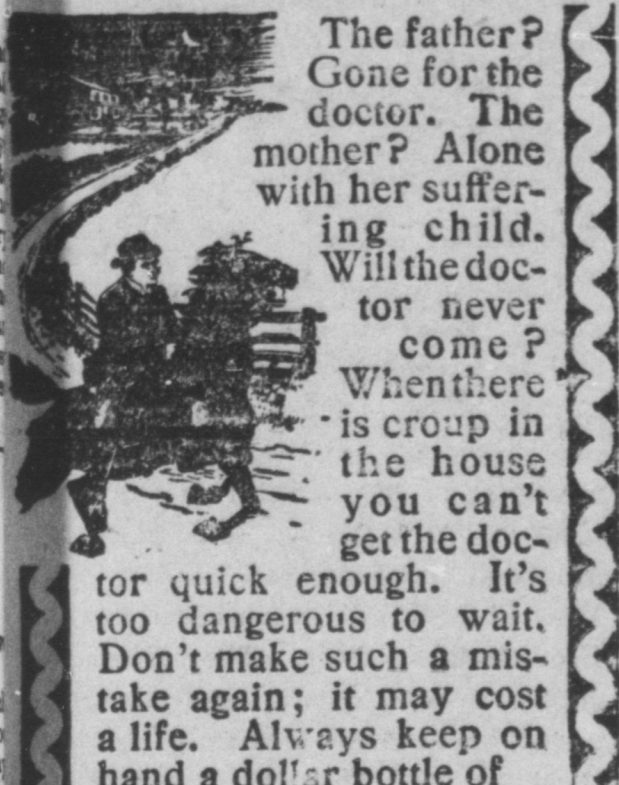


# TIME IS LIFE



The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? When there is croup in the house you can't get the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of

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It cures the croup at once. Then when any one in the family comes down with a hard cold or cough a few doses of the Pectoral will cut short the attack at once. A 25 cent bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on.

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Jan. 16, 1899. Bristol, Vt.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the doctor freely. Address: Dr. J. C. AYER, Lowell, Mass.

## The Sabbath School.

### INTERNATIONAL LESSON.

First Quarter Lesson 3, Jan. 20, 1901

#### GREEKS SEEKING JESUS

—John 12: 20-33.

Print Verses 23-33.

GOLDEN TEXT.—*We would see Jesus.*—John 12: 21.

#### HISTORICAL SETTING.

*Time.*—Tuesday, April 4, A. D. 30. The Monday night after our last lesson was spent in Bethany. Tuesday morning Jesus and his disciples returned to the city.

*Place.*—The temple in Jerusalem.

This lesson and the next are concerned with the public teaching of Jesus in the temple on this last great day of his teaching. The whole day was spent in a last endeavor to persuade the nation to accept their Messiah, and to present the truth so that the people would realize it, whatever the authorities might do.

LESSONS ON PRAYER AND FAITH FROM THE WITHERED FIG TREE.—Mark 11: 20-25

Tuesday morning early. Mount of Olives. On the way from Bethany to the temple. The sentence had been pronounced on the previous morning, when there appeared by their path a fig tree which, by its premature abundance of leaves, proclaimed itself as bearing fruit. For with fig trees the fruit comes first. It was a picture of the Jewish nation as represented by its leaders. The sentence Jesus pronounced on the tree was a symbol of what was certain to come on the Jewish nation unless they repented.

On Tuesday morning as they passed by, the disciples wondered at the power of the simple word of Jesus. Then Jesus taught them another lesson on removing mountains of difficulty, absolutely impossible to remove by human power. Yet by faith that never faltered, and prayer that never ceased, those mountains were removed.

THE WIDOW'S MITES; OR, THE VALUE GOD ATTACHES TO THE GIFTS AND LABORS OF THE HUMANLY INSIGNIFICANT.—Mark 12: 41-44.

