

"How Much Owest Thou Unto my Lord?"

What do I owe thee? Could I measure,
And it were mine, the boundless sea,
And count each drop a priceless treasure,
And offer all, dear Lord, to thee,
T were naught beside thy love to me,
And I should still thy debtor be.

What do I owe thee? Could I gather
Rare gems and gold from richest mine,
And give thee these, or bring them rather,
I should but offer what is thine;
The debt, uncancelled, still were mine:
Its heavy burdens all, all mine.

What do I owe thee? Thou hast spoken:
My death thy debt has fully paid;
My love could give no costly token;
On Me its fearful load was laid;
I have thy righteousness been made,
Thy spotless righteousness been made."

To thee, O Christ, what can I render
For this, thy wondrous love to me?
I have no gift, but I surrender
My very self, my all to thee:
Glad that I may thy servant be:
May mine a royal service be.

Ready to heed thy lightest bidding,
In duty's path to swiftly move,
To tell to souls in darkness sitting
This glad, sweet story of thy love;
Tell them 'tis "boundless, full, and free,"
Since it has sought out "even me."

Bearing Our Own Burdens.

BY THE REV. GEO. B. HOPKINS

It is in accordance with the plan of God that every child of his should carry a burden or load. Paul distinctly says in Gal. 6:5, "Each man shall bear his own burden." While we are to bear one another's burdens we each have a burden to bear that no one else can bear for us. While we are invited to cast our burdens on the Lord with the assurance that he will sustain he will not remove all our burdens. That would be to injure us. As well might a parent excuse his children from all labor as for the Lord to relieve us of all burdens. There are several kinds of burdens which each man must bear for himself.

First, there is a responsibility for sin which no man can shift upon another. There are also certain consequences of sin which each man must bear for himself. It is very natural for us when we have done wrong to excuse ourselves by saying that the influence of others on us caused us to commit sin. The school-boy when reprimanded by his teacher for pinching his school-mate, or for quarrelling with him, or for whispering with him, says the other began it, or else he says that some other boy put him up to it. Human nature does not change much with the increase of years. The excuses and apologies of children are the excuses and apologies of older people. Two men quarrel; each lays the blame on the other. One member of a family scolds; another scolds in return, or becomes peevish and disagreeable. The wrong of the first is no good reason for the wrong of the second. We cannot shirk responsibility for our wrong-doing by pleading as an excuse the wrong-doing of somebody else. The error of one church member does not give license to others to disregard their covenant vows. Each has a burden of his own to bear. A brother's faults or sins releases no one from his obligations to Christ and the Church. We cannot shift the responsibility for our acts. We are taught, in Romans 2:6, that God will render to every man according to his deeds. A liquor seller does not get rid of his responsibility for dealing out the beverages which destroy both body and soul, because others would sell if he did not sell. Nor can the man who signs the petition for his license, or sells his grain for the manufacture of intoxicating beverages, clear himself on similar grounds. "They will do it," is often made an excuse, but it is no excuse in the sight of God. Pilate cannot wash away his crime and sin in a basin of water. When Pilate again stands face to face with Jesus Christ the sins of the Jews will not relieve him of the burden of responsibility. We should avoid the burden that follows wrong-doing. It is useless to try to shift the responsibility.

Again, there are burdens of grief and trouble that others cannot bear for us, though they can often greatly diminish our grief and troubles by kind sympathy and helpfulness. But there are griefs too sacred for others to know. There are troubles that others cannot understand when told about them. Such every man must bear for himself. Paul was given a thorn in the flesh to buffet him. Whatever it was, it was for his good. He prayed for its removal, and God answered his prayer, not by granting the precise thing petitioned for, but by a better thing—a supply of grace to bear it. God will always give the needed grace, if asked. So his children should bear their burdens trustfully and heroically.

