BIBLE QUESTION COMPETITION. This competition is open to all the readers of PROGRESS, but is more especially intended to interest the young people -the boys and girls who are, or should be attending Sunday school. The following rules should be strictly observed:

### RULES FOR COMPETITORS.

1. A prize of one dollar will be awarded every week for the first correct answer that reaches PROGRESS office. If there is no correct answer the person who sends the first best answer will receive The dollar. In case two correct answers reach the office at the same time the dating stamps of the post offices at which they are mailed will be taken into consideration.

2. Competitors must write on one side of the paper only, giving name and address in full with each answer. These need not be published except in the case of prize-winners and successful competitors. 3. The winner of a prize will not be eligible to compete for another for four weeks.

4. All replies must be received on or before Saturday one week after publication of the questions, thus allowing competitors a clear week for their

5. No post-cards can be received. All replies -hould be addressed to the "SUNDAY READING," EDITOR PROGRESS, St. John, N. B.

I have much pleasure in congratulating Master C. Godfrey P. Newnham, of St. Stephen, as the successful competitor for "Prize Bible Questions, No. 4. Among the many very excellent answers received, there are ten worthy of honorable mention; first on the list I will place Miss Bessie Matthew, and the others according to merit. Master John Flewelling, Centreville, Miss, R. H. Travis, Hampton, Miss Frances M. Woodworth, Windsor, Master was not that of the ascetic or pessimist. A. J. Nesbitt, Miss Minnie F. Whiting, Miss Gessie Lawson, Carleton, Master Andrew Robb, Miss C. L. Hanington, natural beauty, and not less delight, but life by a touch; a great many gave the entered into our human life. The variety widow's son at Nain. In that instance and breadth of His sympathies were a sur-Jesus touched the bier, and not the body, but by the word "arise," he was restored to life. The same with Jairus daughter, Jesus took her by the hand, and said "Talitha, cumi." Matthew omits the words, "Tilitha, cumi;" both Mark and Luke give them. The various instances in the old testament, where death is restored to life by life here and life hereafter, were not op-Elijah and Elisha, were the result of prayer and not of touch. When Elisha restored the Shunammite's son to life he went into the room with the dead child, and prayed unto the Lord. The words of his prayer are not given; but we know they must have been after the pattern of Elijah's prayer, when he raised the widow's son to life, 1 Kings, xvii. 21. "O Lord my God, let this child's soul come into him again." In both cases the prophets stretched themselves upon the dead, to impart warmth, children in their Father's house. "teaching us that faith without works is dead,"

PRIZE BIBLE QUESTIONS .- No. 6. 1. Give the name of one who exhibited kindness to St. Paul during his imprison-

ment? 2. How many knives did a Babylonish king carry away from Jerusalem?

3. Whose daughters were reproved for their haughty deportment, and for wearing an excess of jewelry?

4. Name a Jewish captive who was the means of saving the life of a heathen king?

LIFE.

### The Christian Conception of the World and Life.

BY REV. JOHN HUNTER, OF GLASGOW. Isaiah, iii., 7-9; Luke, ii., 8-11; John, xiv., 1-5 Phil., iv., 4-8.

The divineness or sacredness of the present world and the present life is one of the great lessons which in our day we have set to learn.

It is a christian idea, but its development, like that of all large and living ideas, has been painfully slow and complicated. For many hundreds of years it has been sedulously taught in the name of Christ, and has been more or less the belief of men that the kingdom of God is not now and here, but in the future and in another place. It is not difficult to explain, and in a measure to justify, the attitude of primitive, mediaeval and puritan christianity toward the world of life.

Yet there can be little doubt that the separatist attitude is not the true christian attitude. The incarnation-that perfect union of the divine and human in the person of Jesus Christ, of which the constitution of man has always been a prophecyis the consecration of our nature and Through Him we know the world life. of natural relationship to be a divine world; fatherhood and motherhood, childhood and brotherhood, have had their ideal significance and beauty unveiled and recognized, and the families of the earth have been blessed.

