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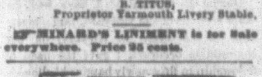

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86. SUMMER ARRANGEMENT. '86.

ON AND AFTER MONDAY, JUNE 14th, 1886, the Trains of this Railway will run daily (Sundays excepted) as follows:—

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Day Express,	7.00 a. m.
Accommodation,	11.00 a. m.
Express for Sussex,	4.35 p. m.
Express for Halifax and Quebec,	10.15 p. m.

A Sleeping Car runs daily on the 10.15 p.m. train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	5.50 a. m.
Express from Sussex,	8.30 a. m.
Accommodation,	12.55 p m.
Day Express,	6.10 p. m.

TRAINS WILL LEAVE HALIFAX

Day Express.	6.30 a. m
Pictou Accommodation,	12.20 p. m
Truro Accommodation,	4.00 p. m.
Express for St. John and Quebec,	6.30 p. m.

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TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	8.15 a. m.
Express from St. John and Quebec,	9.10 a. m.
Pictou Accommodation,	12.50 p. m.
Day Express,	6.20 p. m.

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Third Quarter.

Lesson VI. August 8. John 12: 20-36.

GENTILES SEEKING JESUS.

GOLDEN TEXT.

And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

I. GENTILES COMING TO JESUS. 20. *And there were certain Greeks.* The original word "Hellenes" means persons of Greek nationality (not the same as Grecians, Hellenistæ, in Acts 6: 1, who were Jews who spoke Greek and had lived in Greek cities. *Among them that came up to worship at the feast.* That were accustomed to go up. This shows that though Greeks by birth, they had been admitted to the privileges of Judaism. They belonged to the class known as "Proselytes of the Gate."

21. *The same came therefore to Philip,* because they accidentally met him first, or because they may have had some slight acquaintance with him. *And desired him.* Asked him, expressed a wish. *Sir, we would see Jesus.* Not merely to look at him, but to have a private conversation with him on religious subjects. This visit was one of the first demonstrations of the heathen world in favor of the Gospel. WE WOULD SEE JESUS. (1) This should be the desire of every heart. (2) We should see him as he is, as divine, as the atoning Saviour, as our teacher, as our example, as our Lord, as always ready to forgive and to help. (3) Seeing Jesus will attract our hearts to him, and away from the world. (4) The more clearly a church sees Jesus, the nearer they will be to being a true and perfect church, with pure beliefs, and perfect conduct, and active Christian life. (5) If the world would see Jesus, their prejudices against religion would be removed.

22. *Philip cometh and telleth Andrew.* The two were of the same city. *Andrew and Philip tell Jesus.* Jesus was undoubtedly, at the time this request was communicated to him, in the court of the women, in which he frequently taught. Here these Greeks could not enter.

II. JESUS GLORIFIED THROUGH HIS DEATH. 23. *And Jesus answered them.* Whom? Both the disciples who brought the request and the Greeks who had made it. *The hour is come that the Son of man should be glorified.* *Hour* is here equivalent to the more general word *time* or *era.* The prophets of the Old Testament foretell the ingathering of the Gentiles through the Messiah. This is both his glory and the glory of the Jewish nation in him.

24. *Verily, verily.* Thus he calls emphatic attention to the fact, so strange to them, and so hard for them to see and to believe, that only by his death can his great work be accomplished. *Except a corn* (or grain) *of wheat fall into the ground and die.* A grain of wheat, though containing in itself the germs of life, would remain alone. It would be safe, perhaps, but useless, and not really live unless it fell to the earth.

25. *He that loveth his life shall lose it.* The *life* or *soul* (the same Greek word is indiscriminately rendered by both English words in our English version) is the æsthetic and intellectual part of man in contrast with the spiritual nature. To love one's life or soul, according to Christ's meaning, is so to make self first and chief, that self-gratification becomes the law or principle of all action. *He that hateth his life in this world.* Treats it as if he hated it, sacrifices it to his better life, when they come in conflict. *Shall keep it unto life eternal.* *Life* here is another word, *life* in the abstract. All the natural powers of the soul, all the sources of enjoyment, all intellectual powers, everything that gives value to the worldly life, shall be perpetuated, transfigured forever, in a higher degree, by making them subordinate to the love and service of God, and sacrificing them when necessary to the higher good.

26. *If any man* (would) *serve me, let him follow me.* This is Christ's answer to the request of the Greeks. Service of Christ is to be sought, not by secret interviews, but by practical following of him in a life of daily self-sacrifice for others. *And where I am.* In character, in glory, in his kingdom, in companionship on earth, and in heaven. *There also shall my servant be.* There is no other way to where Christ is, and whosoever walks in this way will certainly come to where Christ is. *Him will my Father honor.* As he honors Christ; making him partaker of the joys and rewards of him whom he serves.