But it is chiefly the burden of labor

that each man must bear for himself. Labor is often performed by carrying burdens. Each man must do his own work. That man has a noble spirit that is ready to bear his burdens. It is the spirit of Christ. Our Lord said: "My Father worketh hitherto, and I work." The amount of work he did is marvellous. He never shrank from bearing his own burdens. He freely came to this world as a missionary from heaven to our race. Well could he say: "I glorified thee on the earth, having accomplished the work thou hast given me to do." Christ assigns a work to every man—a burden that no other can bear. God called none of his children to be idlers. The Christian who is a shirk does not well understand the genius of Christianity. It is a working religion. It would be an anomalous thing for an adherent of such a religion to be a drone. Every Christian has a work to do in forming his own character. Others cannot do our praying, our thinking or our giving. If we neglect this work our souls become lean and weak. We must each work out the salvation given us, for God is working in us for the purpose of prompting us to will and to do of his good pleasure.

The work assigned to us increases with neglect. The earlier we bear a burden the lighter it is. We should not complain because we have burdens to bear. Nothing worth having can be obtained without labor. The student who endeavors to make his education cost him as little as possible in time and energy, never becomes a true scholar. His education is superficial and almost valueless. So they who endeavor to make their religion cost them as little as possible in time and money and energy, fail to realize in their experience the chief benefits of their religion. Strength is gained by exercise. Mental power is acquired by hard study. So spiritual power is secured by hard work—by bearing burdens.

God has a purpose in giving us work to do. He does not want us to become weak and spindling. He desires his disciples to be earnest, determined and robust. He would have them ready to meet difficulties and dangers. Struggle against difficulties secures progress and increases power. This is true in scientific discoveries, and it is no less true in Christian life. We must bear burdens for our own good. As a little bird would never be conscious of its power of flight did not its mother thrust it out of its nest, so the Christian would never be conscious of his power to develop himself and to do others good did not God thrust him into the world.

God has wisely directed that each man shall bear his own burden because it will increase his moral and spiritual vigor. In other words, his virtue and holiness are strengthened. Strength comes by exercise. Paul well understood this. Before Felix he declared: "Herein do I also exercise myself to have a conscience void of offence toward God and men always." Knowing the value of exercise he said to Timothy: "Exercise thyself unto godliness." How robust our religious life may become by bearing our own burdens we do not begin to apprehend. This burden-bearing not only promotes our holiness, but it augments and strengthens our power of doing. That is, by bearing our burdens we become more useful. How often have we seen persons that seemingly possessed little aptitude for certain kinds of religious work, enter upon that work and in a few years become adepts in their calling.

This burden-bearing not only increases our holiness and usefulness, but it also greatly augments our happiness. A consciousness of having done the work assigned us is a great consolation. If we endure hardness as good soldiers of Jesus Christ we shall have the rewards of such soldiers. If we are faithful in bearing our burdens we shall have the approval of the Master. Happy are they who bear their own burdens of labor. —Morning Star.

An Eater or a Worker—Which?

A church member once told me that his reason for habitual absence from worship was that he always felt worse after service than before he attended them. That brother seemed to think that the church owed to him to make him feel good at every meeting, and that he owed the church little or nothing.

His church would have been a live one if he and a few others had made it so. It was doing but little because he and others were guided by feeling rather than by faith and duty.

A lazy preacher is worse than a nuisance, and a lazy church is no better. Where either is so the other suffers. Where both are so the community suffers, and God is dishonored. When both are industrious nothing can prevent their prosperity.

Sheridan's presence at Winchester

turned defeat into victory; but Sheridan could never have gained that victory with an army of cowards. Good soldiers and a good leader were both necessary. So it is in the church's battles. True, we need divine blessing; but God blesses our industry, not our indifference.

The church is a vineyard. In it are the choicest grapes and figs; outside the grapes are wild and sour. But Jesus did not say, Go into my vineyard and eat. He said, "Go, work in my vineyard to-day."

All should be in the vineyard and should work unceasingly with well-directed energy. Some are good financial help, some a good help in the Sunday-school, some good in the class and prayer meetings. Some always attend the preaching service; and some do better than any of the above, for they are always ready to attend and help in all. They plan and talk and work and live for Christ and his church. Sometimes they hunger in the vineyard; but they have meat to eat that the spiritual sluggard knows not of.