The feeling of Jesus toward the world He was in love with this earth and this earthly life. He had all a poet's delight in sky and landscape, in every touch of the competitors, there were many different He liked to teel the warmth and magnetism heavenly vision, we feel that we are mak- God; He is our protector and Saviour. answers about the dead being brought to of human neighborhood, and was at home ing for whatever awaits us beyond the The attitude of trust ought to be our atprise and a revelation to many in Galilee and Judea. So little of an ascetic was He that by one class of religionists He was set meat and drink and social intercourse. His do this: enough to give us confidence, men beccme the victims of their own credudown as entirely too loose in his ideas of goodness was genial and lovable, and had all that charm which touches and wins the heart. His communion with God did not mean separation from men. In the spirit and practice of His life, earth and heaven, posed to each other. In this world He did not feel that He was absent from God. He had, enveloping His whole life and vitalizing every part of it, the sense of His Father's presence and companionship. He not only came forth from His Father, but He saw His Father everywhere, and was nowhere alone, because His Father was with Him. He sought all through His ministry to inspire His disciples and friends with the confidence which was the spiritual atmosphere of His own life, that even here on earth and in this present life, they were It is wonderful how little Jesus said about the mere continuance of life-life hereafter. We can only be sure of some five or six great sayings which have a plain reading over those beautiful answers to the and direct reference to another world. The third question comparing death to parables and prophecies which later Christianity transferred to life after death, a more careful examination has shown that not sown; He gives us grounds and reaferent idea of things. The kingdom of the world of nature and man, in the best or ill, thou art not on that account other

# PROGRESS, SATURDAY, MARCH 21, 1891.

harmony with this truth? We are not The universe is what Jesus Christ said it not, is a maxim only quoted by the chris- not fully recognize it; but when we study tian apostle to be condemned." It is not the drift and tendancy of things, God beourselves or others. The limitation of are perceived to be one, and our human fulfil the law of Christ. liberty may be a temporary necessity, but world is seen to be moving through such to learn how to use everything aright is the fundamental law and lesson. Natural joys may blend with divine sanctities. In and through the earthly things we may find the mists," "I should not like to be God, its heavenly realities. We may eat and drink woes would break my heart." But the to the glory of God. Sacred and pathetic memories, spiritual ideas and affections, were associated by our Lord with a supper. Christianity, says Novalis in a suggestive sentence, "is the capability of everything vindicate both the length and severity of earthly to become the bread and wine of a divine life." Deep in the fellowship of Jesus Christ we learn to take a gracious and bright view of life-even of its hardest | careful study of the past affords sufficient conditions and limitations. We learn that there is good in everything save sin, that sin is the only real evil of life, that these mortal years and all their circumstances and

experiences mean education-the Father educating His children.

In many ways and by many agencies, God is teaching us this great christian lesson, that here and now we are children of our Father's house and fulfilling in present dawns on every thoughtful and faithful human experience the prophetic words, "Now, therefore, ye are no more strangers and pilgrims, but members of the household of God." Every energy of our civil- struggle; and the formation and training ization is reducing the ancient ills of life. making the world look less and less nation of the discipline of our days. We inhospitable and harsh, and more and more home-like. By the removal of hard- are sometimes the best victories, and advership, by the growth of justice, and that sities and griefs the very conditions of fuldisposition which is fitly named "the en- filling the noblest prophecy of life. The thusiasm and humanity," by the spread of words, "I will trust and not be afraid," education, and the multiplication of pure and noble interests and pleasures, we are toward God in all our personal and imbeing slowly brought to a new and more mediate relations to Hin. God ought not christian sense of the value and sacredness to be the object of any base fear; He is of the present world and the present life. It has been a common test of the reality time I am afraid I will trust in Thee." To and depth of a man's religious life to be see God as He is revealed in Jesus Christ able to say, "I am willing and ready to is to trust Him and to be at rest in Him. die," but a truer and healthier conception | We are much, it is true, that we ought not has entered into the thoughts of men. It to be, and little what we ought to be. We is good to live. In this world and today need no arguments to convince us that we it is good to live To make this life as are weak and sinful. We have terrible ingreat and sacred as it ever can be; to taste ward evidence of transgressions and tailas many sweet and solemn joys as we are ure. But it is only the soul without faith able; to throw ourselves, mind, heart and and hope that wears itself out in regrets soul into the work of helping the world and and fears. We who profess to believe in enabling the minds we touch on every side the eternal love revealed in the character to find and experience the goodness of ex- and cross of Jesus Christ need not have istence; to bear quietly and bravely the tormenting memories and torebodings as hard and sorrowful realities of our personal our companions in the coming year. Forlot as the benificent discipline of heaven- giveness, love for all, hope for all, that is this is being more and more clearly seen the everlasting meaning and message for by us to be the purpose of pure christian- the gospel of the Son of Man. We do

