

SERMON.

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.

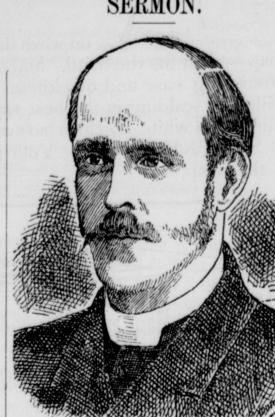
2. Sempetitors must write on one side of the paper only, giving name and address in full with each answer. These need not be published except in the case of prize-winners and successful competitors. 3. The winner of a prize will not be eligible to

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 should be addressed to the "SUNDAY READING," EDITOR PROGRESS, St. John, N. B.

Miss Marie Boyce, Fredericton, is the successful competitor for "Prize Bible Questions" No. 13. She has answered the questions so often, that I am very glad her perseverance has at last been rewarded with success. I must also congratulate her on the clearness and fullness of her answers, showing a decided improvement in her composition since she first began to compete.

The questions were answered correctly by the following six: Master C. Godfrey, P. Newnham, St. Stephen; Miss Mary B. Clewley, St. Stephen; Miss Maggie W. Arnold, Sussex; Miss Florence Boyce, Fredericton, and Miss Annie Watson. The first question was answered correctly by all. With regard to the second



Looking on the Things of Others.

BY THE REV. A. R. MACEWING. (Claremont U. P. Church, Glasgow). "Look not every man on his own things, but every man also on the things of others." Phillippians,

The occasion on which Paul used these words was so ordinary that no explanation to discover how much every good cause of it is necessary. The church of Phillippians was composed of poor persons, and they were passing through a time of trial, poverty and affliction, which ought to draw christians close together, sometimes provoke jealousy and other bitter feelings. The Phillippians were striving with one another, "envying and disputing." Even to look not upon our own things but upon the women who ought to have been peace- the things of others. makers, were not "of the same mind in the Lord," and the apostle writes to warn them that each ought not to think only of his special trials and his special dangers. says Paul, is named from God, i. e: He state or church or commerce. But presently By rising above their own affairs, and considering also the affairs of others, they that we may become fitted there to take and we divide men into the selfish and unwould be of one accord and of one mind, our place in that large family of which He selfish-those who work for self and think and gain the "peace of God, which passeth is the Father. Now, each separate house- of self, and those whose labors are for understanding.

PROGRESS, SATURDAY, MAY 23, 1891.

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WEDDING GLOVES A SPECIALTY.

A man who fails to see the ancient influ- | to be annoyed when anything took me away ence of the cross upon the natural selfishness of men, is either very blind or very ignorant. If we consider with any care time and their money and their energy to the interests of others we shall find that a in the church, but in the world and in our social life, we should be sorely smitten and depends on men who in their hearts believe that Jesus died for sinners.

Without forgetting that that must be our

I. One school, then, circle. Every family in heaven and earth, in which learn this lesson, is the home we has placed us in those small circles in order (this too gives way to another separation ; hold depends for its peace and happiness other men. At this point God's word In giving them this advice, he lays down upon the considerateness and kindness of meets us, and forbids us to make a further

a plain rule which men require to hear, its members towards each other. Just as change, for He, too, approves of those however they are situated. Selfishness is a greedy, selfish child spoils his com- who "look upon the things of others." It at the bottom of most of the evils of man's panions sports, so, among those who are is sad for us if those changing views take allow ourselves to think that it is the only good. ness as she bends day after day to soothe is frequently freed from natural defects and broadened out into gentleness and symirritable or aged relative, or by waiting hearts that are not wholly stubborn grow christian lesson in our homes, and By far the greater number of those who ward. In a commercial community like are active, loving and industrious in the qualifications for Christ's service in the lamb that has lost its natural protectors. whole nature renovated, refreshed and broadened when an orphan child or a sick friend is entrusted to their care. II. Another way in which God teaches us the same lesson, is through the experience which we gain in the intercourse of daily work. An observant man, although he a limit to the satisfaction of a life in which there is not some regard for others, and some kind interest in others. To be ocing them aside, and seizing what they lose, is far from pleasant work, except in those who are utterly depraved. The gratification of success is spoiled by our instinctive sympathy with those who tail; or at any grow eager to repeat the stimulating exer-

