

SUNDAY READING



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

BIBLE QUESTION COMPETITION.

This competition is open to all the readers of PROGRESS, and 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:

- 1. A prize of one dollar will be awarded every week for the first correct answer that reaches the 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 These need not be published except in the case of prize-winners and successful competitors.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 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."

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. xxvii. 2. Deborah the priest, with his wife, saved Josiah from being murdered by Athaliah his grandmother. 2nd Chron. xx: 1 to 12; also xxxiii: 1 to 15. 3. Blessed are the poor in spirit for their's is the kingdom of heaven. Matt. v: 3. could he literally apply to Job in a temporal sense. When God spoke 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 Ammin 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 younger 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 many chapters, 10:15. She died 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 to 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, faith 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 whose 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 unending 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.

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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.

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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 such earnestness, exemplifying the certainty of their correctness by their actions, that between them all the whole hog was eaten. Be this as it may, there is no doubt that the public in purchasing an article want 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 extends 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. These again each package of Turkish Dyes is enclosed in itself. It does not require a "hanging card." The dye does the whole work and does it perfectly. Send postal for "How to Dye Hair" and Sample Card, to 481 St. Paul Street, Montreal. Sold in St. John by S. McDiARMID, and E. J. MAHONEY, Indianstown.

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Equity Sale.

IN THE SUPREME COURT IN EQUITY

Between DAVID O'CONNELL, Plaintiff, and PETER P. BYRNE, Defendant

THERE will be sold at 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 Decree of the Supreme Court in Equity, made in the above case, on the Thirteenth 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 fifty-third year of the reign of Her Majesty, Queen Victoria, the mortgaged lands and premises described in the Plaintiff's Bill, and in the said Decree of the Court, as:

"All that certain lot piece and parcel of land situate 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 (6) six, on the northerly or rear end by land owned now or lately by Thomas H. 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, power, claim, and demand whatsoever both at law and in Equity of him, the said Mortgagor, or of his heirs, assigns, or of any of them, and of every part thereof."

For terms of sale and other particulars, apply to the Plaintiff's solicitor and the undersigned Referee. Dated this 5th day of July, 1891. E. H. McALEPINE, Referee in Equity.

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

W. A. LOCKHART, Auctioneer.

sustained them in the search, and even the search was unobscured; but they knew that they had not found.

In the fulness of time St. Paul was sent to the representatives of this eager and active-minded race, and he was found to announce to them that he had found what they were seeking—Jesus Christ. He said, "I have made unto wisdom." They had been inquiring what human life would be like, if it were absolutely fair and good; what were the lineaments and what the figure of manhood at its best. Ecce Homo, answered the apostle, holding up before their eyes the image of his Maker. The consciousness of this want, which was first fully awakened in the land of Greece, will never again disappear from the human soul. None can rise to a high stature of manhood who had not felt it. At the present day it is the ruling passion of tens of thousands to feel it. The most important one which can be asked. Through the obscure woods of ignorance eager pioneers are clearing pathways on every hand, and knowledge of all kinds is multiplying to unmanageable proportions. Scarcely, however, amidst the accumulations, Socrates addressed to his contemporaries to return from the confines of creation home to their own souls. Where there is much knowledge there may be little wisdom. What is man? What is life? These are the supreme questions and no one can graduate who has not asked them with absorbing interest. And, what are the answers? Is there any answer under the sun but this—Behold the man Christ Jesus, that is what manhood ought to be; behold the life of Christ, that is what human life should be.

Righteousness.—If St. Paul had the Greek element of the christian church in his eye when he said, "Christ has made unto us wisdom," he may have had in his eye the Roman element when he said, "Christ is made of God unto us righteousness." There was no doubt such an arbitrament. This was thought a Greek city, was at that time ruled by the Romans, whose soldiers fortified its citadel and paraded its streets. Besides it was a favorite resort of Romans, whether bent on business or pleasure. Now, if the Greeks were the people of knowledge, the Romans were the people of power. Originally a small tribe confined within a narrow domain on the banks of the Tiber, they gradually spread their conquests south and north, east and west, till these included the whole known world. They observed the boundaries between county and country by bringing them all under a common sway. They found the nations living at continual war with one another, but they reduced them to peace by taking the arms out of their hands, and compelled them to submit their conflicting claims to a common arbitration. This was the arbitrament of law. The Romans were not only the conquerors, but also the lawgivers of the world. Wherever the irresistible tread of their legions opened up the way, their tribunals of justice followed, and their legal system is still the foundation of all modern codes of jurisprudence.

It was an immense problem which the Romans thus opened up—the relation of man to man, and of nation to nation. But it cannot be said to have been solved by them. Justice has two sides: on the one hand there is what you owe to me, on the other there is what I owe to you. About the former I may be very keen, while I am still very negligent of the latter. There is a justice which compels you to give me my due; but this is very different from the justice which impels me to give you yours. The former is the justice of the carter type. While compelling others to do right, the Roman himself was selfish and hard-hearted: the proudest day of his life was when he ascended in triumph to the capitol with captive kings bound to his chariot; and in the arena he butchered the very thing that Rome needed. What was it? It was love. Christ is righteousness, because Christ is love. Is not this gospel just for every age? Is not this still the question of the day: the relation of man to man and nation to nation: how to put an end to war; how to disarm the so-called christian nations, which confront each other armed to the teeth; how to reconcile the bitterness between class and class, between capital and labor; how to melt your hard heart and mine, so that, instead of taking your brother by the throat with a sword, you shall be chiefly anxious about paying him that which he owes; the debt of fair dealing, of sympathy, Rousseau and others advocated a return to this question has the world yet discovered which can be compared with Christ's golden rule and His spirit of benevolence?

