

A Story for Young People.

seventeen years of age, but strong, and fond of hunting. One day in the autumn of the year, when the lakes were beginning to drift with snow, he was out on a hunt. He had a bow and arrow, and a leaden sky, and a moaning among the tall trees in the prospect of a lonely night. The nearest settlement was probably miles away, and the conduct of the hunters toward the Indians had been so bad, that the Indians had already taken place, resulting in the death of various parties on both sides. Knowing whether I was on hostile or not, but knowing that my compass was broken and that I had no means of finding my position, I sought the shelter of some craggy rocks, and some sticks and made a fire. A supply of wood was gathered to last me for the night, and I sat down in a position of watchfulness, sitting on the ground with my bow in my hand, and my arrow in my hand, prepared for a series of cat pounces, when a light, soft, and a dark, then sprang into the face of the fire, and the darkness of the night, completely extinguished.

There in the darkness, with rifle cock and my long hunting knife constantly at hand. It would not do to the shot might be wasted. I must lie on the defensive. My heart beat in my throat till I thought it would stop the passage. I tried to crowd it, but it would not down. Cold as there was in the inky blackness of the forest, the hot blood coursed in the veins with almost lightning speed. Probably twenty seconds elapsed before a soft voice came: "White man no scare, no bad."

"Every fiber in my body quivering, I said 'Great Spirit,' and aimed my rifle at the speaker. A soft voice came back: 'Great Spirit—White man no bad; Indian no bad.' I immediately responded: 'Indian come. Great Spirit smiles on the good Indian.' I then quietly gathered the bits of wood together and rekindled the fire, first placing his gun in my hand, then sat on the opposite side of the fire.

I have much pleasure in stating that Miss C. M. Hare is the successful competitor for Prize Bible Questions No. 2. Of the many answers, the following seven were correctly answered: Miss C. M. Hare, Miss Grace Hamilton Thomas, Miss Agnes Hanselpecker, Indiantown; Miss Ellie B. Gorham, Long Reach; Miss Marion B. Fraser, Chatham; Miss Carrie M. Moran and Master John Fawcett, Centerville.

I have no hesitation in saying that Miss C. M. Hare's answers are the best, as well as the first correct answers received. Among the competitors there seems to have been some doubt about the commandments broken to obtain possession of Naboth's vineyard; a great many omitted the eighth, while others substituted the third; now certainly Ahab broke the eighth when he took possession of Naboth's vineyard. There was a law in the history of England, when a person suffered capital punishment, for the crime of treason; his property and title were confiscated, which law was handed down from the feudal system, when the baron or vassal received his lands from the crown. The obligations the vassal was under were called homage, accompanied with an oath of fealty. But the Hebrews knew no such law. They received their lands from God (Lev. xxv, 23). Their property was strictly entitled for their posterity (Numbers xxxvi, 7, and in Ezekiel xxxvi, 18). The prince was forbidden to take the people's inheritance by oppression.

The third commandment, blasphemy, was part of the accusation brought against Naboth by these false witnesses. Therefore the ninth was broken, and not the third. I am very much pleased to know you are all so familiar with your Bibles as to find out the different parts from which those expressions were taken, and hope you will continue to "search the scriptures," which are able to make you wise (2 Tim. iii, 15).

Answers to Prize Bible Questions No. 2. 1.—Give the name of a city where the Apostles were taken for Gods? Ans.—At the city of Lystra the people thought that Barnabas was Jupiter, and St. Paul was Mercurius. Acts, xiv, 12 and 21.

2. Give the name of the first gentile convert to Christianity? Ans.—The first gentile convert to Christianity was Cornelius. Acts, x, 45.

3.—How many commandments were broken in order that Ahab might obtain possession of Naboth's vineyard. Ans. The following commandments were broken in order that Ahab might gain possession of Naboth's vineyard. (1) The seventh, covetousness. 1 Kings, xxi, 4. (2) The sixth, murder, 1 Kings, xxi, 13. (3) The ninth, false witness. 1 Kings, xxi, 10. (4) The eighth, theft. 1 Kings, xxi, 16. Besides those our Lord's great commandment to "Love one another," was sadly violated. John, xiii, 34.