from my own work; now I regret almost every stroke of work that I have done for myself. It has been sheer waste; but all who the persons are who are devoting their the labor that I have spent upon others has been well spent." Some such conviction gradually creeps in upon us, and we come very large proportion of them are inspired by the doctrines of the gospel. Not only ure men, we divide them by this rule. How singular is the advance we make in the classification of our fellow men. When impoverished if we were deprived of the services of those who are inspired in their the weak, and idolise the heroes of our unselfishness by Him who has redeemed games. We study with wonder the pictheir souls from death. The very people tures and the habits of great rowers or who sneer at orthodoxy would be amazed bowlers or runners. Then we sink a grade, and separate the rich from the poor; we think it would be a fine thing to have yachts and carriages and horses, and many servants and large shootings, and to live chief inspiration, I would like today to in princely houses with all the conveniences point you to some of the influences by of luxury. Unless we are of the mean sort, which God in our daily course brings home who learn nothing from observation or to us the law of Jesus Christ, and leads us | from experience, we soon rise above that division, and separate the wise and famous

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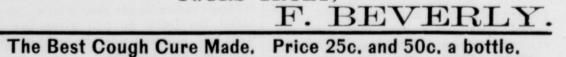
from the foolish and unknown. We speak contemptuously of stupid and uneducated people, running after clever men, reversing those who have power and success in

