

SUNDAY READING

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. 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 These need not be published except in the case of prize-winners and successful competitors.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 efforts.
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. Newnam, 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 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.

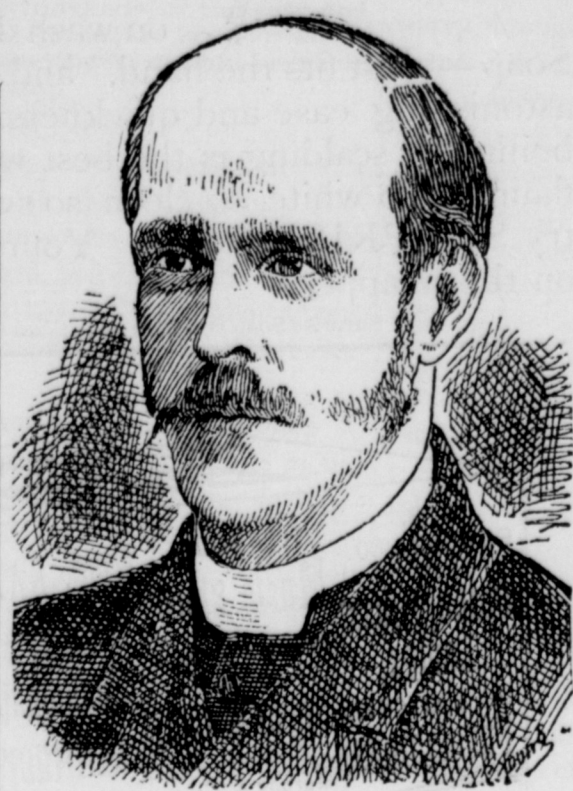
As the answers to the third and fourth questions are given so excellently by Miss Maria Boyce, I will not make any comment upon them. I hope you will all like the scripture character: it will be such a nice occupation for Sunday evening, finding out the various facts concerning the person to whom the 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." NEANT.

Answers to Prize Bible Questions No. 13.

1. Tena the lawyer was commended to Titus by St. Paul. Titus iii, 13.
2. The household of Stephanas was baptized by St. Paul. I Cor. i, 16, and xvi, 15.
3. (1) Elisha the prophet was a farmer. 1 Kings, xix, 10. He was to be God's avenger on those Israelitish idolaters who were not destroyed by Hazael and Jehu. 1 Kings, xix, 15, 18. And he was to continue Elisha's work in preaching against the worship of worshippers of Baal. (2) The prophet 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, 29. (2) Moses was saved by his mother when ordered to be drowned, Ex. ii, 2, and from perishing when exposed 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, 10; Acts vii, 22. At the age of 40 he returned to his brethren. Heb. xi, 24, 26: Had to flee from Egypt for slaying 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 miracles before Pharaoh and on the land of Egypt; he saved his brethren's deliverance; becomes 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 murdered 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, 17 and 19. And he employed him to keep his flock. Ex. ii, 21, and III. 1. (5) Moses married Tipphara, daughter of Jethro, or Ruel priest (margin "priest") of Median. Ex. ii, 16 and 21. 6. Moses died on Mount Nebo, and God buried him in a valley 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 Lord when he was upon earth?
3. Who was the first martyr among the apostles?
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 one thing, he was constrained by the power of God 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.



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." Philippians, ii, 4.

The occasion on which Paul used these words was so ordinary that no explanation of it is necessary. The church of Philippians 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 Philippians were striving with one another, "envying and disputing." Even the women who ought to have been peace-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. By rising above their own affairs, and considering also the affairs of others, they would be of one accord and of one mind, and gain the "peace of God, which passeth understanding."

In giving them this advice, he lays down a plain rule which men require to hear, however they are situated. Selfishness is at the bottom of most of the evils of man's life: selfishness, perfect selfishness, is the hardest of the virtues to attain, because it involves all the affections of the heart and spreads its influence over each day's conduct. Even in religion, error and unhappiness often arise from thinking too much of oneself. It is true that repentance and faith begin in self-knowledge, and that a close watch upon our own conduct is needed throughout the whole Christian course; yet those very exercises may bring us into danger. Religion may become a refined and spiritual kind of selfishness, and we may be so anxious to persevere 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 disappear if we showed a due regard for 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 virtues and the small vices are alike breaches of this law. Theft, lying, drunkenness, impurity, envy, have their roots in the fact that men look only on their own things 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 reward. In a commercial community like ours, 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 of personal ambition. One sometimes feels, that 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 revealed to us, is laboriously unselfish. Our Almighty Father 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 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 extended to us in looking away from self to the Cross. We learn our first lesson in self-forgetfulness, when we see that the blessings of redemption are not gained by self-examination, but by an outward look towards the merits of the Son of God. So the chief merit which we see in Jesus is the merit of self-sacrifice. Neither in life nor in death did He seek His own glory, or mind His own affairs. He came to glorify His Father upon earth, by seeking and saving the lost; so that every honest glance of faith at the Cross writes the law on our hearts, since He, who was not only our Saviour but our Pattern, was "among men as One that serveth." This you will notice is the special argument which Paul addresses to the Philippians in the chapter. He reminds them how Jesus humbled Himself, and He urges them to have the same mind or spirit as Jesus shewed.