4.—By whom were each of the following expressions used, and to whom addressed? Hast thou found me, O mine enemy? Thou art the man. My punishment is greater than I can bear. But think on me when I shall be well with thee. What is that to us? See thou to that.

Ans.—Ahab said to Elijah, "Hast thou found me, O mine enemy?" 1 Kings, xxi, 20.

moral Hazard. See advert.

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:

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.

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their idol; they carry his image in their hearts, where they worship it with love and devotion. As time goes on their images grow larger enlarged in the golden haze of childhood's recollection; he is to them an embodiment of Christianity—I had almost said an embodiment of Christ—and the only power they ever need that religion is a reality. Thus you must take heed to yourself for the children's sake.

But our text gives another reason—for your own sake—because it says: "By so doing, you will save yourself." What does that mean? Is a man saved by Sabbath School teaching? Ought he not to be saved before he commences to teach? Well, it may mean this: a man may have begun Sabbath school teaching before he is saved. He is pressed by the minister or the superintendent, or he slips into it he hardly knows how. But if he is an honest and true man, as he goes on teaching, and the responsibility of what he is doing comes to him, I can scarcely conceive but he will feel that, unless he is to occupy an entirely false position he must become a saved man. How can he talk about salvation to others if I am not saved myself? How can I pretend to lead others to heaven if I am not going there myself?

But this is not all that is meant by the suggestion that by his teaching, the teacher may save himself. In the bible, salvation does not mean, as it often means in our mouths, merely the commencement of a religious life. It means the beginning, the middle, and the end of it. It means not merely entering the narrow way, but travelling in it, growing in grace, developing in new and spiritual life. This is what it is to be saved, and there is nothing helps it more than work for God well done. Every faithful teacher will find this out and acknowledge that what he has spent on others has been repaid to himself, good measure, pure and full. There are many men and women in nature life who will say that if they love the bible and know anything about prayer and are attached to a church, it is because they have been Sabbath school teachers who took heed to themselves.

A SERMON TO S. S. TEACHERS.

Rev. James Stalker, D. D.
(Free St. Matthew's, Glasgow, 21st Sept., 1890.)

On Sunday afternoon last, in free St. Matthew's, Dr. Stalker delivered a thoughtful and practical address on the subject of Sabbath school teaching, which may with profit be read not only by teachers, but by all who have the welfare of our youth at heart. On the pulpit style of the esteemed and popular minister of St. Matthew's it is not necessary here to dwell. His oratory is absolutely unconventional, and even his prayers are not in the set phrases of many of his brethren. He is never passionate—he is, indeed, seldom emotional—but he is always natural and forcible and a plain exposition of the word at his hands is worth a hundred gymnastic performances inspired by German philosophy.

The text of the sermon hereafter reported was 1 Timothy, IV, 16. "Take heed unto thyself and unto the doctrine: continue in them, for in doing this, thou shalt both save thyself and them that hear thee."

This counsel said the preacher, was originally given to a young minister, but it is very suitable for christian workers of all description, and I think it will be found to contain a comprehensive message to Sabbath school teachers especially. It tells you who work for the Lord, that if you would be successful, you must fix your attention on three things—on yourself, on your doctrine, and on them that hear you.

1. Take heed unto thyself. In all work for God, for that matter in all work for man, very much depends upon the person of those who engage in it. Take a minister for instance; everything in his work depends upon his character. When a minister is settled for the first time in a congregation, there is very likely a kind of exaggeration of his gifts in the minds of the people, and for a while they listen to everything he says as if he were an oracle. But that very soon dies away; the magnifying nimbus is dissipated, he is seen in his true proportions, and people take his actual measure. They know perfectly well whether or not he is a scholar and a thinker, whether he spends the week preparing for Sabbath or wastes his time on trifles, whether he is fully given up to the master or pursuing personal ends of his own, whether he is man of sincerity and solidity of character, or a small-minded creature strutting in the garb of authority, and when they have made up their minds about him and formed in their thoughts an image of what he is, it is this image that they see when they look at him, and hear when they are listening to him. This image rises up every time he appears before them and stands behind him, and it gives either weight or insignificance to everything he says.