Sanctification.—Besides Greeks and Romans there was a third element in the church of Corinth. In that age the Jews were scattered everywhere in pursuit of gain, just as they are in all centres of trade and commerce at the present day. In every city which he entered St. Paul found them: to them he always offered the gospel; and the Jewish converts formed the nucleus of the membership in all his churches. If it is reasonable to think that he had the Greeks in his eye when he said "Christ is our wisdom," the Romans when he said: "Christ is our righteousness"; it is quite as likely that he had the Jews specially in view when he said: "Christ is made of God unto us sanctification." The Jew had an even more unique and important part to play in the evolution of the history of our wisdom; the two other elect races of the ancient world. He did not possess the intellectual gifts of the Greek. He had no art to speak of,

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 consolidated all its powers; 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. "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, that by His grace I am in Christ, though I continue in sin, that my offence may abound more to His grace. For when I was delivered to the law, I died to the law, that I might live to God. I have crucified to the law, and am crucified to the law, that I might be joined to Christ, that I might bring forth much fruit to God, by whom I have received all these things. I have been crucified with Christ, and my life is now hid with Christ in God. I have been buried with Him in baptism, and have walked with Him in the likeness of His death, that I might bring forth much fruit to God. I have been raised up with Him, and walk in the newness of life, which ye have received of God, through His grace. We are now moving today among the deep things of human nature. These three cravings are among the most august qualities it possesses. But there is fourth worthy 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. It is a discovery which has made the human mind feel, 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 immortality of heaven is the guarantee of sanctity. "He is made unto us a sanctification."

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whole being goes out to an ideal object that it becomes intolerable to think that death is to interpose and end the development which has promised to be so vast, but has only commenced. Sometimes it is while standing by a death-bed, on which lies one whose physical form is worn to a shadow and on the verge of dissolution, but whose mind, instead of decaying with the body, seems only to be disengaging itself from obstructions and beginning to partake in its native strength, that one is pierced with the conviction that the spirit does not die with the body. But perhaps the most authentic intimation we receive is that dread of something after death which accompanies the commission of crime, and gathers round the soul as a dark cloud of disquietude. It looks back on the unpardoned sins of a lifetime. In that dread hour men know that they have not done with their sins yet, but will have to face them again beyond the veil.

Thus immortality is not only a great hope, but also a great terror. We passionately long for it, and yet, at the same time, we recoil from it in guilty fear. Who can reconcile this contradiction? Our text gives the answer: "Christ is made unto us redemption." He is both our redemption from death, and our redemption from sin in one. In Him the great hope of immortality receives its justification, and in Him the great terror is transmuted into immortal joy.

It is not this gloriously human gospel which I have been preaching today? It meets us in our utmost straits, and delivers us from our most thoughtful, your sanest moments, that the gospel seems truest to you? If you have ever been really wise, really sane, really a man, that was the time when you were nearest accepting Christ. It is in superficial and shallow moods that we are farthest from Him. He has given us Christ, and there is not a deep want which Christ does not satisfy. In the name of all to whom He is precious, let me commend Him to you. "Oh, taste and see that He is good, who trusts in Him is blessed."

HYMN.

Redemption Draweth Nigh.

Lift up your heads, rejoice, Redemption draweth nigh; Now breaketh a softer air, Now shines a milder sky, Now flames the darkening sky; Their new and tender leaf, Hushed in the moaning wind, And to the waiting ear, The hidden thunders call.

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 ear, The hidden thunders call.

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 eyes; Lift up your heads, rejoice, Redemption draweth nigh.

—T. T. Lynch.

No Trouble Whatever.

Wash day always puts the best of men out of good humor. A tosse 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 washing 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, 5 and 10 cts. per quire, at McArthur, 80 King st.—Ask to see the goods.

DO YOU?

next few minutes she might see him and once more that voice which fell as if on her ears. The door was opened by a man who started at sight of her and led her to a second or two without asking.

"Is he—Captain Fothergill—here?" asked.

"He is," the valet answered, gravely. "He has just brought him."

"Then tell him I am here, he will be glad."

"I don't understand you," she said, "telling one hand to her head as it widened."

"Come in and I will explain," he said, "telling the way to the room where she had to see him. Arriving here he handed her a chair, and standing a little way apart, said: "Something has happened."

"I know; but he has explained it, and I am free," she interrupted.

"Something has happened to your husband; cannot you guess? he will never see you again."

"That is false, I have seen him, and nothing can separate us now."

"There is one thing which parts us all," said, still more gravely. "Something at comes to every man, and oftentimes in least expected; do you not understand?"

"I don't understand you," she said, "telling one hand to her head as it widened."

"Come in and I will explain," he said, "telling the way to the room where she had to see him. Arriving here he handed her a chair, and standing a little way apart, said: "Something has happened."

"I know; but he has explained it, and I am free," she interrupted.

"Something has happened to your husband; cannot you guess? he will never see you again."

"That is false, I have seen him, and nothing can separate us now."

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