life: unselfishness, perfect unselfishness, is older, each must yield something to the many years for completion and if we reach the hardest of the virtues to attain, because others. Those, for instance, who are the the truth when it is too late for us to see it. of a bright, steady spirit is the feeling that, the defects and infirmities of others, of what it involves all the affections of the heart parents of many children are forced by It is good it they pass rapidly before us although our part may not for the time sort soever they be; for that thyself also and spreads its influence over each day's Providence to learn this lesson. A disso- like the slides in a kaleidoscope, for then conduct. Even in religion, error and un- lute and idle man is often steadied and re- there is time for us to do our work, and happiness often arise from thinking too formed by the need for supporting and take our place among those of whom both much of oneself. It is true that repent- guiding those whom nature bids him love; God and men approve. If experience is going outside ourselves for it will serve us one as thou wouldst, how canst thou expect ance and faith begin in self-knowledge. and sometimes one may see a vain and sel- even now teaching any of you the truth, well according to our need. When God to have another in all things to thy liking? fish girl casting off her vanity and selfish- do not lose a single day of the years that gives us prosperity, we shall avoid many still remain in you; but remember that the faults and temptations if we seek for the lessons which experience brings are rules which God means each of us to obey. in distress and poverty. Vanity and levity III. Thirdly, we are taught to remember and the heedless temper that prosperity other men by the perplexities and contoo frequently produces, can hardly find a pathy by the necessity for attending to an fusion which arise when we think of ourlodging in the hearts of those who have selves. I suggested this before, but I want some acquaintance with the poor and year after year upon prolonged and anxi- to repeat it, and explain it, because it is a lonely, and some share in these quiet frequent source of error among christian works of christian charity that lie ready to people. Not one of us is able to form a our hands. And in the day of adversity, it fair judgment of himself. Man is made to is a great solace to check thoughts about pliant and gracious as they learn to yield look outward not inward. By no artiour own misfortunes or sorrows, and to their own desires in order to please or fice or accident, but by His will, we look upon the happiness of our friends and serve their kindred. It is true that there are placed in relations which unite us companions. God has given us a large may be family pride and selfishness, and to many men at different points : and we world to live in. and it the clouds do the very strength of kindred love may serve lose the truth, we hide the truth, if we are impurity, envy, have their roots in the fact more callous towards those outside their always occupied in searching self. The live, the sun is shining brightly elsewhere. that men look only on their own things peculiar circles; but that effect is rare; but modern philosophy is true, so far, when it He has given our hearts the power of if we are wise we shall learn this truly says that a man is nothing in himself, but movement, and it is our own fault if we only a bundle of relations, the meeting stand in the dark corners of it and shiver our special affection for dear friends point of many influences. Those who fix in the cold rain. We do not come to will make us the readier to care their attention upon the meeting point know a country by looking carefully at the for all with whom we elsewhere have to do. | don't forget what makes the man. Pro- little piece of ground before our own another, help, instruct and admonish one bably there is no more confused or miserable man than the self-analyst. Peering along side roads and over hill with open church and in the world, have gamed their into and probing his own experience, eyes. Nor do we know the beauty and eagerly following the devil's work in his training of some life. Indeed, the absence own heart, complaining because he cannot human life, until we have made excursions of that training is one of the greatest losses | trace the progress of grace, looking always into the hearts and lives of other men, and and temptations of solitude. Those who on his own affairs, he is the slave of a learnt there the varied wisdom which the live alone are apt to think too much of feverish melancholy and the source of conrules of providence display. themselves, and they ought to welcome fusion and perplexity to those who disvery thankfully any special call which God | cover his distress. In this respect few our time today will have been lost if you may give them, to care for some strayed branches of literature have done more damtake away the thought that unselfishness is age to the vigor and simplicity of modern a grand and unearthly virtue which we may of personal ambition. One sometimes feels, In God's good providence it often happens thought than the school of fiction which hope to attain afterwards, and must somethat people that are growing cold and owes its origin to such writers as George time admire in saintly people. It is a very selfish through their solitude have their Eliot. I do not mean to disparage the simple habit, easily acquired and easily power of that great analyst of character; maintained, if only it is rooted in the love but her very genius has led hundreds of of Christ. Its materials are those social smaller minds to copy her, so that we have instincts and friendly affections with which been flooded by a stream of petty scrutin-God has endowed all of us-for we all by izers of human nature, who grub in the imnature have some interest in our fellows, pure parts of the soul, and bring to light and providence has given to each of us what ought always to be hidden. Any wise some men and women in whose welfare we may begin life on the selfish plan, grad- person who controls the reading of the must always be seriously concerned. When ually learns that there is a limit to the re- young, will carefully set aside such analytiwe submit these to the law of Jesus Christ, wards which he can win by working for cal literature, which is far more injurious he frees them from their faults and their himself. I do not mean only that there is than the exciting adventures which interuncertainties. Rude or inquisitive interest laboriously unselfish. Our Almighty Father a limit to the eminence we can reach, or ested the earlier generation. It is the same in the affairs of others becomes an active the money we can make; but that there is with religious literature. There too, there purpose to assist them; affection is ceare great and noble names at the foundamented into a mutual helpfulness in good tion: Frederick Robertson and Erskine, of works. We come to find fresh blessings Linlathen, Keble and J. H. Newman, and even in those little sacrifices which we can cupied in screwing others down and shov- M'Cheyne-these are great names; but make from day to day; and each year we from different points of view they all delive there is less and less in us of love for veloped an introspective, self-critical type | self, and more and more of love for God. of thought. Although at the time their work had the utmost value, the offspring of it in less robust and vigorous minds has be-Almighty and everlasting God, the Giver rate, a man catches words and looks of come a kind of a disease, for to be always of every good gift; we thank Thee for this envy that are like the fly in the ointment thinking about one's soul, and talking season of rest in which we are free to reof the apothecary. On the other hand, about one's soul is a disease. The present treat from the claims and cares of our busy extended to us in looking away from self there is no limit to the satisfaction which rush of the modern church into practical days, and to enter the sanctuary of selfwe can find in helping other men. Even if activity, the inclination to depreciate religrecollection and meditation; not to forget the duties, but to learn the deeper meanwe meet with some ingratitude, our own jous doctrine and religious sentiment is a reaction, not an unreasonable reaction, ings and lessons of life. Soothe the unagainst the self-conscious, critical and morquiet mind, and give rest to the weary cise. Only at first is there a strain in doing bid school. God never meant us to be heart. May the sense of thy presence the chief merit which we see in Jesus is the work for others. It comes to have a sort judges or critics of the work of grace. True awaken and nourish in us penitence and

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their reach, but in their own view they are like prisoners in a hostile camp. They can believe nothing good of anyone, nor trust anyone. They remind us of a form of torture which was common long ago among the tyrants in Sicily. The head of a prisoner was fixed in one position, so that whenever he opened his eyes. he looked always at the same object, and gradually he became blind.

becomes depressing and unpleasant, if we good work that is being done. The secret

Now, let me say before we close, that

Let Us Pray.

Think that perhaps it is better so for thy trial and patience, without which all our good deeds are not much to be esteemed.

Thou oughtest to pray notwithstanding when thou hast such impediments, that God would vouchsafe to help thee, and that thou mayest bear them rightly.

If one that is once or twice warned will not give over, contend with him; but commit all to God, that His will may be done. Even the good work that we are doing and His name honored in all His servants, who well knoweth how to turn evil into

Endeavor to be patient in bearing with

question, Crispus was given as the name of the Corinthian family baptized by Paul, which I consider a very good answer. Crispus was the president of the synagogue at Corinth; he was converted under Paul's. preaching and was baptized by him, and although we read that all his house believed (Acts xviii., 8,), Paul distinctly says: "I baptized none of you but Crispus, Gaius, and the household of Stephanas. I Corinthians, i., 14 and 16 verses.