27. *Now is my soul troubled; and what shall I say?* The word rendered "soul" is the same word as that rendered "life" in ver. 25. It is the seat of the natural feelings and emotions, and, as the fatal hour approaches, our Lord is in that region of his human life troubled. There is a real shrinking from the darkness of the death which is at hand. *Father, save me from this hour.* That is, the agony of his trial and crucifixion. This is most easily understood if we make this a question, "Shall I say, 'Father, save me from this hour,' as my flesh and earthly life prompt?" There was a real struggle between this earthly life or soul, and his spiritual consciousness. "No," he says, "I cannot say this." *For this cause.* To fulfil the duties, and bear the agonies it brings. *Came I unto this hour.* But I will say

28. *Father, glorify thy name.* Not my will, but thine be done. Do what will most glorify thy name on earth, at whatever cost to me. Others make both to be prayers. The result is first a prayer under the influence of fear, and then a prayer under the influence of ready obedience. *Glorify thy name.* Through my sufferings. But the Greek means "*save me out of*," "bring me safe out of," rather than "*save me from.*" John omits the agony in the garden, which was in the other Gospels, and was well known to every Christian; but he gives us here an insight into a less known truth, which is still often forgotten, that the agony was not confined to Gethsemane, but was part of Christ's whole life. *Then came there a voice from heaven.* The plain implication of the narrative is that this was an articulate voice, the words of which were understood by others than Jesus, though not by all. *I have both glorified it, and will glorify it again.* The Father had glorified his name by giving Jesus daily and hourly the power to do and to hear all that had been laid on him up to that moment; and he would glorify it by continuing to give him the power to do and to bear all that should be laid on him to the end.

29. *The people . . . said that it thundered.* The general crowd heard the sound, but did not understand it. It was in a foreign tongue to them. They were not prepared spiritually to under-stand its meaning. *Others said, An Angel spake to him.* These comprehended more than the others, and recognized that it was a voice speaking in some language, but they did not know its meaning.

30. *This voice came not because of me.* Not to strengthen or confirm me; not that I had any doubts about my course, or any apprehension that God would *not* approve me and glorify his name. *For your sakes.* To give you a striking and indubitable proof that I am the Messiah, that you may remember it when I am departed, and be *yourselves* comforted, supported and saved.

III. THE ATTRACTIVE POWER OF THE CROSS. 31. *Now.* "The hour" of ver. 23, which culminated at the crucifixion. *Is the judgment of this world.* Greek "crisis." "Now is approaching the decisive scene, the eventful period, *the crisis,* when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness. Satan has so effectually ruled that he may be said to be the prince of this world. But my approaching death will destroy his kingdom." *Now shall the prince of this world.* The title "prince of this world" was the regular Rabbinic title for Satan. *Be cast out.* His kingdom shall be destroyed. His empire shall come to an end.

32. *And I, if I be lifted up.* Upon the cross, as explained in the next verse. The word for "lifted up" is usually rendered "exalted." It was by the lifting up upon the cross that Jesus was exalted to be Prince and Saviour. *If* is not to be rendered as equivalent to *when. Will draw all men unto me.* Or towards me. Christ crucified was and is the attractive power, drawing men to himself. *All men.* Not merely all nations, people of all ages, but all men.

IV. OBJECTIONS ANSWERED. 34. *We have heard out of the law that Christ abideth for ever.* The term "law" refers to the whole of the Old Testament Scripture. *How sayest thou, The Son of man must be lifted up?* How do you reconcile what you have said with the prophecies of the Messiah? Your statements contradict the Bible, and are opposed to our needs. You are not the Messiah we want. *Who is this Son of man?* For he cannot be the one foretold in Scripture, whose kingdom is an everlasting kingdom. We have nothing to do with the kind of Son of man you say you are.

35. *Then Jesus said.* He could have explained how the Messiah that was to abide forever, and have dominion over all the world, must be a crucified and risen Saviour, and how through the resurrection he was to abide forever, for he saw this infinitely more clearly than we do, and yet it is plain to us. But the people would not have understood nor believed. He therefore, instead of answering them directly, gave them a solemn warning, pointing out at the same time the only way to the answer of their questions. *Yet a little while is the light with you.* This may refer to the opportunity they had as a nation to repent, and accept the Messiah, and be saved from the destruction that was impending.

36. *While ye have the light, believe in the light.* Accept it as God given, and act accordingly. Or, while you have the light of opportunity, believe in him who is the light of the world. *That ye may be.* Rev. Ver., "That ye may become sons of light," implying a process of growth. *Jesus departed.* This was the farewell of Jesus to Israel. He then retired, and did not reappear on the morrow. This time it was no mere cloud which obscured the sun; the sun itself had set.

Marjory.

Marjory,—that was her name: not "Mar," nor "Margie," nor "Jo," nor "Jory," as some girls nowadays would say.

She was a little Puritan maid who lived long ago, and the fathers and mothers of those times did not approve of nicknames. So the sweet, musical name always came out in full.

Marjory's father and mother had, with others, come in the brave ship "Mayflower" from Old England, and made themselves another home, which they named New England. The little town that began to grow up they called Salem, because Salem means "peace"; and here it was that little maid Marjory lived, in this pretty, quiet, peaceful place.

