



# SUNDAY READING

## SERMON.

All One in Christ.

By Rev. Canon H. Scott Holland preached in St. Paul's Cathedral: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii. 28.

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 These need not be published except in the case of prize-winners and successful competitors.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

When reading over the answers to "Prize Bible Questions" No. 11, I found fourteen correct answers. First on the list is Miss Mabel Boyne, No. 16 St. Andrews street, city, who is the successful competitor. The others I name in order: Master C. Godfrey, P. Newnam, St. Stephen; Master J. Barry Allan, city; Miss Nellie M. Flewelling, Centreville; Miss Janet S. Gust, Yarmouth; Miss Katie I. Beverly, city; Miss Daisy Powers, city; Miss Edna Powers, city; Miss L. J. Patton, city; Miss Violet Kinnear, Sussex; Miss Minnie F. Whiting, city; Master W. J. Nesbitt, city; Miss Katie Dixon, Hopewell Cape; and Miss S. E. G., city. The first question was answered very excellently by all. In answer to the second question, many gave Balaam as the man who was angry at God's mercy. Now, Balaam was angry with his ass because he thought it was stubborn and disobedient. Balaam was not angry at God's mercy, although at the same time God was exhibiting mercy towards him, and did not slay him in his perverse way; he acknowledged to Balak if he were bribed with a houseful of silver and gold "he could not go beyond the word of the Lord.

With regard to the third question, many gave Saul as the answer, and slayer of eighty-five priests. Saul was the cause; it was by his command the priests were slain, but Doeg was the man who executed Saul's order, first accusing them, and then slaying them.

The fourth question was answered correctly by all. As so many know Paul's wishes with regard to speech, I hope their conversation will "be always with grace." Remembering with David, For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether, Ps. cxxxix: 4. NEAL.

#### Answers to Prize Bible Questions No. 11.

1. What directions does Paul give us as to our speech?
 

Ans.—Paul says in writing to Colossians; Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. iv: 6. Paul in writing to Titus says, sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you. Titus ii: 8. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. Titus iii: 2. Also Eph. iv: 15, 31.
  2. Where are we told of a man angry at God's mercy?
 

Ans.—Jonah was very angry at God showing mercy towards the Ninevites, because they repented by fasting, and in sackcloth and ashes, and did not destroy them as Jonah prophesied he would:—Jonah iii: 10, 4, 1.
  3. Who was the accuser and slayer of eighty-five priests?
 

Ans.—Doeg, the Edomite, King Saul's chief servant.—1 Samuel xxii: 9-18. Doeg, the Edomite, accused Ahimelech the priest of giving aid to David. Then King Saul sent for Ahimelech and asked him why he did so, and said he should be put to death and all his father's house. He commanded his men that stood near to slay the priests, but they refused. Then he told Doeg to turn and fall upon the priests, and he did so, and slew on that day four score and five persons, who were a linen ephod.
  4. What name was given to a race of giants by the Ammonites?
 

Ans.—The Ammonites gave the name Zamzummim to a race of giants.—Deut. ii: 20. MABEL BOYNE.
- PRIZE BIBLE QUESTIONS.—No. 13.
1. Give the name and profession of one, who was commended by Paul to the bishop of Crete?
 

Give the name of a Corinthian family baptized by Paul?
  2. Give the names of two farmers, who were called from their labors to be prophets? also state the subject of their missions?
  3. Give the names of two farmers, who were called from their labors to be prophets? also state the subject of their missions?
  4. Scripture character, No. 1.—To whom does the following statements refer? and where are the facts recorded? (1) He was the object of a mother and sister's care and watchfulness. (2) Twice he escaped death in childhood. (3) He was familiar with all the vicissitudes of life. (4) His courtly manners gained him a home, and occupation. (5) He married the daughter of a prince. (6) He died honorably and filled an unknown grave.

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## "Our Cloves Have Come."

