



SUNDAY READING

Take the veil from our hearts, and join us in one communion with all Thy saints on earth and in heaven. Amen.

HYMN.

One Life.
Planted in Christ, the living vine,
This day with one accord,
Ourselves, in humble faith and joy,
We yield to Thee, O Lord.

Joined in one body may we be:
One inward life partake;
One be our hearts, one heavenly hope
In every bosom wake.

In prayer, in effort, tears, and toil,
One wisdom be our guide:
Taught by one Spirit from above,
In Thee may we abide.

Samuel F. Smith.

SERMON.

God's Gospel for Men.

BY REV. JAMES STALKER, D. D.

Preached in Glasgow University, Sunday afternoon: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—Cor. I, 20."

I remember hearing a naturalist describe a species of jelly fish, which he said lives fixed to a rock, from which it never stirs. It does not require to go in search of food, because in the decayed tissues of its own organism there grows a kind of sea-weed on which it subsists. I thought I had never heard of any creature so comfortable. But the naturalist who was describing it went on to say that it was one of the very lowest forms of animal life, and the extreme comfort which it enjoys is the very badge of its degraded position. As you rise in the scale of life, you come upon animals with multiplying wants, and it may be laid down as a general rule that the nobler any form of life is, the more complex will its wants be found to be.

This interesting law of natural history applies to human life also. A savage has very few wants. Compare his kit, if he requires to make a journey, with the innumerable articles which have to be packed in all sorts of receptacles when you move from home. Compare the simple life of an African kraal with the arrangements for the police, the water supply, the post office, the telegraph system of one of our own towns. It may be laid down as a general rule, that the progress of civilization has for its badge the multiplication of wants.

But this law extends further: it holds good in the spiritual sphere. If you go back and trace the history of human nature in its higher types, you will discover that this has been the principle of ascent. In the ancient world, three races stand out, head and shoulders above their neighbors: the Greek, the Roman and the Hebrew; and, if you go deep enough in the study of their history, you will discover that each of them felt some want of human nature as it had never been felt before, and taught the nations to feel likewise: and this was its contribution to the progress of the world. And now the place which any individual rises to in the scale of humanity depends on the reproduction of these catholic wants in his experience, and the intensity with which he feels them. A man may live and die without feeling them, and he may be all the more comfortable on this account: but his comfort is like that of the jelly-fish: it is the badge of degradation. It is the glory of christianity to be intimately associated with these deep catholic wants of the soul: it is the divine provision for their satisfaction. This is precisely what is meant when it is said in our text that Christ is made of God unto us wisdom and righteousness and sanctification and redemption, because each of these four things answers to a profound need of human nature.

Wisdom.—Perhaps St. Paul mentioned this first because he was writing to Greeks. Our text occurs in the First Epistle to the Corinthians, and the Corinthians were Greeks with the outstanding features of their race strongly marked in their character and life. One of these was the passion for knowledge. This is a part of human nature, but it does not speak out in all races or in all individuals. It is curious how little savages care to know. Some of them cannot count up as far as ten. They do not know the people living on the other side of the mountains which girdle their valley. They do not inquire whence the rivers come that fertilize their fields, or whether they flow. They reap a little corn from the soil, but do not suspect the mineral wealth which may lie beneath the surface. They go on from generation to generation doing the same things over and over again, and the grandson is no wiser than the grandfather. Intellectual curiosity has not been stirred in them; it is there, but it is latent. In Greece, however, this latent capacity broke out as a great excitement and longing, which went on increasing from century to century. The Greeks sent out travellers on every hand, who gathered the most comprehensive acquaintance with the lands, the peoples, the habits and customs of the world in which they lived. They made amazing progress in ascertaining the natural history of plants and animals. They noted with keen eyes the position and movements of the heavenly bodies. This thirst grew even deeper. Men of vast intellectual reach arose among them, and hurried inquiry forward into still more important regions. The knowledge of matter led on to the knowledge of mind; the pursuit of knowledge deepened into the pursuit of wisdom. Socrates, the wisest of them all, told his fellow-countrymen that the knowledge of the stars was far less important than the knowledge of their own souls. What is man? In his short life what is he meant to do? What is the prize which, if won, makes life a success, and which, if lost, makes life a failure? Who is the man of men whom all should strive to be like?

