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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.

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TRAINS WILL LEAVE HALIFAX

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Sabbath School.

BIBLE LESSONS.

STUDIES FROM WRITINGS OF JOHN.

Third Quarter.

Lesson III. July 18. John 11:1-46.

THE DEATH OF LAZARUS.

GOLDEN TEXT.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—John 11:11.

I. THE BEREAVED FAMILY. 1. *A certain man named Lazarus.* Lazarus is the Greek form of the Hebrew name Eleazar, meaning *God is his help.* We know nothing of his history aside from this narrative. The family appear to have been one of wealth and social distinction. They owned their house, had their tomb in their garden, and were able to give $300 worth of ointment.

2. *It was that Mary which anointed the Lord.* There were three other persons by this name mentioned in the Gospels: (1) The mother of our Lord; (2) the wife of Cleophas; and (3) Mary Magdalene. *Anointed the Lord.* This was two months later, on Wednesday afternoon, April 5, in their home at Bethany, two days before the crucifixion. *How long a loving deed is remembered! Whose brother Lazarus was sick.* The severity of the sickness is known by the fact that he died very soon after the messenger was sent.

3. *Therefore his sisters sent unto him.* To Bethabara (Bethany) beyond the Jordan, the place where John baptized. *Lord, behold, he whom thou lovest.* The Lazarus who had not even been mentioned in the only account preserved to us of a previous visit of Christ to Bethany is described as "he whom Christ loved." There are many unrecorded and unknown ones whom Jesus loves, and who love Jesus. *Is sick.* They take it for granted that this announcement will be sufficient.

II. A VISION OF THE REASONS FOR SORROW. 4. *When Jesus heard that, he said.* To the messenger, though in the hearing of the apostles. The only right understanding of this answer, and our Lord's whole proceeding here, is, that *he knew and foresaw all from the first*, as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the close of his own ministry. *Is not unto death.* Its *result* as regards Lazarus will not be death. These words are purposely enigmatical, and must have greatly tried the faith of the sisters. *But for the glory of God.* Which glory would be through the glorifying of the Son. *That the Son of God might be glorified thereby, i. e.*, by the sickness of Lazarus. He was glorified, (1) perhaps by the development of a higher spiritual life in Lazarus through his sickness, death, and resurrection. (2) By the manifestation of the divine power of Jesus Christ, thus leading many to believe on him as the Messiah. (3) The phrase contains a clear allusion to the glory of the Lord won through the Passion. The raising of Lazarus by revealing Christ's power and character brought the hostility of his enemies to a crisis (ver. 47 ff.), and led to his final "glorifying" (12:23; 13:31) by his death and resurrection and ascension to the right hand of God.

5. *Now Jesus loved Martha*, etc. This statement is made in explanation of ver. 6.

6. *Therefore . . . he abode two days still in the same place where he was.* Why? (1) Because this delay was necessary to complete the work in which he was engaged. (2) Because this delay was necessary to the consummation of the miracle of the resurrection of Lazarus in such form as to forever prohibit the impression that death had not taken place. And (3) to develop and increase the faith and love of the Bethany family and his disciples. (4) Jesus himself was soon to lie three days in the grave; it, therefore, he was able to raise up Lazarus after four days' burial, they would have stronger faith in the resurrection of Jesus from his three days' burial.

III. THE RETURN TO JUDEA. 7. *Let us go into Judea again.* From Bethabara in Perea.

8. *The Jews of late.* Not more that a month or two before. *Sought to stone thee.* The disciples see clearly that to go to Bethany is as perilous as to return to Jerusalem, where he has but now escaped from the rage of "the Jews" (chap. 10:31.

9. *Are there not twelve hours in the day?* i. e., a definite time marked out by God for work, which no man can shorten or change. The night cannot come by any will of man, but by God's appointment only. So God has appointed a definite time for man's life; he has appointed a work for each man to do the hours of his service.

The day means light, help, means, opportunity. It means all that God sends to us to enable us to do our work. *If any man walk in the day.* If any man is doing his appointed work, is fulfilling his duty with the help and blessing of God. *He stumbleth not.* No harm can come to him; no person, no obstacle, can stop him.

10. *If a man walk in the night.* Contrary to God's command, without God's approval and blessing, striving to prolong life by neglect of duty. *He stumbleth, because there is no light in him.* He has nothing to guide him, no one to protect him, and he cannot succeed in accomplishing his purpose.

