

SOLUTIONS OF BIBLE QUESTIONS FOR JULY.

VII. Sela-hammahlekoth. I. Sam. XXIII, 28.

VIII. Under the Sun. See Ecclesiastes.

Both correctly answered by Hattie Lawson and M. Lawson. (No answer received to No. IX. Don't give it up. It is repeated in this number. Correct answers to Questions for May received from M. L. C., Rathfriland, Ireland. E. H. B. should have sent the answer along with his question. If he sends the answer, the question will appear, although it is one rather fanciful than profitable. We want questions that will not only cause the Scriptures to be searched, but the answer to which it would be well to ponder in the heart. Ed: Junior, Box P. O., 329, St. John, N. B.)

BIBLE QUESTIONS FOR AUGUST.

IX. See July Number.

X. Who in old Testament times would appear to have had the greatest success with God in intercessory prayer?

XI. A vast company of warriors are all rapidly descending the side of a richly wooded mountain. They are headed by a warlike chief, whose appearance is full of ferocity and desperate resolution. Every man carries on his shoulders a green branch, and as they rush wildly on towards the plain, the armed band of soldiery presents the strange aspect of a waving forest in rapid movement. Where is the scene recorded?

INQUIRY COLUMN.

ANSWERS TO QUESTIONS FOR JULY.

VI. Q. Granting that the game of Chess or Draughts is not wrong, is it any harm to play at Dominoes? *Ans:* Yes. The former are games of skill while Dominoes, Cards, Dice, &c., are games of chance, so-called. In selecting the Dominoe there is an appeal to some power. The thing to be determined is who shall get the best hand; and who decides this? The players? The Dominoes are shuffled for the very purpose of putting it beyond their reach. Does "chance" determine it? Christians do not believe in chance, or fortune. There is no such thing. Nothing happens without a cause. To deny this is to deny the superintending, all-directing Providence of Jehovah, which extends to every one of his creatures and to the most minute circumstance. The appeal then, is to God Himself and the decision is with Him. The lot is scriptural—but should only be used in lawful and momentous matters beyond human prudence to decide. The casting of the lot should be regarded as an immediate appeal to Jehovah, as an act of solemn worship paid to Him, and as "the whole disposing thereof is of the Lord," He should be reverently invoked to decide.

Childish games, such as Dominoes, which involve this appeal to God, though otherwise innocent, become on this account sinful and profane—an abuse of God's holy ordinance of the lot.

VII. What is the origin of taking the oath by Kissing, and what arguments can be adduced against the practice? *Ans:* (from *Advocate*, Scot.) The practice of kissing the book is of heathen origin. The heathens were accustomed to kiss whatever god or idol they worshipped, or, if the object was not within reach, they kissed the hand, bowing toward the idol, hence the word adoration, (*ad*, to; *os*, mouth). The Papists stand when the Gospels are read, sit at other parts. The Gospels only are in the book kissed. Swearing in this way was introduced about the fourth or fifth century. The practice was condemned by the early Christian authors—as Athanasius, Chrysostom, Parvus; also in later times by Goodwin, Nye, Barrroughs, Owen, Hall, &c., and was condemned by the Reformed Church of France in 1603. Swearing with the uplifted hand is Scriptural, was the ancient practice among the Jews, and ought to be followed by all Christians. (See Deut. xxxii. 40; Daniel xxi. 7; Genesis xiv. 22; Job xxxi. 26, 27, 28.)