Such were the questions on which the Greeks, under the guidance of their sages, whetted their intellects. They strove hard to find the answers to them, but the greatest of them only called themselves philosophers—this is, lovers or seekers of wisdom, not possessors. An irresistible impulse

The Foster Lace Fastening Kid Glove

Is undoubtedly the Glove of the future. Their comfort and convenience is at once perfect; whilst the appearance on the hand is neat and attractive—and for a lady with a full wrist and arm, they are of all gloves the most desirable. Our cash price at the counter for this Glove [1st choice] is only **87c.**; or for postage stamps, in a letter, we will send them to any address without extra charge.

18 KING STREET, ST. JOHN, N. B.

FAIRALL'S DIRECT KID GLOVE AGENCY.

BUY YOUR FURNITURE

CHAS. S. EVERETT'S, 13 WATERLOO ST.

Save 10 per cent. during June.

RE-UPHOLSTERING A SPECIALTY.

SEE

Our Gents' Furnishing. A truly good Stock. We've got the newest and latest Styles in COLLARS, CUFFS, SHIRTS, TIES, and everything a Gent needs.

JAS. KELLY, 5 MARKET SQUARE.

SEE

Our Ready-made Clothes. A new and beautiful Stock, well-selected Children's Goods, Boys' Clothes, Men's Suits,—all that any heart could wish we have. Be kind enough to see them.

JAS. KELLY, 5 MARKET SQUARE.

THE WHOLE HOG.

The origin of the expression "going the whole hog," is lost in mystery. Probably it was derived from the action of those Mahomedans who being told that there was but one portion of the hog they could not eat, discussed the subject with earnestness, exemplifying the certainty of their correctness by their actions, that between them all the whole hog was eaten. He this as it may, there is no doubt that the public, in purchasing an article want it complete. They want to know what to buy and to get it all. The fact that in purchasing TURKISH DYES they "go the whole hog," has had not a little to do in popularizing these most popular dyes ever placed on the market. The range of TURKISH DYES colors extend over the whole range of colors. There is hardly a color, or even a shade of color, that is not to be found on the TURKISH DYE sample cards which are to be found in the shops in Canada. Then again each package of TURKISH DYE is complete in itself. It does not require a "shading color." The dye does the whole work and does it perfectly! Send postal for "How to Dye Hair" and Sample Cards to 481 St. Paul Street, Montreal.

Sold in St. John by S. McDIARMID, and E. J. MAHONEY, Indiantown.

The OBJECT of this ADVERTISEMENT

is to IMPRESS on YOUR mind the FACT that

Estey's Cod Liver Oil Cream!

is the best Medicine you can take, if you are troubled with a Cough or Cold. For Whooping Cough it is almost an infallible remedy. It is pleasant as milk, and for Bronchitis, Throat Affections, Wasting Diseases it is far more efficacious than the plain Cod Liver Oil.

BE SURE and get ESTEY'S. IT IS PREPARED ONLY BY E. M. ESTEY, Pharmacist. And is sold by all Druggists for 50c. a bottle, or six bottles for \$2.50.

ELECTRIC LIGHT!

THE CALKIN ELECTRIC LIGHT CO.

ARE now prepared to enter into Contracts with their Customers for either the

ARC or INCANDESCENT,

at Rates as low as it is possible to produce the same with satisfactory results.

We believe our System to be the best at present in the market, and we guarantee satisfaction.

GEO. F. CALKIN, Manager

Room 2, Pugsley Building.

Equity Sale.