IV. THE DEATH OF LAZARUS. 11. *After that.* Implying an interval between the previous discourse and the words which follow. *He saith unto them, Our friend Lazarus sleepeth.* Better, as in Rev. Ver., "is fallen asleep." *Sleepeth.* Is gone to rest. Sleep as an image of death is common from the dawn of literature; but the Gospel has raised the expression from a figure to a fact. The very expression implies immortality. *I go, that I may awake him out of sleep.* Never was bolder declaration made.

12. *Then said his disciples, Lord, if he sleep, he shall do well.* The misapprehension of the apostles here was not extraordinary. They had witnessed cases of miraculous healing in at least two instances, wrought by a word on an absent patient (Luke 7:10; John 4:50-53); so when Jesus said, "Lazarus is sleeping," they thought the crisis of the disease had passed, and that there was no reason why their Master should brave the dangers of a Judean mob to go the bedside of a convalescent friend.

13. *Now Jesus spake of his death: but they thought that he had spoken of taking rest in sleep.* Literally, *i. e.*, dreaming all metaphors.

15. *And I am glad for your sakes that I was not there.* These words are explained by the clause which follows. *To the intent ye may believe.* Already they believed in him; but "every new flight of faith is in its degree a new beginning of faith (compare chap. 2:11."

16. *Then said Thomas, which is called Didymus* (that is, *the twin*), *Let us also go that we may die with him.* With Christ, not with Lazarus. The little that we know about Thomas shows him to have been a man of strong passions, and of little faith and hope; to such a man life is full of pathos. He could not believe that Christ could with safety go into Judea again.

Promises for the Believing.

Only believe, and not only will the gates of the celestial city open to receive us, but even here we shall rest in the shadow of a great love.

But dangers stand thick on every hand, suggests Faint-heart; how can we help being anxious? Only believe. "The Lord is a shield to them that put their trust in Him."

Silver-tongued temptation may assail us. "He is able to succor them that are tempted."

What if poverty be our lot? "The Lord knoweth the poor."

What if riches, and we are encumbered with many cares? "Give to the poor and thou shalt have treasure in Heaven."

We may be homeless. "Our Lord had not where to lay His head."

Friendless. "There is a friend that sticketh closer than a brother."

Afflicted. "He bindeth up the broken-hearted."

Unjustly accused. "The Almighty shall be thy defense."

The night cometh. "He that keepeth thee will not slumber."

Accidents may befall us. "The Lord will preserve thy going out and thy coming in."

Pain and sickness. "The Lord will make all thy bed in sickness."

The infirmities of age. "They shall still bring forth fruit in old age."

There are heavy burdens to be borne, perhaps incessant daily toil. "There remaineth a rest."

Wearisome nights may be appointed to us. "He giveth songs in the night."

Death will surely come. "It is well with the righteous." "Death is swallowed up in the victory."

To the believer every providence is but another stroke of the chisel upon the marble rock, shaping it for its position in the heavenly temple.

Sympathy.

BY THE REV. J. M. BAILEY, D. D.

Sympathy is a fellow-feeling never possessed by brutes—a quality of being affected by feelings common to our fellow-men. It is the response of heart to heart, of emotion to emotion. It is akin to pity and accompanied by love if not generated by it. At any rate it is so augmented and molded by it as to give strength and utility to its influence. Our state of mind for weal or woe often depends upon the state of other minds with which we are in correspondence. If they are in pain of body or in anguish of mind, so are we. Are they filled with joy and rejoicing? so are we. We weep when they weep and laugh when they laugh, and thus we halve their sorrows and double their joys.

The reverberations of thunder among the mountains and the shouts of the schoolboy, echoing from hill to hill, are wonderful, but there are no echoes so mysterious as the responsive cry of sorrow in human hearts which makes one feel another's pain as though it were his own. Is it strange that the strings of a piano will vibrate when the tones of another near by sound forth? Yet how much stranger is it that the vibrating strings of one heart will cause those of another to vibrate also?

This principal has much to do with our happiness and usefulness in society. No one can afford to ignore or do without sympathy. He must have it to give and he must receive it, or his life will prove comparatively a failure. As some one has said, "No man can do the best work that is in him without a certain amount of kindly sympathy." It must be reciprocal. A man alone in the world, who has no fellow-feeling for others' joys and sorrows, who can not appreciate their well-being or compassionate their grief, and who has no place for the heartfelt emotions of his fellow-men must be in a deplorable condition. How can he ameliorate their wretchedness or contribute to their prosperity? There is no one who does not need this oil of human kindness to lubricate the bearings of life's machinery and qualify it for its onerous burdens—this honey of human felicities to sweeten life's cares and to transform all its toil into ecstatic pleasure.