Or, take an illustration still closer to your own work. How much of the success of the Sabbath school depends on the superintendent. If it is a large school and he does not teach himself, it may seem indeed that he did not do much, but every teacher and every class feels his influence. Take, for instance, the essential matter of good order. It is quite impossible that teaching can be carried on with profit in an atmosphere of noise. Quietness is absolutely essential to the securing of close attention and the doing of fine work. But one superintendent may allow a noisy hum rising every now and then into exciting breaks of misrule, to fill the school from commencement to close, while another, with the gift of order and the genius of command, secures peace by his mere presence, almost without a word, and thus supplies every teacher in the school with the first essential condition of effective work.

But this principle which is so obvious in the case of a minister or a superintendent is quite as applicable to the case of a teacher. Everything in teaching depends upon the personal character of the teacher. Do you think the children's eyes are less sharp than those of grown people? If this congregation or that congregation can take the measure of its minister's intellectual and spiritual stature, the children can take the measure of you. They know very well whether they are in the hands of an enthusiastic teacher or not; whether he really loves them and is interested in them, or simply comes there because the bell has rung and he is expected to be at his post; whether he prepares to them prepared with the lesson of the day, or simply talks to fill up the time. I do not say that the children expressly pass these criticisms on their teachers, but I say that they feel even if they cannot express them, and they act accordingly. That is to say, if something is said to them worth listening to, they listen; if they are loved, they love; if their teachers have enthusiasm, they become enthusiastic. There are some teachers who are forgotten by their scholars as soon as the connection between the teacher and them. But here and there—let us hope not very wide intervals—there is a teacher whom his scholars never forget. He is

impress. I did not just at the moment see the difference, but, on reflecting on it, I came to consider it a very important one. A sermon may interest by communicating curious information, or following some novel line of thought, it may keep the attention of the congregation on the strain, yet, it may fail to impress, to hush and to overawe. You know the difference between going away from the church simply pleased and going away moved, wishing to be in solitude where you can meditate and pray. You know the silence that falls on a congregation sometimes at the close, when a preacher, full of the Holy Ghost, is striving with his hearers and they forget the church and the congregation and feel themselves face to face with the powers of the world to come. Now the teacher also has to impress as well as to interest. How is it done? Information got from books and clearly and pleasantly communicated will interest; but more is needed to impress, it requires conviction, heart and earnestness of purpose. Some teachers are indeed so earnest that they give no information at all, but spend their whole time in appeals to believe and come to Jesus. But they miss the mark, for nothing is so stale and unprofitable as the same exhortations constantly repeated. Information and exhortation ought to go together, or rather the one ought to raise out of the other.

Information lies on the surface; but after you have made use of it, let your mind penetrate beneath the surface, and working round and round go deeper and deeper, till it reaches the central fire which lies beneath all the texts, and the fiery jet, as it springs aloft, will touch other minds and set on fire.

(c.) Take heed to them that hear you. This is not, perhaps, directly said in the text, though the words, "and them that hear thee," may possibly mean "be urgent with them," that is with them that hear you. So Bengel thought and he was a good scholar, but at any rate, it is obviously implied. If you would be a successful teacher, you must take heed to the children, that is, you must study them and try to understand them. It will be of little use to study "the doctrine" unless you also study their minds to which it has to be applied, for it has to be applied in one way to the old and in another to the young. You must study child-nature and child-life in order to teach them.

(d.) Study your own scholars one by one, for no two specimens of human nature are exactly alike. The more you know of their life outside the school, the better—their week life, their home life—their amusements, their habits, their tastes, their character, even their sins. The way to raise either men or children to higher attainments, in either knowledge or conduct, is to go down and meet them where they are, take them sympathetically by the hand, and lead them step by step.

But if we are to do them any good, we must believe in them. No man will be a successful teacher who has not a high and reverent conception of the possibilities and capabilities of children.