IN THE SUPREME COURT IN EQUITY

Between DAVID O'CONNELL, Plaintiff,

and

PETER P. BYRNE, Defendant

WHERE by the said Public Auction, at Chubb's Corner (so-called), in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on TUESDAY, the 14th day of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made in the above cause, on the Thirtieth day of April last past, and with the approval of the undersigned a Referee in Equity, pursuant to the fourth chapter of the Act of the General Assembly of this Province, passed in the fifth year of the reign of Her Present Majesty, Queen Victoria, the mortgaged lands and premises described in the Plaintiff's Bill, and in the said Decreeal Order, as:

"That certain lot piece and parcel of land situated lying and being in the Parish of Musquash in the City and County of Saint John and being lot number (2) two in the grant to Ebenezer Scott and others, and bounded as follows to wit, on the southerly end or front by the Musquash river, on the westerly side by the easterly side line of lot number (1) one in the same grant now called number (9) nine, on the northerly or rear end by land owned now or late by Thomas R. Jones and others and on the easterly side by other land owned by the said Peter P. Byrne, the land hereby conveyed containing one hundred acres more or less, the said lot number (2) two being the land on which the said Peter P. Byrne now lives, together with all and singular the buildings and improvements thereon, and the rights and appurtenances to the said land, and premises belonging or appertaining, and the reversion and reversions, remainder and remainders, rents, issues, and profits thereof, and all the estate, right, title, interest, property, claim, and demand whatsoever both at law and in Equity of him, the said Mortgagee, or of in or out of or upon the said lands and premises and every part thereof."

For terms of sale and other particulars, apply to the Plaintiff's solicitor or the undersigned Referee. Dated this fifth day of May, A. D. 1891. E. H. MACALPINE, Referee in Equity.

C. N. SKINNER, Esq., Q. C., Plaintiff's Solicitor.

W. A. LOCKHART, Auctioneer.

and he had no philosophy till a late date, when he borrowed it from the Greeks. Nor had he the conquering instincts of the Roman. He often, indeed, dreamed of conquest and world-wide sway, but he was too timid and too much attached to the narrow land of his birth to realize his dreams. But his genius took a more difficult and far nobler flight. In him the want of God first asserted itself with all its force. "As the hart panteth after the waterbrooks so panteth my soul after Thee, O God." "O God, Thou art my God, early will I seek Thee; my soul thirsteth for Thee; my soul longeth for Thee in a dry and thirsty land." These are not only the utterances of individual psalmists, but the voice of the nation. The Jew aspired to walk with God; the highest blessedness he could think of was to be a saint.

It was only another side of the same state of mind when in the Jew there was developed the sense of distance from God, and unworthiness to walk with Him. The Jew felt in the very marrow of his bones that he was a sinner. While intellect developed all its powers in the Greek race, conscience first unfolded all its powers in the Jewish—its majestic authority in commanding the awful scourge of terror and remorse with which it chastises the soul that sinneth.

The Jew's question was how can I get rid of sin? How can I be just with God? But as the greatest of the Greeks confessed that they were not possessors, but only lovers of wisdom, so the greatest of the Jews confessed that their longing for purity and peace was never satisfied. They sought it by trying to keep the law fully; but the ideal mocked their efforts, being too high for them. They sought satisfaction in the rites of sacrifice, and attempted with rivers of blood to quench the thirst which was parching their souls. But the blood of bulls and of goats could not take away sin.

The Gospel of Christ answered this long-drawn passionate cry of centuries when it said, "Behold the Lamb of God which taketh away the sin of the world." St. Paul, himself a Jew, had sounded all the depths of this longing of his race; but his efforts only ended in the cry of despair, "Oh wretched man that I am, who shall deliver me from the body of this death?" till the secret of this Gospel was revealed to him, when he sprang to his feet emancipated and strong, with the cry on his lips, "Thanks be unto God, through Jesus Christ our Lord;" and ever after it was his mission to make known that "He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him."