should we be atraid to set our lives in nature there is mercy and faithfulness. processes as moral growth requires towards harmony with good. "If God made this world, says one of our philosophical pessiworld is not made; it is only the process of making. The week of creation is a long week. "Rest in the Lord, wait patiently for Him." The end will explain and the process. God's world when finished,

will be far better than our best thought on what a world might and ought to be. A justification for our largest expectations toward good. The centuries grow juster, more merciful, more peaceful.

"Step by step since time began We see the steady gain of man."

We must indeed trust life as meaning our good, It may be difficult to understand things when we are in the midst of them, but by slow stages the knowledge man that life is underlaid with beneficent purpose. The conditions may be hard, but character can only be formed through of character is the justification and explagrow by what seems to thwart as; defeats describe what ought to be our attitude the refuge from all such tear. "What ity; and striving to be obedient to this not require to be protected and saved from

O. Thou who has taught us to keep all Thy commandments by loving Thee, the His servants, but children in the House of was, "My Father's House." We cannot Eternal God, and our neighbor as our-God. We need not take our pleasures by hide from ourselves the dark side of human selves, grant us a peaceful spirit of divine stealth. "Touch not, taste not, handle life, but we do not want a faith which does affection, and of brotherly kindness and goodwill, that we may be devoted to Thee with our whole heart, and united to each by negations and prohibitions we can save comes His own interpreter. God and good other in the true bond of charity, and so

## A PRAYER.

Almighty God, the Father of Jesus Christ, and our Father, help us as we seek through our prayers to draw unto Thee, to bow our wills to Thine, and to yield our spirits to the influence of Thy Holy Spirit. Help us as we would worship Thine eternal goodness, meditate on the unwearied mercy of which we are constant partakers, confess our shortcomings and sins, and give ourselves up to be led by Thee in the ways of purity and peace. Pity us, the frail children of a passing day ; let not our littleness and unworthiness take from the thought that we are loved by Thee; let not the darkness and mystery of the world and life rob us of our faith in Thee. Keep us ever in the fellowship of those who believe unto the saving of the soul. And this we ask through Jesus Christ our Lord.

### HYMN.

### The Rest of Immortality.

O where shall rest be found, Rest for the weary soul? 'Twere vain the ocean depths to sound, Or pierce to either pole :

The world can never give The bliss for which we sigh 'Tis not the whole of life, to live, Nor all of death to die.

Beyond this vale of tears, There is a life above, Unmeasured by the flight of years : And all that life is love.

Here would we end our quest Alone are found in The The life of perfect love-the rest Of immortality. -J. Montgomery.

