

## Good Sunday Reading.

### BIBLE QUESTION COMPETITION.

Although this competition is open to all the readers of PROGRESS, it is more especially intended to interest the young people—the boys and girls who are, or should be attending Sunday School. We have entrusted its management to one who is very competent to take charge of the department. In order to make the competition more interesting, the proprietor of PROGRESS will give One Dollar to the person who sends in the first correct answer to all the questions. We believe that this inducement will result not only in increasing the interest in the contest, but also in the acquisition of much information by those who search for the correct answers.

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 These need not be published except in the case of prize-winners, and a non-de-plume may be adopted for publication.
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.

#### PRIZE BIBLE QUESTIONS.—No. 1.

- 1st. Give the temporary abode of a fugitive prophet.
- 2nd. The only parable in which our Lord mentions any names, give the names, and where recorded.
- 3rd. Winter—Give at least six quotations from the Old Testament in which the word "snow" occurs.
- 4th. From the book of Proverbs give a scriptural patent shield for warding off the sharp strokes of anger.

#### SERMON.

##### Good Gifts for Children.

The following sermon was preached by Rev. John Hunter in Trinity church, Glasgow, having reference to the meetings of the Sunday school convention there recently held. He selected as his text Matthew 2:11: "They offered unto him gifts, gold, frankincense and myrrh."

The advent of any child into this world, he said, is an event full of great and solemn significance. It is a wonderful thing in itself, this child coming out of the eternities into the midst of all these visible things, and lifting up its cry amid this earth's many sounds. The birth of the poorest child has infinite mystery about it. I say infinite, for its suggestions are of infinity. The wise man feels that in its presence he truly stands on holy ground. By searching we cannot find out its mystery into perfection. It cannot be fully explained by the laws which we can see, and trace and understand. There is something in it born not of the will of the flesh, nor of man, but of God. The description of the sacred nativity only shows how much truer the imagination often is to the deeper facts of life than is the reason's colder part. It is true of every infant that comes into our world that there is something in it, born of the Holy Spirit; that its true birth is from God; that it is not only a child of human parents but a child of God, inasmuch as it possesses from birth the germ of a spiritual life, a spirit akin to the Divine Spirit. It is not a strange thing that the wise men kneel in adoring wonder in the presence of the child born to be the Saviour of the world.

Looked at from another and profounder point of view, we may say that it is a strange thing that wise men do not always bow in awe and reverence before the constant appearance of the divine in the human, before this everlasting incarnation of God in our world. The birth of a child is not only a marvel and miracle in itself; it is an event which is full of all kinds of wonderful possibilities, full of the promise and potency of immeasurable good or immeasurable evil. What a mystery of power for good or evil is hidden in the little child which the humblest mother holds to her heart. In some sense and degree every child that comes into the world is sent to be a Messiah—that is, to be a helper-on of God's kingdom upon the earth. Many children grow up to be helpers and fulfillers of the divine order of human life, but many, many, alas, grow up to hinder and defeat, to be a curse and what is called Christian civilization, the distinctions between ancient and modern society, the influences which are affecting most decisively the highest thought and deepest feeling of the race, the face of the progressive peoples on the face of the earth, to the birth of a little child, the son of very poor parents, nearly 2,000 years ago.

In the history of the birth of Jesus, it is said that wise men from the east, whom later tradition transforms into kings, brought gifts to the cradle of the infant Christ—gold, frankincense and myrrh. The commentators are not quite agreed as to the significance of these Oriental gifts—you will have some difficulty in finding a single agreeable word which the commentators do not use to the country from which the travellers came, and given for that reason: others say that they were gifts for a king and im-

plied the kingly state. But I pass by this not very profitable contention in order to ask and answer a far more serious question—what are the best and most fitting gifts for any and every child born into the world—born to be a king unto God, to rule over himself, and to be a bringer-in of God's kingdom upon the race of man is a right royal race, and there are certain gifts which every member of this race has a claim to when we consider the significance of its existence, its solemn responsibilities and issues.