This was what the Jew discovered is as native to the human soul as that discovered by the Greek or the Roman. It is, indeed, the soul's deepest and most sacred need. Many may never have felt it, but, till it is felt, the highest position which is accessible to manhood cannot be reached. In earth or heaven there is nothing so august, so elevating, so beautiful as holiness. And the way to holiness lies through the valley of humiliation for a guilty life and past the cross of Calvary. The friendship of Jesus is the guarantee of sanctity, "He is made unto us a sanctification."

Redemption.—We are moving today among the deep things of human nature. These three cravings are among the most august qualities it possesses. But there is a fourth worth to be put side by side with them—the craving for immortality. That death does not end all—that the grave is not the goal of humanity, but only the gateway to a new existence of vaster range; this is surely the greatest discovery that the annals of the world record. Is it a discovery, or is it faith in immortality universal? This is the question which has been much discussed. The truth I believe to be this: the longing for immortality is, like the thirst for knowledge or any other of the supreme wants mentioned today, native to human nature; but it does not follow in all ages, or in all countries, it must have been keenly felt. An instinct may be native to the soul, and yet long be latent; we can tell in what age, for example, and among what race the passion for wisdom first arose. It is not so easy to tell where the longing for immortality first decisively asserted itself. It does not seem, however, to have been in any of the three historical peoples of antiquity already mentioned—the Greeks, the Romans, or the Hebrews. Historians speak rather of Egypt and Persia—two countries lying on the dim border land between the bright circle of civilization and the surrounding continents of darkness—as the places where man first came to full consciousness of this demand of his nature.

But once having asserted itself, the sense of this want can never die out of the human soul. Now and then, indeed, men may be heard speaking as if mankind might give up this hope, and be perfectly content to die as a dog dieth. In the same way, last century, Rousseau and others advocated a return to a state of nature, in which there would be no more curiosity for knowledge or passion for wisdom than in the minds of savages. It is just as unlikely that the passion for immortality will die out of the minds of men as that the intellectual thirst which first grew keen in Greece will disappear and trouble men no more. And the calamity if it were possible, would be an even more degrading one.

It requires indeed, special experiences thoroughly to evoke this longing. It may be evoked by the sense of the inequalities of this life, which a more perfect world is needed to redress. There was one portion of St. Paul's audience on whom this would tell. I have spoken of his hearers as Greeks, Romans and Hebrews, but more numerous than either of these classes were the slaves, of whom there were four hundred thousand in Corinth. To these there was hardly any outlet from degradation in this life, but they would eagerly grasp at the promise for immortality fully who has not known what it is to love intensely—to love wisdom, or to love moral perfection, or to love one another heart. It is as your

HYMN.

Redemption Draweth Nigh.

Lift up your heads, rejoice,
Redemption draweth nigh;
Now breathes a softer air;
Now shines a milder sky;
The earthy trees put forth
Their new and tender leaf,
Hushed in the moaning wind
That told of winter's grief.

Lift up your heads, rejoice,
Redemption draweth nigh;
Now mount the laden clouds,
Now flames the darkening sky;
The early scattered drops
Descend with heavy fall,
And to the waiting earth,
The hidden thunders call.

Lift up your heads, rejoice,
Redemption draweth nigh;
O, note the varying signs
Of earth, and air, and sky;
The God of glory comes
In gentleness and might,
To comfort and alarm,
To succor and to smite.

He comes, the wide world's King;
He comes, the true heart's Friend;
New gladness to begin,
And ancient wrong to end;
He comes, to fill with Light
The weary waiting eye;
Lift up your heads, rejoice,
Redemption draweth nigh.

—T. T. Lynch.

Benediction.

The grace of our Lord Jesus Christ, the love of God our Father, and the communion of the Holy Spirit, be with us all, now and evermore. Amen.

No Trouble Whatever.

Wash day always puts the best of men out of good humor. A tossed up house, cold dinner, and the general unpleasantness that always characterized the day, made the steam laundry an institution that has been hailed with delight by hundreds. Now getting at home is unnecessary, when one can get it done so cheaply at Ungar's, on Waterloo street. The washing is called for and delivered promptly, and there is no trouble whatever. The rough dry system has met with general favor. By this the clothes are washed and dried and delivered all ready for ironing.—Advt.