### Talmage's Troubles.

The trials of Brother Talmage on account of his inability to raise money (outside of his personal resources) for rebuilding his tabernacle, says the New York Sun, are growing apace. The contractor stopped work on the building some time ago because his money was not forthcoming, in spite of the loan of \$125,000 by Russell Sage. Contractor Charles T. Wills agreed to put up the building for \$95,000, but subsequently changes were made in the plans which raised the price to \$127.000. He has received only \$65.000. Instead of \$20,000, which was due him last August, he received from the trustees of the church two notes for \$5,000 each and four for \$2,500 each, all due in four months. These notes, Contractor Wills says, have not been paid. He now brings suit against the church for the balance due him on his contract, and asks that his claim be made a first lien on the property. superseding even Russell Sage's mortgage. He will seek to have the unfinished tabernacle sold to satisfy his claim.

#### Any One Can Make a Prayer.

The difficulty is to get some one to read it. I have never yet met a man who has not been born a great journalist, and I have listened to so much advice and admonition on the subject that sometimes I am tempted to think in a moment of vainglorious enthusiasm that even from this source alone I may have learned a little about it all myself. But then I meet another man-who perhaps does something in the line of canned asparagus for a living -and he instantly convinces me that I am complacently wallowing in a sea of vast and fathomless ignorance.-Truth.

Some Results .- Bishop Gullem-"I am delighted to learn that Japan is going to adopt christianity." Miss Penelope Peach-blow—"Indeed! Well, if it is of the United States kind they'll have to enlarge their jails and maintain an efficient corps of bank inspectors."-Life.



A. H. BELL, Manager Bell's Cigar Factory, says: "HACKNOMORE is the best Cough dicine I ever used." WM. CAIN, Contractor, Richmond Street, says: "HACKNOMORE cured me of a Cough

that kept me awake at night. My family use it, and say it is the best medicine for Coughs and Colds they

HUGH BLAIR, City Road, says: "I consider HACKNOMORE the best article I have known

for Coughs and Colds. Half-a-bottle cured me when other remedies failed." A. H. PATTERSON, City Road, says: "One bottle of IIACKNOMORE cured me of a bad cough. It is the best medicine for Coughs and Colds I ever used, and take great pleasure in recommend-

I cannot express the pleasure I felt in sleep.

I can picture you all sitting around the table in your different homes, with a mother's eye bending over you, and as you read over the passages of scripture one after another for her approval, I know the silent tear will fall from many an eye, as the fond mother thinks of the absent one, who has fallen asleep in Jesus, but time, which heals all sorrows, has taught her in meek resignation to say with David, "I shall go to him, but he shall not return NEANI. to me."

Answers to Prize Bible Questions-No. 4.

1. Give the name of a prophet who was cup bearen to the king of Persia ?

Aus.-Nehemiah, one of the captives, and after-wards governor of Judea, was cup-bearer to Artax-erxes, king of Persia. Neh. i., 11.

II. What kind of wood was used in building the temple, and where obtained ?

Ans .- The kind of wood used in building the temple was cedar, fir, and algum, (on almug) ob-tained from the forests of Lebanon. 2 Chron., ii, 8 and 9

III. Enumerate the different instances in which death is compared to sleep both in the Old and New Testaments ?

Ans.—Death is compared to sleep in the Old Testament in the following passages: Deut. xxxi, 16; 275am., vii, 12; 1 Kings, i, 21; 1 Kings, ii, 10, and 35 other passages where the same expression is used; also in Ps. xiii, 3; Dan., xii, 12; Job, iii, 13; Job, vii, 21.