1. The gift of a sound organization, physical, mental and moral is a good gift for a child—one of the best of gifts. It has a right to be well-born. Children depend very largely for their chances in this world upon their organization. Their condition, and destiny, here on this earth at least, are often put almost beyond their control by the folly and wickedness of parents, who send them into the world badly organized. They have weak bodies, sluggish brains, ill-assorted faculties, dispositions and tendencies more or less strong toward evil, the tendencies of the parents and the parents' parents are visited upon them. I never ponder it without feeling deep pain, and without being more and more persuaded that it is part of my duty as a minister of Him in whose eyes children were and are sacred, to speak of it now and again. We need much honest thinking and honest speaking on this question of parent-hood, and we must have it, if the sum of human misery and wickedness is ever to be considerably lessened in this world. The most serious and sacred functions and duties of life are concerned under a veil of mock modesty. Prudery is not purity, rather does it produce and hide much coarseness of thought and feeling. There is more than enough in the thought of marriage and parentage and their possible consequences to protect them not only from frivolous and coarse jesting, but to call forth profoundly serious thought.

More thoughtful and earnest attention needs to be given to the law of inheritance which lends such solemn emphasis to every part of human life. It is in itself a beneficent and beautiful law, and will work for good, if we are good. He who made us expects us to do right and in the natural order of things, He has made no provision for wrong-doing. I once heard some one say that if he had the making of this world, he would have arranged that children should be born with the reward of wisdom for character and excellence. That the Creator, knowing as only Infinite Wisdom and Love could know the responsibilities of a Creator, did not so arrange the order of nature, is a proof of His faith in man. He takes it upon himself that those who take upon themselves the unspeakably solemn responsibilities of fatherhood and motherhood shall make physical health, mental soundness, and moral excellence the condition with themselves. If a heritage of evil has been transmitted to us, then we ought to intercept it in its march. Let us not darken and curse unborn generations by our physical and moral defects. Every child that is born has a right to a sound organization.

The better world for which we look and pray, and work will be brought through the better children born into it. Of such is the kingdom of heaven upon earth.

2. A second gift fit for a child, and to which it has a claim, is the gift of a good home. By a good home I do not mean a house where there is an abundance of what are called the good things of life, but a home where life is not such a constant and dreary struggle that it will hinder instead of help, depress instead of stimulate. It is a good thing that children should be prepared by their circumstances to endure the hardships of life. It is not out of easy and luxurious surroundings our best and most useful men and women have come. It has been stated somewhere that for four generations in England no man became distinguished as physician or lawyer who had inherited an income of £200 a year. Circumstances conditions are necessary to awaken and develop power. Children are not well cared for by being indulged and pampered. The fortunes of fathers had often been the worst of curses to sons. On the other hand, it is not good for men and women to be bowed and soured by grim struggle at the very outset of life; it is not the will of heaven that children should be born to receive proper and reasonable care. The house is not the home, yet the home cannot be independent of the house. Heads of families ought to do what they honestly can to make their houses attractive and pleasant—places that will elevate and educate taste and character by their surroundings, by their cleanliness, brightness, furniture, books and pictures.

3. Another great gift for a child is a sound, intellectual, moral and religious culture. It is a mistake, as a rule, to send children away from home for their education. Boarding schools, however good, are poor substitutes for a true father and mother's care. I have seen, during the time I have been a minister, some very promising boys and girls injured and spoiled by being removed at the most critical period of their development from the direct influences of home. The accomplishments of London and Paris cost too much when they cost the simplicity and innocence of your daughters. The early breaking up of families all over the country is one of the most threatening features of our modern life. This sometimes cannot be avoided, but it ought to be avoided when it can. The home is the most fundamental of human institutions, and in these changing and critical times we need to make more and more of it. Children need their parents, and the parents need their children:

They are better than all the ballads  
That were ever sung or said,  
For they are the living poems  
And all the rest are dead.