A Christian life is no more of a success without Christian work than a farmer's life without farm-labor; and intelligent Christian work can never fail. Our labor is not in vain in the Lord. The worst kind of a drone is the church-drone.

The life that is constantly given to work with Christian principle and motive and in a Christian spirit is noble and happy and useful. Faith and hope and purity and love and all the other Christian graces live and grow by spiritual activity whether in the individual member or in the church. —Telescope.

Keep Yourself.

A physician found a patient shut up in a damp, chilly room. He said to him, "No wonder that you are sick in such a place. You don't need medicine, but fresh air, sunshine, and exercise." He took that hypochondriac out-of-doors. He made him walk and ride about. Soon he was well again, and the doctor left him. But in a little while he was sent for. His morbid and perverse patient was lying in the close, damp chamber as before, shivering and moaning. "O doctor," he cried, "that sure cure of yours has failed, and I am just as bad as ever!" "Did you keep yourself in the sunshine?" "No, I thought that I had taken enough of it, not only to make me well, but to keep me so; and then I came back to bed again."

Just like this imaginary invalid are many (alas! how many!) of the patients of the Great Physician. They read of His wondrous love; they believe in it; they rejoice in it. It kindles in their souls a hope that is full of glory. But, having "tasted the good word of God and the powers of the world to come," they return to the weak and beggarly elements of this world. Hence they lose that blessed hope. They become cold and sad, and then they wonder why God does not keep them in perfect peace. "Alas! they forget that God cannot make evil good and good evil. He has created an atmosphere of love. He offers it freely to all who will live in it. But if we fail to do so—if we shut ourselves up in the caves or cellars of selfishness, refusing to enjoy what God has provided for sustaining the new life—can we wonder why we are weak and sickly?"

But how shall we keep ourselves in the love of God? By study, by meditation, by Christian communion, and, above all, by prayer. We don't read the Bible enough; we don't think enough about what we read in it; we don't talk enough with each other about our heavenly Father, our Elder Brother, and our celestial home; we don't work enough for Christ to keep our hearts in a glow; we don't commune enough with God. Our reading, thinking, talking, and praying will not create the atmosphere that our spirits need, but they will keep us in it. They will enable us to climb up out of the dampness and the gloom of unbelief. They will help us to ascend the mount of faith. On it we will find the land of Beulah, from which we can see the walls and gates, and almost hear the songs, of the golden city. —Interior.

"It is all Right with Jesus."

At the annual meeting of the English Baptist Missionary Society the Rev. J. Ewen, of Benares, gives this narration:

A few years ago I baptized a convert from Mohammedanism, who was educated in Duff's College in Calcutta. While studying in that institution, he read the Bible an hour daily with the professors, but left without any apparent change of belief. On leaving he studied medicine, and eventually entered upon its practice. For long all went well with him, till, during an outbreak of cholera, his family was

cut off, and he was left alone solitary in the populous world. The affliction was to him so manifestly a divine visitation that he began to wonder what he could have done to bring it about. What had he done? What had he left undone to deserve it? Pondering thus he came to the conclusion that he had neglected a duty incumbent on every good Mussulman—the pilgrimage to Mecca. When he reached this conviction he set on foot along the Grand Trunk Road for Bombay. The highway lay through Benares. When he reached the city the Hindus were holding one of their numerous Melas, and curiosity prompted him to visit it. As he entered the crowd he came upon our preachers, who were hard at work. They told a thrice-told tale in his hearing. He had heard it before, read it with his teachers years previously, but now it came like a new revelation to him. His wounded heart craved for comfort, and the long-neglected message of salvation became at length the balm of Gilead to his soul. There and then he made a personal surrender of himself unto God through Jesus.