Tuesday afternoon, near the close of his teaching in the temple. The teaching in the court of the Gentiles had ceased, and the Lord with the twelve entered the Court of the Women and sat down opposite to the treasury. The treasury was the colonnade where there were thirteen chests placed at intervals round the walls, each marked with the purpose to which the offerings were to be devoted. The openings were shaped like trumpets. Here Jesus watched the rich putting in large gifts; and among them a poor widow put in her two mites, worth about one fifth of a cent each. With faith and love, with sincere desire to help, the poorest and weakest can do great things for the kingdom of heaven.

THE GENTILES COMING TO CHRIST.—Vs. 20-22. Among those who came to the Passover were some Gentiles of the Greek race. Greeks by birth, Jews by religion. These were not circumcised, but accepted Judaism, attended the feasts, and acknowledged the one God. These came to Philip in the temple, and asked to be introduced to Jesus. It is quite possible they had an element of curiosity in their desire. Perhaps they wished to invite him to leave the Jews who opposed him so bitterly, and turn to the Greeks who could better appreciate such a teacher. It seems most probable that they wished to know more about him and the salvation he preached. He had hope and peace and blessing, for which their hearts yearned.

It was the beginning of the fulfilment of the prophecies in Isaiah of the coming of the Gentiles. It was one of the signs that the nations were beginning to seek after God, and were being prepared to enter the kingdom.

1. It should be the desire of every heart, to have a more personal, intimate acquaintance with Jesus.

2. We should see him as he is; as the atoning Saviour, as our teacher; as our example; as our Lord; as always ready to forgive and to help.

3. We become acquainted with Jesus, by loving him; by working with him for his cause; by becoming like him in character; by studying his life and words.

4. Seeing Jesus will attract our hearts to him, and away from the world.

5. The more clearly a church sees Jesus, the nearer they will be to being a true church, with pure beliefs and perfect conduct and active Christian life.

THE KINGDOM AND ITS GLORY. ONLY BY WAY OF THE CROSS.—Vs. 23-33. Jesus saw his followers excited by his triumphant entry into Jerusalem, and the desire of strangers to see their Master. He saw they were expecting a glorious kingdom to be immediately set up,

in which they would have their place, power, and authority. Jesus answered to this feeling and expectation. Then, the disciples and the Greeks, in the presence of the people. *The hour is come.* The long expected time is at hand. *The Son of man should be glorified.* His real glory manifested, his reign began, the redemption of the world entered upon. Jesus goes on to say that the kingdom and the glory are not coming in the way they expected. They are coming by the way of death and the cross. Jesus brings the truth before them by an illustration. *Except a corn (grain) of wheat fall into the ground and die, etc.* A grain of wheat, though containing in itself the germs of life and possibilities of vast harvest, remains alone, unless planted in the earth, it dies giving birth to the plant that grows from it. Its death, then, is the true life; for it releases the inner life-power which the husk before held captive; and this life-power multiplying itself in successive grains, can clothe the whole field with a harvest of much fruit. This is an image setting forth the abundant life of the church through the Lord's death. *He that loves his life first in his affection, his life he will lose.* The Greek word is often translated soul. It means his worldly existence but also much more. It includes all that makes life desirable, so the meaning is: whoever makes the pleasures and enjoyments of his chief aim; or he that seeks even religion and heaven for himself. *Whoever loses his life, will lose it.* Lose even the earthly rewards which he calls his life, and, much more, eternal blessedness. *And he that hateth his life* Treats it, when it comes in conflict with his true life, as if he hated it in comparison; sacrificed when need be, those outward things which are desirable and blessed to themselves. Note this is to be for Christ's sake and the gospel's. *Who keep it unto life eternal.* The Lord's temporal, the gain is eternal.

Hence if Jesus should, for the sake of an outward kingdom, try to escape from the cross by denying the truth, or recanting his teaching, or refusing to do his duty, he would lose the very kingdom he sought.

*If any man (would) serve me, and follow me.* Let him act in accordance with the principle, as Christ has done and was about to do. This is the Christ's answer to the request of the Greeks. Service of Christ is not sought, not by secret interviews but by practical following of him in a life of daily self-sacrifice to others. *And where I am.* In character, in companion-ship on earth, and in heaven. *There shall any my servants be.* There is no other way to where Christ is. *Him may my Father honour.* As he honors Christ; making him partake of our joys and rewards of him whom he serves.