As the answers to the third and fourth questions are given so excellently by Miss Maria Boyce, I will not make any comment upon them. . I hope you will all like the scripture character: it will be such a nice occupation for Sunday evening, finding out the various facts concerning the person to whom the statements refer. I will try and always give a familiar character to concentrate your thoughts, and make your study pleasant as well as profitable, remembering always the first object is, "To know Thee the only true God, and Jesus Christ whom thou hast sent." NEANI.

Answers to Prize Bible Questions No. 13. 1. Tenas the lawyer was commended to Titus by

St. Paul. Titus iii, 13. 2. The household of Stephanas was baptized by

St. Paul. 1 Cor., i. 16, and xvi, 15.

3. (I) Elisha the prophet was a farmer. 1 Kings, xix, 19. He was to be God's avenger on those Israelitish idolaters who were not not destroyed by Hazael and Jehu. 1 Kings, xix, 15, 18. And he was to continue Elijah's work in preaching against the worship or worshippers of Baal. (II) The phophet Amos. Amos i, 1 and 8, 14. He preached the destruction of all idolatrous nations, and prophesied that God would eventually rebuild the city of David, and bring back Israel from captivity.

4. Scripture character. (1) Moses was carefully watched by mother and sister. Exodus ii, 2-9. (2) Moses was saved by his mother when ordered to be drowned, Ex. ii, 2, and from perishing when ex-posed on the river side, by Pharaoh's daughter. Exodus ii, 5, 6, 9, 10. (3) Moses was acquainted with all the vicissitudes of life. He was the son of and brought up by slaves, was adopted by the king's daughter, well educated and accustomed to court life. Exodus ii, 1, 10; Acts vii, 22. At the age of 40 he returned to his brethren. Heb. xi, 24, 26: Had to flee from Egypt for slaving an Egyptian; was received by Jethro for whom he worked as shepherd, and married his daughter, Exodus ii., 11.22. Sent back to Egypt to rescue his people he worked minicles before Pharoah and on the land of Egypt; whieves his brethren's deliverance; be-comes a commander, prophet, leader, law giver and judge to them; brings them to the promised land, after 40 years wandering in the wilderness, where he was often severely tried and troubled. Exodus ii. to Deuteronomy xxxiv. He is murdrowned, Ex. ii, 2, and from perishing when ex-Exodus ii. to Deuteronomy xxxiv. He is mur-mured at by the people. Exodus xv., 24: xvi., 2: xvii., 2: Numbers xxxiv. Rebelled against. Ex. xiv., 4. He talks with God. Exodus xix., 21. St. Paul also endured every vicissitude. II. Cor. xi., 23.30. (4) Moses gained a home with Jethro through gallantly assisting his daughters. Ex. ii., through gallantly assisting his daughters. Ex. h., 17 and 19. And he employed him to keep his flock. Ex. ii., 21, and iii., 1. (5) Moses married Tipporah, daughter of Jethro, or Ruel priest (margin "prince") of Median. Ex. ii., 16 and 21. 6. Moses died on Mount Nebo, and God buried him in a val-ley of Moab, and no man knoweth of his sepulchre to this day. Deut. xxxiv., 6.

PRIZE BIBLE QUESTIONS.-No. 15.

1. Give the name of a city near which five confederate kings were defeated and executed?

2. What provoked the anger of our

and that a close watch upon our own conduct is needed throughout the whole christian course; yet those very exercises may and tend her children. In the same way bring us into danger. Religion may be- the character of a young man and woman come a refined and spiritual kind of selfishness, and we may be so anxious to perserve our own purity and to advance in grace, that we forget the claims of other men. Then when we think of the real sins of the world, it is plain that all of them would ous sickness. Among brothers and sisters, disappear if we showed a due regard for too, and in the less close relationships, one another. As Jesus told us, the second table of the ten commandments may be summed up in these words : "Thou shalt love thy neighbor as thyself." The great vices and the small vices are alike breaches of this law. Theft, lying, drunkenness,

and not also on the things of others. And in the wider aspect of man's life, among communities and nations, this is evidently our greatest need. We need men who will look beyond themselves and will work for aims which imply no personal reours, public affairs are constantly going wrong. because those who are well qualified for political and municipal life are too much absorbed in their own business to take their fair share in guiding legislation and administration; and thus the reins are handed over to uneducated and pretentious men who wish only to gain notoriety. Even great genius and copious talents lose their value when they are made to serve the ends that it in any community there were a few score men who had no interests of their own to serve, nor any wish to get places and distinctions for themselves, the conditions of our public and our private life would be entirely changed.