The reason for his journey now being at an end, he remained in Benares, and it was my happiness to receive him on a profession of his faith. He gained upon us every day. A quiet, unassuming man, he got a class of Bengali boys together, and strove earnestly to impart to them a knowledge of the Saviour he had found. All went well till the terrible outbreak of cholera two years ago. The stricken were dying at the rate of about one hundred daily. There was no time to burn them; the features were merely charred, the skull broken, and the loathsome, plague-spreading remains consigned to the all-purifying Ganges. Our friend, ministering to others, contracted the disease. Joshua, our earnest, capable medical evangelist, who was the means under God of bringing him to a saving knowledge of the truth, did everything in his power to alleviate his sufferings. For myself, I was forbidden the city, as I was then still suffering from an attack of the disease, which had almost cost me my life a short time before. I could not, however, resist the appeal to visit the dying man. Going down, I found him in a semi-conscious state. Joshua raised him slightly, and asked, "Do you remember who this is?" He, however, did not recognize me—nay, did not even look at me. Lifting the glazed eye to the smoke-begrimed roof of the house, a gleam of intelligence passed over his features. Slowly the parched, bloodless lips opened, and a faint voice whispered just loud enough for us to hear, "Jesus. It is all right with Jesus. He is my Saviour." The head sank back, the light faded from the eye, the body quivered for a moment, then rest came at length, and blended into the eternal rest that remaineth for the people of God. I thank God for that dying testimony. Out of the fullness of the heart the mouth spoke, and the thoughts of the dying man were of Jesus.

Adjusting One's Mind.

"Aren't you tired?" said a young girl to her mother, as she kept on hour after hour at a piece of work. "It isn't time to be tired yet," replied the mother. When the work is done I shall be tired I suppose; but I haven't time to think about it yet," and she kept on with even pace till the task was done.

Probably her physical ability was no greater than that of many a woman who hires her heavy work done because she thinks she isn't able to do it, when, if necessity compelled, and she were willing to make a virtue of necessity, she would find her strength equal to her day. As a general rule what we think we can do we find we can do, and that Napoleon wasn't so far out of the way when he said: "Impossible is a word found only in the dictionary of fools."

A young lady who can sleep for hours a day, and days in succession, can, if she adjusts her mind to it, put the same mental and muscular impulse into sweeping, ironing, dish-washing, with no more fatigue in the one case than in the other. While going through the dull routine she can enliven her thoughts and emotions with singing, repeating poetry, recalling historical scenes, composing stories, if she has a gift that way. A large part of Uncle Tom's Cabin was thought out while the gifted authoress was engaged in sweeping, washing dishes, and caring for her family.

A dreaded task loses much, if not all, its terrors when we stand face to face with it, and "taking it by the horns," so to speak, map out a vigorous campaign and carry it vigorously into execution. Adjusting our minds to it is usually the hardest part of the whole thing. In this sense Solomon spoke wisely when he said: "He that

ruleth his own spirit is greater than he that taketh a city."

If we could always have time to make up our minds for what comes, life would be easier than it is; but when a new set of circumstances and requirements are sprung on us in a day, as often happens, it is not infrequently difficult to meet the emergency in the best manner. The best way we can do is to accept with unquestioning submission the allotments of divine Providence and wait till our duty is made clear to us, as it will be, little by little, if we are patient and trustful. We must live "day by day" and if we do thus live "daily bread" sufficient for our needs will surely be given us.

Random Readings.

The happiness of love is in action; its test is what one is willing to do for others.

Wit should be used as a shield for defence, rather than as a sword to wound others. —Fuller.

What is really best for us lies always within our reach, though often overlooked. —Longfellow.

A man may be doing much who is successfully overcoming adverse influences. —Spurgeon.

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears. —Joseph Roux.

What are sciences but maps of universal laws? and universal laws but the channels of universal power? and the universal power but the outgoing of a universal mind? —E. Thompson.

If one have met a temptation and conquered it, he has a real pleasure, both because he has put down the evil that beset him and because he has proven that grace has been given him. —United Presbyterian.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom indeed. —Geo. McDonald.