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in all ways secure that in every land who-soever doeth righteousness shall be accepted before God. There are such texts by the hundred, but they are all forgotten and passed over. The unity of the entire race in the second Adam, as in the first, overbalances the fall, outdoes the loss, so that where sin had abounded grace should more and more abound. All these revelations of mercy dropped out were not remembered or understood, and these men of the heathen were regarded by many as if for all time accursed and lost, and excellent christians spoke of them in terms that implied this, without thinking for a moment or asking themselves how they would reconcile such a fate with the love and compassion of God the Father. It was not that they themselves who so lightly committed the larger half of the world to spiritual destruction were not kindly, gentle, tender-hearted people, true in spirit to that Father whom they worshipped, whose very name denied that He could be other than the Father who pitieth His own children. They were kindly, sincere, merciful christians, but there was no living experience open to them of what those terrible words implied; their imaginations were not quickened to realize the actual humanity of the separate personalities who composed that remote block of thick darkness, and nothing, therefore, came to check the ever-running phrase, or melt away so wide a disaster. All the horror of it served to give edge to some tale told at a missionary meeting. But, still, even in its more apparent form, the terror was vague and remote, and not genuine if only in these crude images of flesh and blood, it never struck upon them as so intolerable that it should force them to reconsider their statements, to examine whether they had not omitted some factor from their calculations, to search and see whether God Himself had not taken any measure to forestall and to disarm so disastrous a consequence. And so it came to pass that text after text lay forgotten and unused, until the new expansion of trade threw us into immediate contact with that world which stood in gross darkness, and the awful vastness of that population, the interest of their feelings, hopes, passions, lives, faiths, all bursting in upon us, we found them capable of intimacy, of attention, of affection, possessed of attraction, of gifts of goodness, and we felt them to be strangely like ourselves. And then critical history carried us over such long years of their historical development, and unraveled such an immense and often fascinating story, unearthed their buildings, collected their words, such wonders, such graces, such efforts, such high hopes, and did all this mean nothing, was it all gone one way, as the beasts that perish? Was there no light to shed? Had the jaw of death swallowed all up in one indistinguishable crowd, in a body alike gone down to the blind pit, and worse, to an inexorable judgment? How could it be? Men recoiled from the intolerable paradox, and in the recoil, in the actual vision, it seemed to them that their creed had been the cause of it all; their creed had been responsible for the statements that had become now so plainly incredible, and it so, their creed must be thrown off, together with the impossible hopes which it sanctioned. So thousands we know have done, and yet it was, in truth, that very creed which was by the experience of its own neglected words so long left in slumber, now starting in to life and winning back its ground; the light of the gospel was being turned on to those fresh departments which had not yet been reached. Those christians had seen, perhaps, the depth of their own sin, and the power of the atonement to relieve the burdened conscience; soon they were to lift their eyes and look abroad, and be taught the deep significance which underlay that mystery of grace which the Apostle Paul preached, the mystery of God working in history, by which the multitudes and races were watched over and guarded and guided and trained under the eyes of a God who had never deserted them, for now He was not far from any one of them, since in Him they were alive and moved and had their being; until the day when they shall, at least, stage by stage, according to times appointed and determined, find the God after whom they have felt, and know the need for whom they sought, and be knit up into the fellowship of the mystery in which there is no distinction to bear off one people from another, but all are equally near and dear to Him, who is the one Man in whom there can be no difference between the first and the last, between Jew and Gentile, between bond and free, between male or female. It is simply by the realization of the unity of races that we have learnt our mistake. If all along we had really felt the heathen to be men and women like ourselves, we should never have imagined God dealing with them in a way that we could never dream of His treating us. As soon as we saw and felt that they were identical with us, then we sought in the Bible for the explanation which before we had not troubled ourselves to find, and so searching, found it. And so it is in our day now. We suddenly become sensitive, say, of the actual misery of living human beings, and the meaning to them of much that our fathers had quietly tolerated or passed over with a decent sigh. Poverty and desolation, these were always there, but they had not received as yet for us the full power of the light as it slowly burned. So far as we noticed it we were satisfied to pass it over with some phrase, and we said it all seemed smooth and accounted for. In reality our imagination has begun to work and to take hold of us; here, too, the lantern has another turn, and the fuller significance of what poverty may mean shoots into the light, and we start, and so startling is the force of the sight that we seem to have arrived at a new discovery, and our tritling phrases and economic subterfuges die away from our lips, and we declare before God that we are horrified at the neglect and the wrong to christianity; and yet it is Light

