

# SUNDAY READING

## 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 date stamp 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 These need not be published except in the case of prize-winners and successful competitors.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 W. A. Cowperthwaite is the successful competitor for Prize Bible Questions.

14. The questions were answered correctly by the following eighteen: Miss N. A. Cowperthwaite, Bathurst; Miss J. Blanchard, Hillside, Truro; Miss Jessie A. Lawson, Carleton; Miss Nellie Flaglor, city; Miss Katie J. Beverley, city; Miss K. H. Travis, Hampton; Miss Katie Newnam, St. Stephen; Miss Marie Boyce, Fredericton; Master Archie B. Fraser, Chatham; Miss Garnet A. Chapman, Amherst; Miss Nellie Flewelling, Centreville; Miss Louise Wetmore, Clifton; Master E. A. Forbes, Moncton; Master W. H. Estano, Moncton; Miss Annie M. Risteen, Fredericton; Miss Mary B. Clewley, St. Stephen; Miss M. A. Thorne, city; and Miss Minnie Whiting, city. This is the largest number of correct answers since the competition began, showing clearly these questions have had the desired effect, that all are becoming more familiar with the scriptures. The first question was answered correctly by all. With regard to the second question, Eunice was given as the pious Jewess whose "unfeigned faith" was traced by Paul in her daughter and grandson. Eunice was a pious Jewess who transmitted to her son Timothy the lessons of truth she herself received from her mother Lois. Therefore Lois was the pious Jewess to whom Paul traced the piety of Eunice and Timothy.

In answer to the third question very many of our Saviour's beautiful quotations from the minor prophets were given by all. Mary Magdalene was given in answer to scripture character No. 2. Now No. 2 statement could not possibly refer to her. I must say these questions have been answered very excellently by all—the best answers I have yet received. "Be not weary in well doing."

Answers to Prize Bible Questions No. 14.

1. It is said in Genesis iv. 21, that Jubal was the father of all such as handle the harp and organ. So I think Jubal was the inventor of musical instruments.

2. Lois was the name of the pious Jewess, whose "unfeigned faith" was traced by Paul in his daughter and grandson; i. Timothy, i. 5.

3. When certain of the scribes and of the Pharisees asked for a sign from our Saviour, He said "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth; Matthew, xii. 39 and 40. Jonas or Jonah was one of the minor prophets.

In St. Matthew xxiii. 35, our Lord quotes from Micah, in whose book, in vii. 6, you will find, "For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house."

In St. Luke, xxiii. 30, our Lord Lord quotes from the 8th verse of the 10th chapter of Hosea.

4. (1) Joanna was the name of the woman. (2) Her husband was Chuza; Herod's steward. See St. Luke, viii. 3. (3) St. Luke, xiv. 1. (4) St. Luke, xiv. 10.

PRIZE BIBLE QUESTIONS.—No. 16.

1. Who were the ancestors of the Sabeans and Dedanites?

2. Give the name of a tribe of merchants whom Isaiah speaks of as "travelling companies."

3. Who was censured by John for his jealous ambition, and his rejection of Christians?

4. Scripture character No. 4. To whom do the following statements refer, and where are the facts recorded? 1. She was a prophetess and a wife. 2. She dwelt under a palm tree. 3. She directed a man to achieve a mighty work, promising him victory. 4. The success of the undertaking was imputed to her. 5. She composed a triumphal song.

FROM FAITH TO FAITH.

(From an address to business men, by the Rev. Phillips Brooks, D. D.)

There is in the souls of men who deal with christianity one secret conviction, deep and strong, and it is that the christian religion cannot be that which it presents itself, because it is so rich in the offers which it makes and the enjoyments which it promises to human life. And is it not because it seems too good to be true that we sometimes turn away from christianity—that we feel that if we enter it at all, we must

enter it in the dark? It sometimes seems as if christianity were so high-pitched that it is impossible man should attain to it—as if it were beyond our human powers.

"What do you want of me?" says one, "a creature of human appetites and passions? If there is a possibility, how can I aspire to it? It is glorious, but it goes beyond any capacity I possess. Ask yourselves, is not that something like what is very often in your mind when you hear the invitation that Christ gives to each man to live his fullest life, to live his fullest being? Now, the question comes to each one of us—How shall a man get within the region of that which perhaps you recognize, and that in which I do not see how you can help believing—how shall he get within the region of that higher power?"

How do you get within the power of any force? You look out of your window and see your neighbors wrapping their clothes more tightly around them, as if it were cold; you see that a storm of wind is blowing, and that others are sheltering themselves against them. How shall you get into that storm? By going out, by going into it. Then you get the frost in your face and the wind on your back. Then you know from personal experience what you only knew from observation. So I say that only when a man puts himself where he can feel the power of Christ—Christ be all that the christian religion claims He is—only when a man puts himself where he must feel that Christ, if there be a Christ—only then has he a right to believe, and there is no Christ in whom he has a right to believe unless he find Christ there. And where is that? It is when a man takes up the noblest duties, lays upon himself the greatest exactions and obligations that belong to him in his spiritual nature—tries to be a pure man, a noble man. Only then, when a man tries to live the divine life, can a man feel the power of Christ, the power of God manifesting itself in man. Therefore the true way to find Christ is not to go groping in a thousand books, to go investigating a thousand evidences, but to undertake as great, so serviceable a life that you cannot do it except Christ help you; see whether there comes to you the certainty of which you were told.

