we know that we are free to come  
to him, and that no person ever  
went to him and failed of salvation.  
We may not be able to reconcile  
the divine and the human in our

salvation, but every person is con-  
scious of the facts, that there is a  
part over which he has no control,  
and which God must do for him;  
that there is a part he must do for  
himself, or he cannot be saved; and  
that if we do our part, God never  
fails of his part.

And this is the Father's will....  
that of all (that) which he hath given  
me I should lose nothing. That not  
one should fail of salvation. Raise  
it up again at the last day. The day  
of resurrection. A promise that  
those who die in Christ Jesus shall  
not perish when they die.

And this is the will, etc. God's  
will, that cannot be broken, is fur-  
ther explained in this verse, lest  
any should mistake. Every one  
which seeth the Son, and believeth  
on him, this is the way to everlast-  
ing life.

### HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.  
Be cheerful when you enter your  
house.

Don't be afraid to praise the neat  
room and bright fire.

Don't be afraid to praise her  
mending, and her skill in fashioning  
and making.

Don't fail to give her words of  
approbation whenever you can con-  
scientiously approve.

Never deceive her. Be ever true  
to her.

Let your conduct be such that she  
will be proud of you.

Be so upright that she will be  
happy in teaching your children to  
honor you.

Don't sit silent all the evening  
absorbed in reading your book or  
newspaper.

Give your family some of your  
attention. Tell them the amusing  
things that have brightened your  
day's labor.

Speak kindly to the children.  
Play and talk with them a few  
moments after supper.

Interest yourself in your wife's  
employment.

Encourage her when she is down-  
hearted. Be glad with her when  
she is happy.

Let her know by words and  
actions that she is appreciated, and  
you make her happier in the walks  
by your side.

Don't wait to tell the world upon  
marble that which would be so  
grateful to her loving heart from  
your lips.

Share with her your good fortune  
as unselfishly as you do your  
ill.

Let her walk by your side your  
honored companion, your strong  
hand helping her over the rough  
places, and sustaining her when  
wearied lest she faint.

### MISTAKEN IDEAS.

Early in life the thought occurs  
that to throw off the guidance and  
direction of parents and friends, to  
be self-directed, is manly. To adopt  
the habits, the manners, the course  
of life of companions, however ob-  
jectionable that course may be, is  
manly. Thousands, tens of thou-  
sands, have been ruined by imitat-  
ing what are wrongly termed  
manly habits. No well brought-up  
boy but would feel a blush of shame  
on ordering and drinking spirits for  
the first time in a public place, but  
presently in imitating those who do  
not blush, the manly habit of drink-  
ing would be contracted, and a life  
commenced which might end in con-  
firmed drunkenness. The conscience,  
before it is seared and dulled, is ever  
true in its pointing to the right  
path; its faintest doubts should lead  
away from temptation with the  
strength of unyielding determina-  
tion. There should be no parley-  
ing or reasoning when conscience  
says no. Conscience is the mani-  
fest instinct, and to obey its teach-  
ing and follow its leading is in the  
highest and best sense to be manly.

That which degrades and lowers  
a man's self-respect, which causes  
him in his better moments, when  
true to himself, to think meanly of  
his conduct, and to blush at the  
thought of the course he has pur-  
sued, cannot be manly in any sense.  
Manliness is the parent of fear-  
lessness. Only he that has done wrong  
shuns the light and dreads exposure.  
There is no more glorious sight in  
creation than a fearless, honest, and  
upright man. What has he to fear  
or dread?—From Self-support."

### WHAT WILL YOU DO?

There are more than 300,000,000  
children in heathen lands who have  
no Bible and no knowledge of Christ.  
Are you too young to help them?

Remember:  
That Jesus was but twelve years  
old when he expressed a desire to be  
about his "Father's business."

That Samuel was a mere "child"  
when he "ministered unto the Lord  
before Eli."

That Queen Esther was but a  
girl "in her teens" when she staked  
her life on an effort to save her  
people.—Foreign Missionary.

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