The proper life of a grain is ended when it is eaten. Its full development is when it is cast into the ground to produce more grain. We may consume our lives by selfish enjoyment, or we may enter into fuller life by living for others, which gives us wider interest and rich life.

The value of Christ's life is that it propagates similar lives. *Now my soul troubled, agitated.* This was a real shrinking from the darkness of the death which was ahead. If it had been easy for Jesus he would have been no example to his followers. *And what shall I say? Father, save me from this hour.* That is, the agony of his trial and crucifixion. It is a prayer for victory. *For this cause.* To fulfil the duties, and bear the agonies it brings, *came I unto this hour.* Therefore he will say, *Father, glorify thy name.* At what ever cost to me. *Then came there a voice from heaven.* The words 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 the power to do and to bear all that had 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. *Said that it thundered; others said, An angel spake to him.* The whole multitude heard a noise. *Jesus answered the discussion among the bystanders.* *The voice came not because of me (for my sake) but for your sakes,* including the Greeks who had come to see him. It was to you a striking and indubitable proof that I am the Messiah, that you may remember it when I am departed.

Practical. 1. Every man hears in God's voice what he is fit to hear. It is mere sound, or an angel's voice, or our Father's own voice, according to our characters and moral sensitiveness.

2. Dark hours come to every one, and it is of the utmost importance that we know and love and trust our Father that we hear his promise.

*Now is the judgment of this world,* as representing all that is opposed to the kingdom of heaven and its principles. The world was con-

### What a Mile a Minute Means.

\* It all sounds simple in the recital. The wonder of the thing comes into view only when cumbersome parts are made to do their duty. The piston and connection bar of a modern locomotive weighs some 600 pounds. When the speed is sixty miles an hour these parts travel back and forth five times a second. Ten times a second, at the end of every stroke, the piston head is at rest. It must pass from this condition to a velocity of 1800 feet per minute or in one twentieth of a second. The drive wheels measure more than a rod at every revolution, but when going sixty miles an hour they must turn more than 300 times a minute.

Sixty miles an hour is the merest commonplace to the mind of the up-to-date railroad man, but it means other things besides those described that are wonderful to the outsider. It means a steam pressure blow of twenty tons on each piston head every tenth of a second. It means that up in the cab the fireman is throwing into the furnace two thirds of a ton of coal every hour; No. 900 burns coal faster than ten men can mine it. It means two quarts of oil every hour to keep her journal boxes greased and every thing running smoothly. It means that the engine with its half dozen cars and load of human freight is moving through space with twice the power of a shot from a hundred-ton gun. It means that the engineer has worked her up to the point where she can use every ounce of steam, that he is coaxing her as a jockey urges his mount in a fierce race, and yet it means that he is ready at a second's notice to move the reversing lever and apply the air brakes that will stop the mighty steam avalanche within the distance that it covers as it stands on the tracks. —Ainslie's Magazine.

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206 Queen Street.

### INDIGESTION

CAN BE CURED.

An Open Letter from a Prominent Clergyman.

G. C. GATES, JUN. & CO., Middletown, N. S.

Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

### Invigorating Syrup

During the fall and winter of '95 and '97 I was greatly distressed with indigestion. I tried several remedies each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine.

She was allowed to exercise about half an hour; then she had a quick dip in a warm bath, was dressed in a nightgown, given her evening meal, and nothing more was heard of her until five o'clock the next morning. She spent nearly the entire day out of doors, even on days; taking her naps in a hammock. Her rapid growth and strength were remarkable. At four and half months, she moved about rolling to the object she wished reach. At five months she was alone.

Nora resolutely put the details of housework second, home-making first. Her house was always clean, because cleanliness was a part of her dainty nature. She kept up her reading and music so that she could be a companion to John. She always had time for walk or an afternoon in the wood but pottering, such as many housewives do, and so called fancy-work resolutely ruled out.—Everywhere.

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