One of the old writers says that "Christ is God's great ordinance in the salvation of the world." This one fact ought to settle all questions and end all debate in respect to the wisdom and sufficiency of this plan for the salvation of sinners.

A sunny heart is a rich blessing to anyone who enjoys it. It is not always possible, of course, for there are many morbid ills in life besides the real ones, that interfere with it: but we may have it oftener than we do if we only try, and especially if we make good use of it when it comes to us.

There are moments when the earthly and heavenly horizon touch, when earth's light and heaven's darkness make a twilight. As the shadows of the sunlit clouds dance over the flowers and harvest fields of earth, so does heaven throw light shadows and reflections on the dead level of everyday life. —Jean Paul Richter.

Thy Will be Done.

Blossius relates that a certain poor man, living in great sanctity of life, was asked by a grave divine how, and by what means, he had arrived to so great perfection. "In making a first resolution," answered the poor man, "to attach myself to nothing but the will of God; to which I have so conformed my own will that whatever He wills, I will the same. When I am pinched with hunger, or shivering with cold, I praise God. And whether it be foul or fair, sunshine or stormy, what weather soever it be, I always bless God for it. Whether he sends me of himself some fortunate or unfortunate accident, or permits it to happen, I receive all from his hand with joy, since nothing can come from Him but good; and I resign myself with profound humility in the arms of His fatherly care and providence. All that is not God can never give me content; and as soon as I find God, I rejoice in continual comfort and tranquility." —Selected.

A PERFECT LIFE is not attained in a day. Men cannot cut cross lots, or take an air line for the kingdom of heaven. If we had our way, we should have the bud, the blossom and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear." Character is a growth, and it requires time to perfect the full-rounded Christian. —D. C. Tomlinson.

ADVICE TO YOUNG MEN.—In some sensible advice to young men, Mr. Andrew Carnegie lays particular stress on three dangers that beset them. The first is the drinking of liquor, the second is speculation, and the third is indorsing financial papers for others. These dangers surely deserve the consideration not only of young men, but of their elders as well.



INTERCOLONIAL RAILWAY

1889. SUMMER ARRANGEMENT. 1889.

ON and after MONDAY, 10th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton 7.00
Accommodation for Point du Chene 11.10
Fast express for Halifax 14.30
Express for Sussex 16.35
Fast express for Quebec & Montreal 16.55

A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take sleeping car at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex 8.30
Fast express from Montreal and Quebec 10.50
Fast Express from Halifax 14.50
Day express from Halifax and Campbellton 20.10
Express from Halifax, Pictou and Mulgrave 22.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.
D. POTTINGER,
Chief Superintendent,
Railway Office, Moncton, N. B.
8th June, 1889.

New Brunswick Railway Co.

ALL RAIL LINE

ARRANGEMENT OF TRAINS

In Effect April 29th, 1889.

LEAVE FREDERICTON.

(Eastern Standard Time).

6.00 A. M.—Express for St. John, and intermediate points, Vancorbore, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.

11.30 A. M.—For Fredericton Junction, St. John, and points East.

3.25 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.10, 8.55 A. M.; 4.45 P. M.; Fredericton Junction 7.40 A. M.; 1.05, 6.25 P. M.; McAdam Junction, 11.35 A. M.; 2.15 P. M.; Vancorbore, 11.15 A. M.; 12.10 P. M.; St. Stephen 9.20, 11.40 A. M.; St. Andrews, 6.30 A. M.; arrive in Fredericton 8.55 A. M.; 2.15 and 7.20 P. M.

LEAVE GIBSON.

8.00 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

5.55 P. M.—Mixed from Woodstock, and points north.
A. J. HEATH, F. W. CRAM,
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I HAVE added to my stock of nails a complete line of Steel Wire Nails. I particularly call the attention of the carpenters and builders to the fact that Wire Nails run 50 per cent. more to the pound than the corresponding size of cut nails, and do not destroy the fibre of the wood as cut nails do. Will not break in driving, wood, but will finish work better and stronger. They are cheaper than cut nails, being more to the pound. Use of broad awl unnecessary.
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