Believe in their intellectual capabilities. There are some faculties which are more vigorous in childhood than at any subsequent period of life. This is especially the case with the memory. [A child will learn in a few minutes what a man could not commit to memory with perfect accuracy after the labor of hours. Childhood, therefore, is the time to store the mind with those parts of knowledge which may be called the grammar of subsequent acquisition.] I was much struck the other day to hear from a gentleman who devotes his life to philanthropic work among working lads in the east of London that he finds it almost impossible to speak to them on any scripture theme, because they have no knowledge of the language of scripture truth, or even of the personages of scripture story. Having no knowledge of scripture, so to speak, they cannot refer any incident or character to the place to which it belongs. Teachers kindly realize how important is the service they are rendering to the children and the church when they are acquainting themselves with the names and doctrines of the bible. For one thing they are making to them their subsequent life.

It is only the memory of childhood we can trust. I have heard people object to children being taught the catechism because they do not understand it. Well, even if they cannot understand it, this does not prove that they should not be taught it.

Children learn many things, whilst the memory is in the flexible and receptive state characteristic of childhood which they do not understand at that time. They do not understand what is the use of Greek or algebra, and indeed oft ask bitterly what is the use of it. But they know afterwards, and a delightful thing it is, when practical life begins, gradually to find out things learned at schools which then seemed useless. In the same way many of us can remember how, when our childhood was over, the phrases and answers of the catechism came up one by one, flashing into meaning as the light of life's growing experience fell on them, without perhaps understanding it, we possessed an interpretation of the mystery of existence.

But are you sure they cannot understand it? It is easy to underestimate the power of children to understand. We are often talking down to them when they do not need it. The truth is, the mind of childhood is often a very theological mind; it is full of wonder, as it opens its eyes on this marvellous world, and the doctrine of an infinite power and an infinite love answers their deepest expectations. I have some heard city ministers in pulpits in the country, who evidently thought it was not safe to give their best and strongest thinking there, and tried to make themselves excessively simple to the country people, who all the time were easily looking over their heads, and we may commit the same mistake with children.

Above all the true teacher must believe in the spiritual capacities of his scholars. It is here we make the worst mistake of all.

We forget our childhood, we forget how real religion was to us then, how distinctly we saw the infinite difference between right and wrong, how we were moved by the terror of God's law and thrilled with the story of redeeming love. We forget that what were these children are now. The same drama of pain and conviction and resolution is going on in their minds. Who is the great teacher? It is the man who rises before the commonest audience, however poor or rustic it may be, feels an infinite respect for their manhood, believes

in them there are all the elements of human nature—love and hate, guilt and remorse, aspiration and self contempt, and flings himself in perfect trust on their sympathy and intelligence. And he is the true teacher, who standing before his class, is filled with like reverence, and lays his fingers on the keys of the soul, confident that the hidden music will respond.

This is the kind of teaching that will attain that which is given in our text, as the grand aim of teaching—"By so doing, thou wilt save them that hear thee." What an achievement! People discuss whether children can be saved. I think that as a minister I magnify my office and preach with great hope of doing good. But teachers, yours is far the more hopeful work than ours. I do not say that no good is done unless your scholars are saved. I think a wise teacher will work for distant as well as immediate results; but never let your aim for a moment out of your view, never omit it for a day from your prayers—that you may save them that hear you.

Something for Mothers to Get Their Boys to Read and Think Over.

Truth, not eloquence, is to be sought for in holy scripture.

Each part of the scripture is to be read with the same spirit wherewith it was written.

We should rather search after profit in the scriptures, than after subtle arguments.

We ought to read plain and devout books as willingly as those of high and profound.

Let not the authority of the writer be a stumbling-block, whether he be of great or small learning, but let the love of pure truth draw thee to read. Enquire not who spoke this or that, but mark what is spoken.

Men pass away, but the truth of the Lord remaineth for ever. God speaks unto us in sundry ways without respect of persons.

Our own curiosity often hindereth us in reading of the scriptures when we will examine and discuss that which we should rather pass over without more ado.

If thou desire to profit, read with humility, simplicity and faithfulness, nor ever desire the repute of learning. Enquire willingly, and hear with silence the words of holy men.

Let not the parables of the elders displease thee, for they are not given without cause.

—F. L. Homer.

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