Now, the revelation which God gives us being designed expressly to lessen the outward and inward evils from which we suffer, strikes straight at the root of them, and is fitted in every way to remedy this special error. His own character, the character of God, as it is frevealed to us, is is not contented to display His own perfections, or to enjoy the contemplation of His own qualities, but finds His glory in our welfare. By His example He thus shows us that goodness and holiness do not thrive in solitude, or move in a circle round themselves, for we know Him only as One who goes outside Himself; and we never imitate Him more closely than when we consider and care for other men. He teaches us the same lesson in the way in which He has appointed for our salvation. The cure and the pardon of our sins are to the Cross. We learn our first lesson in self-forgetfulness, when we see that the blessings of redemption are not gained by minds and hearts are satisfied, and we self-examination, but by an outward look towards the merits of the Son of God. So

succeed, He has other workmen in whose hast many failings which must be borne success we can honestly rejoice. We with by others. ought to cultivate carefully this habit of

If thou canst not make thyself such an We would willingly have others per-

fect, and yet we amend not our own society of good men and women who are faults.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us : and vet we will not have our own desires denied us.

We will have others kept under by strict laws; and in no sort will ourselves be restrained.

And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.

If all men were perfect, what should we have to suffer of our neighbor for the sake gather for a little in the corner where we of God?

But now God hath thus ordered it, that we may learn to bear one another's burdens, for no man is without fault ; no man but hath his burden ; no man is sufficient of himself; no man is wise of himself; but we ought to bear one another, comfort one door steps, but by taking many walks another.

Occasions of adversity best discover how great virtue or strength each one the goodness and the grace of the world of hath.

For occasions do not make a man frail, but they show what he is.

HYMN.

Trust in God and do the Right.

Courage, brother; do not stumble, Though thy path be dark as night; There's a star to guide the humble; Trust in God, and do the right.

Let the road be rough and dreary, And its end far out of sight, Foot it bravely : strong or weary, Trust in God, and do the right.

Perish policy and cunning, Perish all that fears the light; Whether losing, whether winning Trust in God, and do the right.

Trust no party, sect, or faction, Trust no leaders in the fight; But in every word and action Trust in God and do the right.

Trust no lovely forms of passions, Fiends may look like angels bright: Trust no custom, school, or fashion; Trust in God and do the right.

Simple rule, and safest guiding, Inward peace, and inward might, Star upon our path abiding,— Trust in God, and do the right.

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man, and look above thee,-Trust in God, and do the right.

-Late Rev. Norman MacLeod.

A Prayer.

Almighty God, bestow upon us, we beseech Thee, such love and charity as was His, to whom it was more blessed to give than to receive, and who come not to be ministered unto, but to minister. May the same mind be in us which was also in Christ Jesus, while we keep the festival of His divine humility, consecrating ourselves to the service of all who are in need.

merit of self-sacrifice. Neither in life nor of fascination, so that a conscientious man spiritual and moral progress comes by selfpeace, and hope, and charity, and a yearn-When you rise in the morning, form a ing after better things. May the Spirit that spake by the prophets, and dwelt in in death did He seek His own glory, or will sometimes pause to ask himselt if a forgetfulness. Lord when he was upon earth? resolution to make the day a happy one to mind His own affairs. He came to glority practice that is so pleasing must not be a It is the same with outward troubles and 3. Who was the first martyr among the a fellow-creature.-Sidney Smith. His Father upon earth, by seeking and sin. But it is not so: the pleasure comes our sorrows. If we fix our eyes upon Thy Son without measure, take entire apostles? 4. Scripture character No. 3. To whom saving the lost; so that every honest glance simply because God has made us that if we them, we exaggerate the pain and hard-possession of us, that we may worship in 4. Scripture character No. 3. To whom do the following statements refer, and where are the facts recorded? (1) He sinned against the convictions of duty through the love of worldly gain. (2) Being expected to say another. (3) He was spoken to by one who never spoke to any other man on earth. (4) He met with a violent death. Benediction. The Lord bless us and keep us; the Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace. The grace of our Lord Jesus Christ, and the love of God, and the tellowship of the Holy Spirit, be with us all, evermore. Amen.