A man must be a certain kind of a man before a truth comes to him, and so they were not altogether astray, though they were sometimes woefully astray, who talked about faith and works. Faith enters into the soul that does a noble deed, and in the coming-in of that faith becomes possible. Hear the words Jesus said—words that our age needs to take to itself more than it does today—"Blessed are the pure in heart." These words have two truths expressed in them: they show that no man can go forward to the higher faith unless he is true to the faith he already holds. You are pure and imperfect, it may be, but live up to your present creed; the noblest there is in you; for so, and so only, as you stand where you are now while you are thinking of the next step forward, will the curtain be drawn back and a revelation be made of what there is beyond. I will not spend time in asking men what they believe and what they don't believe. A man tells me he does not believe in baptism, in the inspiration of the bible, in the Trinity. I asked a man the other day where he was going, and he replied that he wasn't going to Washington. Let us get rid of all mere negatives. Believe in the divinest thing you believe in to-day. A man tells me he does not believe in baptism, in the inspiration of the bible, in the Trinity. I asked a man the other day where he was going, and he replied that he wasn't going to Washington. Let us get rid of all mere negatives. Believe in the divinest thing you believe in to-day. A man tells me he does not believe in baptism, in the inspiration of the bible, in the Trinity. I asked a man the other day where he was going, and he replied that he wasn't going to Washington. Let us get rid of all mere negatives. Believe in the divinest thing you believe in to-day.

Light, more light, for clouds are gathering; light, and more light, but still the light of life; O light, more light upon my cross, and His Whose dying was the life of men, and His.

Lo! the light cometh that shall never cease; Light, and more light, but still the light of life; Light, and more light shines from the eternal shore, Light of the life that dieth nevermore.—Walter C. Smith.

Prayer.

Fountain of truth and grace who visitest the world with times of refreshment and grace, and so dividest Thy word as to kindle the fire of all hearts; come with Thy various energy into our midst; whether as the rushing wind to cleanse and brace our souls, or as the hovering dove to quicken our faith, and hope, and charity. Cease not the pleading of Thy Spirit, O Comforter eternal: but when our love grows cold and our prayer is dumb, and we fall into the sleep of selfish care, break in once more upon the darkness and void; waken and win us to Thy heavenly light, and to know Thee as the life of our deepest life, the voice of our inmost conscience, the strength of our surrendered will. Burn up with Thy purifying flame every root of bitterness and seed of sin, and let the nourishing dew descend which shall cover every barren place which the grace of sweet affections, and the fruits of holy living. Still let the blessed promise promise be fulfilled; leave us not comfortless; abide with us forever. Amen.

That God is precious, above all things, And in all things, to him that loveth Him.

"Behold! My God and my all." What would I more, and what greater happiness can I desire?

O thou everlasting Light, surpassing all created lights, dart the beams of Thy brightness from above, to pierce all the most inward parts of my heart.

Purify, rejoice, enlighten and enliven my spirit with all the powers thereof, that I may cleave unto thee with abundance of joy and triumph.

O when that blessed and desired hour come, that Thou mayest satisfy me with Thy presence, and mayest be unto me as in all.

So long as this is not granted me, I shall not have perfect joy.

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But Thou that rulest the power of the sea, and stillest the rising of the waves thereof, arise and help me.

Display Thy greatness, I beseech Thee, and let Thy right hand be glorified, for there is no other hope or refuge for me, save in Thee, O Lord my God.

You can be idle for Him if so He wills, with the same joy with which you once labored for Him. The sick-bed of the prison is as welcome as the harvest field or the battle field, when once your soul has come to value as the end of life the privilege of seeking and of finding Him!—Phillips Brooks.

HYMN.

Abide With Me.

Abide with me, fast falls the eventide; The darkness deepens; Lord with me abide; When other helpers fail, and comforts flee, Help of the helpless, O abide with me.

Swift to its close, ebbeth out life's little day; Earth's joys grow dim, its glories pass away; Change and decay in all around I see; O Thou who change not, O abide with me.

I need Thy presence every passing hour; What but Thy grace can foil the tempter's power? Who like Thyself my guide and stay can be? Through cloud and sunshine, O abide with me.

I fear no foe, with Thee at hand to bless; Ills have no weight, and tears no bitterness; Where is death's sting? where, grave, thy victory? I triumph still, if Thou abide with me.

Hold Thou the cross before my closing eyes; Shine through the gloom, and point me to the skies; Heaven's morning breaks, and earth's vain shadows flee; In life, in death, O Lord, abide with me.

—H. Flyte.

God help us to stand in the world with nature's opened windows to receive the divine gifts, with nature's opened outward to each every humblest opportunity which life affords. What were we if we had not come into the world? What were we if we had come into the world? Oh, by the God we came from and by the world into which we have come, let us be men.—Phillips Brooks.

How full of mystery and light our life becomes as we go into it, not knowing that through it all, He will be with us and in us, giving us His commandments, and resolved only on this, that whatever He shall say to us, we will do it always. What will He say? What wondrous new commandment has He in reserve which, as we lovingly obey them, are to make us more interested and growth and glory of these coming years?—Phillips Brooks.

Faith in tomorrow instead of Christ, is Satan's snare for man's perdition.—Cheever.

Conscience makes cowards of us; but conscience makes saints and heroes too.—Lightfoot.

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