attitude toward life here and hereafter. restoring religious conviction by quickening A touch brought healing to the woman who touchdesires of the flesh, for he that soweth to A touch brought healing to the woman who touch-ed the hem of the garment of Jesus. S. Matt. ix, 20. A touch brought healing when many touched the hem of Jesus' garment. S. Matt. xiv, 36. A touch brought healing when Jesus touched the eyes of two blind men. S. Matt. xx. 34. A touch brought healing when Jesus touched the Taking His mind and spirit as our law and and increasing our confidence in the nature his flesh will of the flesh reap corruption, guide we know that this world is God's as well and course of things. The more we search but he that soweth to the spirit will of the as the next, and that God is here as well and the more we study the relation of each as there. We are not journeying towards a part to the whole, and of the whole to spirit reap life everlasting. eyes of two blind men. S. Matt. xx. 34. A touch brought healing when Jesus touched the ear of Malchus. Luke xxii, 51. When the body of the man touched the bones of Elisha he was restored to life. 2 Kings xiii, 21. Touching the tree of the knowledge of good and evil was punished with death. Gen. iii, 3. Touch-ing the mountain at the giving of the law was to be punished with death. Exod. xix, 12 and 13. Touching any of the Holy Things of the Tabernacle was to be punished with death. Numbers, iv, 15. Compare 2 Sam. vi, 6, 7. Let brotherly love continue, as we have remote Deity, but walking with God. He each, the more do we see that what we call opportunity let us do good unto all, and only finds God who finds Him now and evil is but good in the making. There is here. God wants us to love and enjoy no trace of curse or caprice anywhere. let us not grow weary in well doing, for in His world. We can "serve Him with Everywhere we see wisdom and goodness due season we shall reap it we faint not. mirth." "All things are ours, things pre-sent as well as things to come, because we are Christ's and Christ is God's." Why

Christ's teaching. taught, "As in heaven so on earth," is the

Lord's ideal and prayer. immortality we must recognize the essential unity of the two lives and the two

worlds. It is one life we live on earth and in heaven. Heaven is for those who have before, and we cannot walk any more by made the most and the best of earth. Un- | sight. til we have got the Divine good out of this of a larger life beyond will not make itself It is full of hints and glimpses of that of life. To raise the quality of life before therefore the object of the Saviour's misitself the prophecy of more life; we have

unspeakable and full of glory.

IV. When did a touch bring healing? When did faith our faith, His spirit our spirit. To though it transcends exact knowledge, is truly are his delight. Cease from anger and torsake wrath, a touch bring life ? When was a touch to be punishbe a christian is to be a man after the yet justified by it. An earlier science by Ans.—A touch brought healing when Jesus touched a leper. S. Matt. viii, 3. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 15. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 16. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 16. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 16. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 16. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 16. A touch brought healing when Jesus took the hand of Peter's wife's mother. S. Matt. viii, 1

II. The mystery of life. The great is natural to desire some clear and authenproblem that is set before us is not to solve tic assurance concerning the life that lies and interpret the riddle of the universe, on the other side of death. A longing to but to live faithfully and bravely our own pierce the darkness comes at times to all life. We need just so much religious as- who have loved and lost. When knowsurance and inspiration as will enable us to ledge fails, superstition often comes in and courage and hope in the struggle of our lous fancies and fears. But it is well that days, to be the men and women we are we did not know. In drawing a veil over tomorrow God is dealing with us as a meant to be and ought to be

Father who pities his children and knows There are questions concerning life what they can bear, and what is best for the which we cannot answer, mysteries which the keenest thought cannot penetrate, and healthy movement and progress of their which rise before us in every direction in lives. We must leave the future to trust all their ancient solemnity and pathos. and hope. Yet it is not altogether a mat-Yet that matters not, if only we can know ter of uncertainty. Through this brief, enough to enable us to have confidence in vanishing mortal year, and forever, in this world and in all the worlds, "The Eternal the essential goodness of the universe and life; enough to nourish the calm and deep- God is our refuge, and underneath are the everlasting arms." ening sense that all is well; enough for the perception and performance of duty; Something for Mothers to Get their Boys to enough for the culture of character; enough for the exercise of patience, charity and hope; enough to inspire strength think ill of thee, and speak that which thou and peace. It is just this measure of wouldest not willingly hear. knowledge and no more, which we need to know for the practical purposes of life. of thyself, and to think no man weaker