Children have a right to their childhood. Do not be in too great a haste to make men and women of your children. Keep them back rather than rush them forward by formal parties, late hours, premature accomplishments, and other hot-house processes. The higher development of individual and social life depends largely upon the extension of the years of childhood. Hardly anything is so sad as the sight of the womanhood of many boys and girls. How much the conversation, the tone, the atmosphere of home, and the books and magazines which children are allowed to read, have to do with these precocious developments—these all knowing, cynical, pessimistic boys of 19, these girls flirting at 14, and dying

of disappointment at 16. Let children grow naturally, and hasten slowly. On the other hand, repressing development as well as forcing it is an evil. Children are injured sometimes by too much discipline, as well as by too little.

It is not enough considered, that there is an individuality in a boy or girl as sacred as holy ground, and to be approached even by a parent with fear and reverence. The most that many parents do, is to unmake their children, to destroy their individuality, and to make them copies of themselves. They get alarmed when they see that their dearest have a destiny of their own; they are slow to recognize in them new thoughts of God, new heirs of life, new and separate personalities. One of the saddest things in the world is the way love defeats its own end. Weak and selfish people may truly love their children, but their weakness and selfishness are seen in the kind of good they do for their children, and in the kind of influence they exercise upon their life. Before you can feel and act toward your children as you ought, you must feel that they are God's more than they are yours, you must train them to be for what He would have them to be: fit them as far as you can for self-reliance, self-support, self-control, when they go out into that world where there is no father's voice to guide, and no mother's word to direct. Many wrecks are made of young lives, because the habits of self-control and self-reliance are not built up within them. They so depend on external things to keep them right that when these are changed and they are thrown upon themselves they fall, and fall through weakness. A thorough moral training, training in obedience to just and reasonable requirements, and training in unselfishness and helpfulness, is a gift which no parent ought to fail to give to his children. He ought to give them, also, a true and noble ideal of life and duty; he ought to teach them to value character above everything else; to put truth, honesty, integrity, goodness above everything else, above material advantages, above money, success, popularity, social position, a good marriage. A child claims at a parent's hands not only moral but religious culture. I would have the earliest lesson taught to be this: they are spirits, spiritual beings with faculties, which are as real as their bodily and mental faculties; that they are in idea and capacity children of God. Our fathers were no one degree too anxious to awaken in boy and girl, youth and maiden, the spiritual life. The only fault I find with much that calls itself religious training is that it is not religious enough. Filling a child's mind with anecdotes of Hebrew patriarchs and kings, and other Hebrew of doubtful example does not mean much, and does not touch the roots of life. Children grow up into men and women, and fall into moral weakness and religious scepticism because the discipline of their moral and spiritual nature and life has been neglected, and the affections, not the moral and spiritual side of them, as well looked after, and be as carefully trained as the physical and intellectual side? If only a small part of the time and pains expended on athletics, languages, music, drawing and other things were given to training the spiritual faculties, as affections, would not an unspeakably good thing it would be for the children, and for the whole future of our Christian faith and Christian churches. Children have a right not only to religious teaching, but to religious influences—the influence of the highest and best thoughts of God, Christ, life, duty, immortality, the influences of the Christian church and of Christian worship, all the influences which are essential to the building up of a reverent and devout manhood or womanhood. The absence of early associations with the church and the things which endure the ages is the symbol and witness, the absence of sacred memories, is a loss that can never afterwards be made good. I plead for association of children with the church, not as a substitute, but as an aid to parental influence. For more important than any direct teaching that may be given is the atmosphere of a worshipping church—the atmosphere of reverence, devoutness, faith and consecration of all highest things.

4. The best thing a child can receive is the gift of a truly righteous and religious life. It is not good for men and women to be bowed and soured by grim struggle at the very outset of life; it is not the will of heaven that children should be born to receive proper and reasonable care. The house is not the home, yet the home cannot be independent of the house. Heads of families ought to do what they honestly can to make their houses attractive and pleasant—places that will elevate and educate taste and character by their surroundings, by their cleanliness, brightness, furniture, books and pictures.

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Feb. 21.

## The Dominion Safety Fund Life Association.

INCORPORATED BY THE LEGISLATURE OF NEW BRUNSWICK, 1881.  
Licensed for the Dominion of Canada since 1882.

DEPOSIT AT OTTAWA, - - \$50,000.00.