of lights, the Christ Himself, that is turned on to these dark spots. It is He who now summons out our attention to these fresh tasks. He is the source and the force of our sensitiveness. It is He who has made the whole world; He who has given a solid and energetic reality to that plea, that for each of us all that belongs to the lot of man is a matter of personal concern; it is He who by His gathering up the whole race into one, broke down the walls of the partition that divided people from people; and, therefore, we today, attracted by His Spirit, be it consciously or unconsciously, are stung as with a personal wrong and affliction by the hardships of these people. He is the sole cause of our humanitarian sensitiveness, and it is He who now bids us move beyond that narrow ground that our sympathies had already covered, and extend the frontiers of His dominion—the dominion within which reigns the supreme law by which in Him "there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus."

We discover bit by bit what has yet to be done, and where the law of life has not yet been brought to bear; and the discovery itself is often baffling enough, just as many are upset now merely to have discovered a whole area of country which they had before passed by with a lighter heart. How great then, is our trouble when we begin to find that the mere discovery in our common fellowship we men all realize the responsibility which it imposes upon us. We discover also that this fellowship lies thwarted, damaged and broken; sin has worked huge gaps in it, has poisoned it. God has knit men of one blood, all the people that are on the face of the earth; but, alas, through the underlying pressure of His forgiveness in Christ has ever been at work to save His fellowship from utter dissolution, nevertheless, it is a fellowship that needs redemption—needs not only discovery but recovery also. We cannot run out and fall on our brother's neck since we recognize our kinship, and welcome him, and make all right. That is what our impulsive hearts desire. "Oh my dear brother, my dear sister, so long I did not see how you suffered; I forgot, I ignored your distress. Now that it is all changed; we have recognized each other; come sit down, eat, drink, and be merry." It cannot be like that. The true relationship lies buried deep beneath accumulations of past wrongs; not in an instant shall we unearth it, or set it free, or establish it in confidence, or drive it to put out the strength of its inner motives; not at once will those divided parts come together or weld themselves into one body. Nor, indeed, can they ever succeed, as we believe, in making good that discovery unless they appeal to that redemptive energy of Him who alone knits the kinship and prompts the discovery. Christ alone can rescue us from the degradation of our sins, and therefore it is that we christians cannot believe that that humanitarian sensitiveness which is now discovering so vividly the fellowship of blood will ever be capable of achieving the good which its discovery makes so desirable. After the discovery come the process of recovery, the redemptive process of restoring to its proper force the bond of brotherhood; and, oh! the discipline before that recovery is complete; the pain, the toil, the effort, the piteous lapse and relapses that will sicken our hopes; the power of evil repugnance that will have to be overmastered in us before all is done. Very slow will be the work, but faith will be sufficient. And it we know that, my brethren, we shall not shut our eyes to the serious task of that which is required of us, or be surprised at the length of time it will take; we shall not imagine that all will go easy because we have found out what to do, and what our enlarged responsibility to our poorer fellowmen demands from us. Now we shall remember the wide and embracing ideal of the solidarity of men in Christ of the apostle whose conception of inward sin was the deepest and most intense. He saw centuries opening, and the time coming in which there should be no longer a barrier between Jew and Greek, between bond and free; saw also that it could only be hastened by the cross through the reign of individual faith in the flesh, through the fire sprinkled on the inner soul. And, therefore, he disguises no difficulty, he traces no easier road than that, and therefore surely he would never have been surprised if the one day of that disclosed vision dragged itself out in the weary process of recovery into a thousand years, for the recovery of this broad catholic unity of men involves in its attainment the gradual inworking of the redemptive power of the Cross into the separate souls that have to be redeemed from sin, then the work may well be slow, and the long years will never be too many.