Note paper and envelopes; 3x5, 8 and 10 cts per quire, at McArthur, 80 King st.—Ask to see the goods.

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 office 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 Annie Watson, Fredericton, is the successful competitor for "Prize Bible Questions No. 20." I am sorry that a misprint of "his" instead of "her" in the second question, has been misleading to some competitors, who gave Abraham as the person who saved his nephew from being murdered. Abraham rescued his nephew Lot from being carried away captive. I am very much surprised that no one answered the third question correctly. Don't you remember the Sunday school lesson for June 21, 2 Kings, 25. "The Siege of Jerusalem."

When Nebuchadnezzar carried away captive the king, princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths, 2 Kings, xxiv 14, were carried into Babylon. "But the captain of the guard left of the poor of the land to be vinedressers and husbandmen."—2 Kings, xxv, 12. So from an earthly point of view the poor were blessed, and inherited the land, they became the possessors of vineyards and fields.—Jeremiah, xxxix, 10. Scriptural character was answered correctly by all. Job, in answer to the third question, I consider very good, and I hope all will learn to say with him through the vicissitudes of life: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." NEANI.

Answers to Prize Bible Questions No. 20.

1. Isaac was deceived in his falling years by his son, Jacob, when he tried to make his father believe that he was Esau; for description see Gen. xxxvii.

2. Jehoridai the priest, with his wife, saved Josiah from being murdered by Athaliah his grandmother. 2nd Chron. xx: 10 to 12; also xxii: 1 to 15.

3. Blessed are the poor in spirit for their is the kingdom of heaven. Matt v: 3, could be literally applied to Job in a temporal sense. When God spoke to him from the whirlwind and showed him (Job) His power, Job felt that he indeed was poor in spirit as well as in worldly goods, and he exclaims: I have heard of Thee by the hearing of the ear; but now my eyes have seen Thee. Wherefore I abhor myself and repent in dust and ashes. God calls Job his servant and blesses him and doubles his former possessions. See Job xxxviii, xxxix, xl, xli, xlii.

Scripture Character No. 8.—Miriam, sister to Moses and Aaron, daughter of Amiah and Jochebed, was born in Egypt, Exodus ii, 4. (2) She showed she was an obedient daughter and an affectionate sister by standing to see what would happen to her brother; 2nd, by suggesting her mother as a nurse, Exodus ii, 7. (3) And thus she saved Moses, her young brother's life, Exodus ii, 7-10. (4) She was a prophetess and musician, Exodus xv, 20. (5) She was punished for murmuring against Moses with Egyptian leprosy, but was after forgiven and cleansed from it. Numbers xii, 1 and 3, also same chapter, 10-15. She died and was buried at Kadesh at the end of the wanderings of the Israelites, Numbers xx, 1.

ANNIE WATSON.

MORNING SERVICE.

It is a good thing to draw near unto God. Draw nigh unto God, and He will draw nigh unto you.

Acquaint yourselves with God, and be at peace.

Humble yourselves in the sight of the Lord, and He shall lift you up.

Thoughts of peace, saith the Lord, do I think towards you. Ye shall go and pray unto Me, and I will hearken to you; ye shall seek Me and find Me, when ye shall search for Me with all your heart.

The secret of the Lord is with them that fear Him, and He will show them His will.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

Let Us Pray.

Almighty Father, the God not of the dead but of the living, we have joy together in all who have faithfully lived and peacefully died, and in those truth and beauty are ever now in our hearts. May we be assured that they who are absent from us have found a more perfect rest in Thee, and the crown of an unfading life. No longer can we care for them, but Thou wilt care for them better than our love could do. By pastures green and by quiet waters, into higher life Thou wilt lead them, O Thou Eternal Lover of souls. Cherish and bless them, we pray Thee, and give unto us great peace and great hope as we think about them in this still hour.