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imported into the country. You're not believing it possible, we can quite understand, but this only makes us the more anxious to get them under your eyes. See Here—our one thought is to extend the popularity of our Gloves, and we are willing to pay for it; therefore to this end, and for the convenience of remittance, send One Dollar, and almost before the ink is dry upon your letter, back will come the Gloves and with them a pair of Fine Black Cashmere Stockings, worth (in themselves) a large part of the money you send; this offer is open for 30 days only, and is only made to those who send for our Gloves for the first time. The Stockings will not be sent twice to the same address, nor to the address of anyone to whom our Gloves have been sent before. We at once acknowledge that we make this offer at a loss, and that it is only done as a bait to the yet many thousands of the incredulous readers of this widely-circulated paper, who have not yet answered our advertisements. It may seem funny, but in this loss we see a profit—in the fact of knowing a lady's weakness for a beautiful Glove at little money. Our argument is in the truth that we send you a Glove, which in actual value is positively worth \$1.40, therefore you will, afterwards, be helpless to do other than send to us for your gloves. In addition to the above inducement, we have decided to enclose with each postal order, an unnamed present, which necessarily must remain clouded in mystery, and unrevealed as a secret, until you open the package for yourself. If the present is not there, and the values are not as stated, the money will be promptly returned, with six cents extra to cover postage.

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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.

Even the good work that we are doing becomes depressing and unpleasant, if we allow ourselves to think that it is the only good work that is being done. The secret of a bright, steady spirit is the feeling that, although our part may not for the time succeed, He has other workmen in whose success we can honestly rejoice. We ought to cultivate carefully this habit of going outside ourselves for it will serve us well according to our need. When God gives us prosperity, we shall avoid many faults and temptations if we seek for the society of good men and women who are in distress and poverty. Vanity and levity and the heedless temper that prosperity too frequently produces, can hardly find a lodging in the hearts of those who have some acquaintance with the poor and lonely, and some share in these quiet works of Christian charity that lie ready to our hands. And in the day of adversity, it is a great solace to check thoughts about our own misfortunes or sorrows, and to look upon the happiness of our friends and companions. God has given us a large world to live in, and it the clouds do gather for a little in the corner where we live, the sun is shining brightly elsewhere. He has given our hearts the power of movement, and it is our own fault if we stand in the dark corners of it and shiver in the cold rain. We do not come to know a country by looking carefully at the little piece of ground before our own door steps, but by taking many walks along side roads and over hill with open eyes. Nor do we know the beauty and the goodness and the grace of the world of human life, until we have made excursions into the hearts and lives of other men, and learnt there the varied wisdom which the rules of providence display.

Now, let me say before we close, that our time today will have been lost if you take away the thought that unselfishness is a grand and unceasingly virtuous which we may hope to attain afterwards, and must sometime admire in saintly people. It is a very simple habit, easily acquired and easily maintained, if only it is rooted in the love of Christ. Its materials are those social instincts and friendly affections with which God has endowed all of us—for we all by nature have some interest in our fellows, and providence has given to each of us some men and women in whose welfare we must always be seriously concerned. When we submit these to the law of Jesus Christ, he frees them from their faults and their uncertainties. Rude or inquisitive interest in the affairs of others becomes an active purpose to assist them; affection is cemented into a mutual helpfulness in good works. We come to find fresh blessings even in those little sacrifices which we can make from day to day; and each year we live there is less and less in us of love for self, and more and more of love for God.

Let Us Pray.

Almighty and everlasting God, the Giver of every good gift; we thank Thee for this season of rest in which we are free to retreat from the claims and cares of our busy days, and to enter the sanctuary of self-recollection and meditation; not to forget the duties, but to learn the deeper meanings and lessons of life. Soothe the unquiet mind, and give rest to the weary heart. May the sense of thy presence awaken and nourish in us penitence and peace, and hope, and charity, and a yearning after better things. May the Spirit that spake by the prophets, and dwelt in Thy Son without measure, take entire possession of us, that we may worship in great thankfulness, and pray in great faith and in all charity. In Thine infinite love be found of our seeking; through Jesus Christ our Lord. Amen.

Of Bearing with the Faults of Others.

Those things that a man cannot amend in himself or in others, he ought to suffer patiently, until God order them otherwise.

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, and His name honored in all His servants, who well knoweth how to turn evil into good.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

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

The large liberty of others displeaseth us; and yet 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 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 another, help, instruct and admonish one another.

Occasions of adversity best discover how great virtue or strength each one 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,
Toward peace, and inward night,
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 came 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.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature.—*Sidney Smith.*

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 fellowship of the Holy Spirit, be with us all, evermore. Amen.