Let us take that lesson of patience, then to heart, now in this special time that we have learnt to know and feel what the unity requires of us. Those wronged poor, whom the pressure of the social system drives so hard—it is everything to have the light turned that they may see it; it is everything to discover the work sent to do—everything; for without it no start can be made, and the power to begin is the first necessity. But it is only the start, and it will mean the grimy undoing of ancient evil and painful strife with present sin; sin on both sides—of malice and anger, of impatience, of suspicion and ingratitude, of selfishness between the kinship between us and our fellows; and working themselves out in the sympathy of equitable social relations to see how powerful is the resistance of ingrained evil to hold apart in forced seclusion those who have begun to recognize their true fellowship to one another. It is here, we know, that we part company with that humanitarianism that always seems to fancy that the brotherhood will be recovered, simply by being discovered. We know better, and the church today bids us mind that lesson. Epiphany—season of discovery and manifestation—passes to leave us face to face with Septuagesima and the gathering

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solenmities of Lent. We are bid to look there for that new heaven and that new earth wherein shall dwell righteousness. We have lifted our eyes and beheld the vision of that Easter glory, when all will be knit into One New Man who bonded them together into one body with which He rose from the grave. But between us and that vision stands out, we know well, the black arms of the cross of Calvary; but from the new glow and heat of social enthusiasm we shall turn to examine our own lives in the secret places of the soul. It is sin that checks the true brotherhood of men; but we should not spend ourselves in always railing at the gross sinfulness of the world at large, but patiently and humbly ask, in resolute and serious silence, "What is my sin that makes me selfish? What is my sin that holds me back from the duties which I clearly recognize that I ought to fulfil? Why am I so lazy, so careless, so ready to satisfy myself with the gratifying emotion of pity in my own house? What am I to do to create this warmth of brotherhood, to live in the Spirit which is the bond of peace? No amount of lost compassion for years will excuse me from my own proper task, or excuse me from what is to secure all men from recurring failure. Why is it that each year finds me wrapt as of old in layers of comfortable selfishness, which I forever deplore, and yet have ever failed to loosen? Why is my wrath at their wrongdoing so ready and so great, while my own will is so sluggish, so degraded, so inert? What is it that dulls my resolution and deadens my spiritual nerves? Why cannot I be braver to do my own real part in practical action for the good of those who are close at hand in breathing loving kindness, or to roll down my own pitiless self-assertion?" These are the pressing questions for each one of us—questions even surely as barbed arrows searching out those places where we most feel that they should come. These are the inquiries as the light of Christmas dies, and we pass under the shadow of self discipline, of him that would be loyal to the austere sound that is sounded with double force to-day by the warning of Septuagesima and the memory of the great apostle's conversion.

the light, that we may be the children of light. Amen.

### A Prayer of Intercession.

Almighty God, our Heavenly Father, who hast commanded us to make intercession for all men, hear us while we pray. For our native land, that in us all the nations of the earth may be blessed; for our queen and for all our rulers, judges and magistrates, that they may be endowed with the spirit of wisdom and righteousness; for the whole body of the people, that they may be sober and pure, righteous and reverent; for all who profess and call themselves christians, that they may be led to the right understanding and practice of their holy faith. For all who preach the gospel of Jesus Christ; for all missionaries, evangelists, Sunday school teachers, and for all who are seeking and striving in other ways to bless their fellow-men and to build up the kingdom of God in the world, that they may be steadfast and faithful, and that their labors may not be in vain. For our kindred and friends, and all who help us to a faithful life, that grace, mercy and peace may rest upon them. For the poor and the ignorant, the weak and the lonely; the sick and the dying, and all who are troubled in mind, that Thy grace may be sufficient for them in their time of need. For the tempted and the unbelieving, the vicious and all in bondage to sinful passions and the evil ways of the world. For all mankind, that they may be united in the tear and love of Thee. God be merciful unto us and bless us, and cause His face to shine upon us. Let the people praise Thee, O God; let all the people praise Thee.

### HYMN.

#### The Brighter Day.

Blest be the light that shows the way,  
And blest the way that light has shown;  
We welcome now the brighter day,  
And every faithless fear disown.  
A tyrant God the soul's earthly lives;  
No more beclouds our spirit lives;  
The heavens are wide, and room is there  
For every soul that upward strives.  
In love to God and love to man  
Our simple creed finds ample scope;  
Secure in God's unerring plan,  
We walk by faith, are saved by hope.  
Then vanish, spectres of the night,  
That once enthralled the darkened soul;  
Our watchword be the inward light,  
The onward march, the endless goal.  
—F. H. Hodge.

### 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 communion of the Holy Spirit, be with us all, evermore.