We do not need the knowledge of a god to live the life and do the work of a man; than thyself. but on the other hand, there must be some knowledge before there can be trust; some foundation in knowledge for the faith which goes beyond knowledge. The God an evil time, and in thy heart to turn thywith whom we have to do is not an austere taskmaster, seeking to reap where He has judgments of men. sons for trust before He solicits trust. In God on earth is the central principle of thoughts of our own minds, in the best af- than thyself. Where are true peace and fections of our own hearts, in the best ex- true glory? Are they not in Me? Around it is grouped all that He said and periences of our own lives, in the witness of saintly and prophetic souls, in the life and work of Jesus Christ, God has re- | much peace. To win and keep the christian faith in vealed enough of His purposes and ways of His character and will, to quicken and ariseth all disquietness of heart and dissustain trust in His righteousness and love, traction of the mind. when clouds and darkness are round about Him, and mystery besets us behind and

In all the range of ancient literature we world we have rightfully but small concern do not find anywhere a deeper sense of the with any other world. The gospel as- mystery of life than in the Old Testament, sumes that a man cannot believe in the next | yet it is pervaded with a pure and lofty life till he believes in this life. The sense trust in all-wise and almighty goodness. clear and commanding till the Divine sig-nificance of this life has been learned. It is life that is the assurance and revelation The history of much that is called Christideath, to make life fuller and deeper, was anity may be largely the history of distrust and fear, but when we return to the his brother in your heart, for love thinketh sion. "I am come that they might have simplicity that is in Christ, we return to life, and that they might have it more confidence and courage, to tranquility and rejoiceth in the truth. abundantly." Immortality is revealed to joy. The voice of the New Testament is man by revealing it in man. When life the voice of Jesus to the trembling, stormtakes on the Christ-like quality it becomes tossed disciples on the old Galilean sea, "Be of good cheer be not afraid."

The great trusts of religion which find neither rob him; previde things honest in expression in the Bible are the anticipa- the sight of all men, and render to every no doubt or fear about the future. There comes surely, if gradually, a great trust Death is compared to sleep in the New Testa-ment in the following passages: St. Matt., ix, 24; St. Matt., xxvii, 52; St. Mark, v, 39; St. John, xi, 11; Acts, xiii, 36; 1 Cor., xi, 30; 1 Cor., xv, 51; 1 Thess., iv, 14. tions of what science and experience have man his due. and hope, a great peace, a sense of en-Speak ye every man the truth to his been disclosing and verifying. The con-fidence that all things are very good in neighbor; deceive not with your lips, and compassment by eternal goodness, a joy The attitude of Jesus Christ towards the their purpose and end, and the universe is raise no false report : for lying lips are an world, and life must be our attitude, His essentially beneficent in all its operations abomination to the Lord, but they that deal

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PROVINCIAL CHEMICAL FERTILIZER CO. GENTLEMEN,—We have used this summer about five (5) tons of your Fertilizers, principally upon plum orchards, a smaller portion on pear and apple seedlings. Its action upon the plum is excellent, especially in the formation of fuit buds. Its effect is also very marked in the luxurious aftermath of is amongst the trees.

grass amongst the trees. I have used very large quantities of artificial manures of the best brands and feel satisfied (without analysis) that yours is equal to the best. I can confidently recommend your Phosphate for use in the drills, for turnips and cabbage, and all garden crops, and in the hill for potatoes and corn to give an early start to these crops, and if so judiciously applied, wil without doubt return an increased production equal to Yours truly, F. P. SHARP.

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What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.

Read and Think Over.

My son, take it not grievously if some

Thou oughtest to be the hardest judge

If thou dost walk spiritually, thou wilt

It is no small wisdom to keep silent in

Let not thy peace depend on the tongues

And he that careth not to please men,

nor feareth to displease them, shall enjoy

self to me, and not to be troubled by the

of men, for whether they judge well of thee

not much weigh fleeting words.

Keep thy heart with all diligence, for out of it are the issues of life. Ponder the path of thy feet, and let all thy ways be established.

Blessed are they that keep judgment, do judgment.

Let none of you imagine evil against no evil, and rejoiceth not in iniquity, but

Be not overcome of evil, but overcome evil with good; and bear ye one another's burdens, and so fulfil the law of Christ. Thou shalt not defraud thy neighbor,

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