The only Regular Life Insurance Company in America devoted exclusively to the business of Pure Insurance. A Home Company—the only Company having its Head Offices in the Maritime Provinces.

### ACTUAL RESULTS:

Death Claims paid to beneficiaries to date under its system of Pure Insurance, ..... \$164,000.00  
At a total cost for Natural Premiums paid, of..... 12,719.13  
The ordinary Level Premiums on the same lives for the same time would have been..... 31,341.50  
Thus saving..... 18,621.37  
It will readily be seen that the saving made by those thus insured in this Association, which saving might be termed Dividends or Profits, is equal to a return of the entire Natural Premiums paid and over 46 per cent added! The Association gave the insured the benefit of these dividends from the COMMENCEMENT of the Policies by allowing them to retain the difference.  
The percentage of cost in the Dominion Safety Fund Life Association for each \$1.00 cost in the Level Premium Companies is..... 0.14  
Average cost paid by those insured for each \$1000 paid by the Association..... 77.15  
Average cost for each \$1000 in a Level Premium Co. for the same insurance on the same persons, 191.00  
Being an average saving on each \$1000 for the time insured, of..... 113.85  
and yet with all the above advantages in favor of the insured the association is enabled to show the security of

A Ratio of \$245 of Assets for Every \$100 of Liabilities.

If the \$12,719.13 premiums paid to the Dominion Safety Fund Life Association had been paid for ordinary whole life Level Premium Insurance, \$66,000 only would have been received by the claimants instead of \$164,000, which was paid to them by the Dominion Safety Fund Life Association, a difference of \$98,000!

Is it not worth while for the people to investigate the advantages offered by THE DOMINION SAFETY FUND LIFE ASSOCIATION and obtain the most insurance for the least money, combined with the greatest security?

Liberal terms offered to active and reliable canvassing agents.  
**CHARLES CAMPBELL,**  
St. John, 14th Jan. 1891. SECRETARY.

### FERTILIZERS.

IMPERIAL SUPERPHOSPHATE! POTATO PHOSPHATE! BONE MEAL!

Best he has used in Twenty Years' Experience.

Long Reach, Kings Co. N. B.  
DEAR SIR,—I used your Imperial and Potato Phosphate this season for general purposes. Have been using Chemical Manures for 20 years, and yours gave the best satisfaction of any. I used the Potato Phosphate on about one-eighth acre of potatoes, getting 64 bushels with scarcely any rotten, while potatoes raised on manure rotted very badly. I raised seven different varieties of potatoes, in each case with the most satisfactory results, on your Special Potato Phosphate. I also got good results from Buck wheat.  
ROBERT C. WILLIAMS,  
President of Agricultural Society for District No. 22 (Clifton, Kings Co.)

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**F. E. HOLMAN, - - - 43 KING STREET.**

**LADIES**  
INCREASE YOUR COMFORT BY WEARING  
**FEATHERBONE**  
TRY A SAMPLE PAIR  
SOLD EVERYWHERE  
MADE ONLY BY CANADA FEATHERBONE CO. LONDON, O.  
MANCHESTER, ROBERTSON & ALLISON, AGENTS FOR NEW BRUNSWICK.

THEY ARE MORE DURABLE  
THEY ARE MORE GRACEFUL  
THEY ARE MORE STYLISH  
**CORSETS.**  
THAN ANY OTHER CORSET IN THE MARKET.

**ESTEY'S**  
**COD LIVER OIL**  
**CREAM**

URES  
OUGH  
OLDS  
NSUMPTION

A GREAT FLESH PRODUCER  
-PLEASANT TO TAKE-  
ENDORSED BY THE MEDICAL  
PROFESSION.  
SOLD BY DRUGGISTS—PRICE 50 CTS

## THE NEW WEBSTER

JUST PUBLISHED—ENTIRELY NEW.

**WEBSTER'S**  
**INTERNATIONAL**  
**DICTIONARY**

The Authentic "Unabridged" comprising the issues of 1864, '79 and '84, copyrighted property of the undersigned, is now Thoroughly Revised and Enlarged, and bears the name of

Webster's International Dictionary.