One lovely Sunday morning Marjory sat in her little chair under the shade of a great elm-tree, not far from the cottage door. It was after breakfast, and she had brought her Testament out with her to learn her verses. It was a pretty spot where she sat. The air was sweet from the white clover-blossoms all around her; bees were humming and birds singing, and a soft rustle went through the tree-tops; and the bright sunshine was everywhere, except in some cool spots under the shade of the big trees.

Marjory leaned her head back and looked up through the green leaves into the blue sky, and thought how pretty everything was.

"Oh, I wish I could go to church," she said, "it is such a pleasant morning!"

She usually did go to church every Sunday with her father and mother; but today mother was sick, and father had said: "I'm sorry little daugher can't go to church to-day. I must stay home with mother, and you know you can't go all alone."

"Oh, let me go alone! I'm big enough," Marjory coaxed; but father said no, the walk was long, and she was only a bit of a girl as yet.

While she sat thinking and wishing, she heard a sound that made her want to go to church more than ever,—not a sweet-toned bell, for in those days a man went about the streets, blowing a horn to call the people together; and now, the sound echoed from hill to hill, and Marjory jumped up, and said aloud, "I do wish I could go."

She glanced into the little sitting-room. Mother was lying on the lounge by the window, and her father was reading to her. A sudden thought came to Marjory.

Why should she not go to church by herself? She tiptoed softly through the kitchen and up the stairs to the little room where she slept. She opened the drawer where her Sunday clothes lay. There were her pretty blue cambric dress, and white pinafore, and new slippers with satin bows, that her grandmother sent her from England. She *must* go to church to wear those slippers; for Lora Staudish had no slippers, and what would she say when she saw those beauties?

"Mother won't care if I do," she said to himself, as she slipped off her every-day dress and slipped into the Sunday one. She had hard work to get it buttoned. She never fastened her clothes all alone before; but after a good deal of twisting and turning, it was done, and the stockings and slippers and pinafore were on, and now the pretty Sunday hat was set on the yellow hair, and Marjory was ready. She was going to church.

Can anybody tell why she went down the stairs as softly as if she had been a mouse, and then taking a peep into the sitting-room to make sure that father and mother did not see her, darted through the kitchen, and went like a big butterfly across the fields, never stopping once to pick a daisy or buttercup?

And why did she say over and over to herself, "She won't care, she won't care; it's right for folks to go to church, it is." But she could not quiet the little voice that kept whispering in her ear, "Naughty girl! Naughty girl!"

She was glad when the long, hot walk was over and she saw the church just before her.

It was not like any church that you ever saw. There was no stained-glass windows or carpeted floors, and the oaken seats had such high backs that the people in one seat could only see the tops of the heads of the people who sat before them. They had no choir. When it came time to sing, a man got up and repeated the first line of the hymn and started the tune, and all the people joined in and sang it; then he repeated the next line, and they sang that, and so on to the end.

The men carried their guns to church—it will be too long a story to tell why. Then there was a thithing man. He carried a long pole and kept the people in order. If the boys and girls laughed or whispered he gave them a smart rap with the end of his stick. If anybody fell asleep, he reached out his long pole and gave him or her a poke.

When Margery arrived at the church door, she was almost afraid to go in. The people were all in their places, and the minister was preaching. She peeped in two or three times first, and then stepped softly in; and, while she walked up the aisle, all the people looked straight at her and wondered why she was all alone, and what made her come to church when it was half out. She was so tired out and so warm, no sooner had she seated herself in the big pew and leaned her head back to rest than the minister's voice began to sound very far off, and Marjory was sound asleep.

She did not sleep long, for something touched her shoulder. She started up and rubbed her eyes, wondering where she was; and there stood that awful tithing man, scowling down at her. Poor Marjory! She buried her face in the white pinafore, and began to cry. What a dreadful thing had happened to her? She cried and cried; and the more she cried, the harder it was to stop, till finally she sobbed aloud. Then, that dreadful man came and took her by the arm and led her out; and then whom did she see coming up the path but her own dear father. He looked very grave and troubled; but he opened his arms, and his little girl ran into them, and put the rest of her tears on his shoulder. On the long walk home, she told her father all about it. He did not talk much then; but after dinner, when Marjory was rested, he gave her a little verse to learn.

"Behold, to obey is better than sacrifice." Then, he explained to her how the heavenly Father was better pleased to have little children obey their parents than even go to church to worship him, if they could not do both.

"Maybe," said Marjory, as she put her slippers back into the drawer that night, "maybe I shouldn't 'a gone at all, if it hadn't been for these new slippers." Then, she put her wise little head on one side, and thought a minute, and said to herself, "They shan't go to meeting next Sunday. They shall stay right in that corner to punish them—and me."

They did stay there, and Marjory wore her old boots to church of her own accord; but she never forgot that other Sunday and the tithing man, though she lived to tell the story to her grandchildren.—*The Pansy.*

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