It thus becomes the great secret of success in the arduous business of life. Nay, more, it is the secret of life's improvements and happiness. Without it our future prospect would be dark and forbidding, and the treadmill of daily toil irksome and unendurable; and the toiler would spontaneously exclaim, "There is nothing for me to live for."

Sympathy is an essential of domestic happiness. As the husband and father goes cheerily to his accustomed task, the hours of the livelong day pass rapidly and almost unnoticed, and labor becomes a pleasure because he knows that there are hearts beating in unison with his own in that home he loves; and the wife and mother, whose "work is never done," is unappalled and unwearied in that work, assured of her husband's sympathy and love. "She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, saying, Many daughters have done virtuously but thou excellest them all." Such a family enjoys life even in the midst of comparative poverty.

This principle obtains everywhere in society, especially in the Christian Church where it was inculcated by its founder both by precept and example. "He wept at the grave of Lazarus and the Jews exclaimed, "Behold how he loved him." When he saw their tears, "He groaned in spirit and was troubled," and with this sympathy he stood at the grave and wept. He was a man of sorrow and acquainted with grief, and "could be touched with the feeling of our infirmities." He could say to his disciples in the prospect of a terrible affliction: "A new commandment I give unto you that ye love one another, even as I have loved you that ye also love one another." "Let not your heart be troubled."

Sympathy holds an important place in the mission of the Church. The disciples learned its principles, caught its spirit and inculcated it upon others. Hence Paul says, "Rejoice with them that do rejoice and weep with them that weep." "Be of the same mind one toward another." "Put on—bonds of mercies, kindness, etc.," and, "Remember them that are in bonds as bound with them." This is fellow-feeling, with an emphasis as an inherent element of the Gospel of Christ which he and his disciples taught, not only in words but also in their lives; and which we are to exercise for the well-being even of our enemies and persecutors as well as of our friends.

"Kindness by secret sympathy is tied,
For noble souls in nature are allied."
—*Dryden.*

"Oh! there is need that on men's hearts should fall
A spirit that can sympathize with all."
—*Phebe Cary.*

Christian Endurance.

But there is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who know all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian height; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right, has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drank deep draughts, for the hope full of immortality, which has never for a moment forsaken them.—*A. P. Peabody, D. D.*

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	Halifax,—leave,	7 00		2 30
1	Richmond,		6 15	2 33
14	Windsor Junction,	7 40	7 15	3 30
40	Newport,	8 43	9 12	4 55
46	Winslow,	9 00	10 05	5 38
53	Hantsport,	9 22	10 37	6 14
64	Wolfville,	9 54	11 26	6 44
66	Port Williams,	19 00	11 35	6 55
71	Kentville—Arrive	10 15	11 55	7 10
	Do—Depart,	10 30	12 25	
83	Berwick,	11 03	1 17	
88	Aylesford,	11 18	1 40	
95	Kingston,	11 36	2 10	
102	Middleton,	11 57	3 00	
116	Bridgetown,	12 40	4 00	
130	Annapolis—arrive	1 20	4 55	

Miles	GOING EAST.	Acc. dy. T.T S. A.M.	Acc. dy. T.F S. P.M	Exp dy. P.M
	Annapolis—leave	6 15	1 20	
14	Bridgetown,	7 10	3 13	
28	Middleton,	8 10	3 58	
35	Kingston,	8 40	4 19	
42	Aylesford,	9 15	4 37	
47	Berwick,	9 35	4 52	
59	Kentville—arrive	A.M. 10 30	4 25	
	Do—depart,	5 40	11 15	4 40
54	Port Williams	6 00	11 35	4 55
56	Wolfville,	6 10	11 44	5 03
77	Hantsport	6 58	12 20	5 38
84	Windsor,	7 50	1 20	6 05
90	Newport,	8 10	1 44	6 21
116	Windsor Junction,	10 00	3 45	7 28
129	Richmond,	10 40	4 27	
130	Halifax—arrive,	10 45	4 30	8 05

N. B.—Trains are run on Eastern Standard Time. One hour added will give Halifax time.

Steamer "Secret" leaves St. John every Monday, Wednesday and Saturday, a.m. for Digby and Annapolis, returning from Annapolis the same day.

Steamer "Evangeline" leaves Annapolis every Tuesday, Thursday and Friday p. m. for Digby.

Trains of the Western Counties Railway leave Digby daily at 5.30 p. m., and leave Yarmouth daily at 7.15 a. m.

Steamer "Dominion" leaves Yarmouth every Saturday evening for Boston.

Through tickets by various routes on sale at all stations.
P. INNES,
Kentville, 13th Nov, 1885. General Manager.