Editorial work upon this revision has been in progress for over 12 years, and by the aid of more than 1000 of the best editorial laborers have been engaged upon it. Over \$200,000 expended in its preparation before the first copy was printed.

Original copy-right secured by J. P. HOPKINS, Springfield, Mass., U. S. A. Sold by all Booksellers. Illustrated pamphlet free.

ago the parents got regularly they both signed the pledge, it—no common effort of the last drinking bout the and the woman lost the

all his fault. There's some because I had been drink-ed the wife.

us her husband feels ashamed hall because "He can't forget done. I tell him," she says, to put all that away. Perhaps out he's quite steady."

! Her face is painfully tells us, "I was able to do the other day, and was glad a little money. But then I have been very bad with I'm better now, and want k again." A silent little girl

heart. Two years ago she ver, and her legs are swollen The doctor says it's Bright's at there's no cure for it, but ay grow out of it. I hope so. another cease to hope? Were r capacity of hoping when

ope, her overcharged heart?" along the street we stop to ralyzed and speechless are paralysis so common among ? Our friend sits by the g—or trying to sell—"lights" fles. The day before his

old. Some days they are We go on to the man's picture of order and clean- wife's cheerfulness fills the sun shine. And yet she painful abscesses that often work, and when that hap-

re is nothing but the few husband to rely on, the pros- and have been very bad with The neighbors are they have little to give, but do they do. We leave the a shin of beet. "Oh yes!" that will be nice. He can and I can have the tea." It n that that tea will not ab-

urishment of the beet. And our rounds, and ever we and heroic self-sacrifice do homes of the suffering poor. say that the Rents have since the days of the mys- to any nobler work than they are now the centre? one of the centres of work

practical outcome of Mr. Cry—that John the Bap- did so much to prepare the social Gospel in which every professors now believes. than twenty centres in var- metropolises, wherein day

istry of love brings help and and sorrowful. Food and and bedding, and clean- and dinner; to pinning chil- these gifts made more prec- words of encouragement, pathy in every trouble. For work has gone on, but the

ities of Wedlock. of the right hands in ancient solemnity and validity of an that he married to obtain

his old age, married a young ory of a man who was mar- inherited a "four-post bed-

is supposed to indicate the on, seeing that a circle is man Empire marriage was untract; hence we read of ay their wives

the rule was for a maiden fourth, and a widow on the week—not earlier. marriages the woman is set on throughout Christendom her emony is on the left.

the marriage the bride was pur- bridegroom's payment of copper money to her pa-

have a story of a widow unsolable for the loss of her he took another to keep her self to death.

of putting a veil upon the betrothal was done to con- at the first touch of the lid at the closing kiss.

ride the moment the mar- ended, though not now the rubric of the western rly was regarded as an im- the part of the bridegroom. ceremony among the early consisted merely of hand

each taking each other by the ing each other love and presence of friends and re-

ived and Learned. have been an old maid," forty, "if I had known as years ago as I know now, a marriageable time of life

about unhappy couples ed to become a wife. But I round in later times, my mind on the subject, ok up a list of twenty wives

take whom I had known clock and to whom I spoke periences in life. I found the twenty were happily

four of them got along with their husbands, and of them bewailed her matri- he fifteen happy wives are not a blessing to the world. We trace what is called Christian civilization, the distinctions between ancient and modern

society, the influences which are affecting most decisively the highest thought and deepest feeling of the race, the face of the progressive peoples on the face of the earth, to the birth of a little child, the son of very poor parents, nearly 2,000 years ago.

In the history of the birth of Jesus, it is said that wise men from the east, whom later tradition transforms into kings, brought gifts to the cradle of the infant Christ—gold, frankincense and myrrh. The commentators are not quite agreed as to the significance of these Oriental gifts—you will have some difficulty in finding a single agreeable word which the commentators do not use to the country from which the travellers came, and given for that reason: others say that they were gifts for a king and im-

Out of the Theatre, n—"You seemed to be the performance." on—"Not so much as you ved out at the end of every