

### "How Much Owest Thou Unto My Lord?"

What do I owe thee? Could I measure,  
And it were mine, the boundless sea,  
Then count each drop a priceless treasure,  
And offer all, dear Lord, to thee,  
'Twere 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 debt 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 loyal 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."

—Watchman.

### With or Without Christ.

BY THEODORE L. CUYLER, D. D.

Sometimes a man-of-war encounters on the open sea a merchant ship which the Commodore suspects may belong to a hostile power. So he sends a cannon-shot across the bow of the merchant-man, in order to "bring her to" for an interview. In like manner the Word of God sends solid shots across the bows of immortal souls; not to sink them, but to stop them, and bring them to reflection. "To-day if ye will hear my voice, harden not your hearts"—"Turn ye, turn ye, why will ye die?" are specimens of these weighty warnings. They are sent in love and not in wrath; they are earnest admonitions to halt and "put about ship," and steer Godward and heavenward.

One of the mightiest questions in the Bible is, "What think ye of Christ?" On this question pivots the soul's destiny. Another very solemn Bible statement is, "Ye were without Christ." This may be the actual condition of more than one who is reading this article. My friend, let me say to you in loving frankness, that a soul without Christ suffers badly from moral weakness. Intellectually you may be very strong: spiritually very feeble. For instance, I once saw a man of colossal intellect utterly besotted by the brandy-bottle—which he was morally too weak to abstain from. The evidence of moral weakness is the inability to withstand the seductions of selfishness, the gales of passion, or the onsets of temptation. Perhaps you have resolved a thousand times to break off from certain besetting sins, and to lead a truer and better life. You have failed. Your purposes had no staying power; precisely what you need is a divine power, the power from on high. Jesus Christ offers it to you; he says: "My grace is sufficient for you; my strength is made perfect in your weakness."

Whoever is without Christ is a *scandering* soul. Strike your own little match if you choose; it will soon go out and will leave you in the dark. All the Christ-denying books of these days—whatever brilliant name may be on their title-page—are only lucifer-matches. You would not dare to have one of them beside your dying pillow. You need an unerring, infallible guide, one whom you can implicitly trust, and whom millions of the wisest and best people have trusted, and been led aright. Jesus the Son of God very kindly says to you: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Try him, my friends; and the very first instant that you find Christ leading you into evil thoughts or crooked paths or wicked ways, you are welcome to halt and desert him. Did you ever hear of such a case?

But you are not only weak and wandering; you are often *worried* with a sense of sinfulness and guiltiness and moral failure. Conscience pricks you. We can bear almost anything—pain, poverty, loss, disappointment or bereavement—as long as our soul is at peace with God. Sin is the only unendurable tormentor. Over and over again you have tried to drown your convictions of sin. But just as the cannonading in *ahavah* battle brings up dead bodies from the bottom of the sea; so the artillery of God's Word keeps bringing up your sins to your memory. How to get rid of sin and its condemnation without Jesus Christ is the question. It is impossible. "My blood cleanseth from all sin"; "there is no condemnation to them which are in Christ Jesus." Friend, confess your sins to Christ, and give him an honest trial; I have never heard of any person doing this, and ending in wretched

disappointment or skepticism. Infidels uniformly belong to the class who have never honestly made a practical test of Christ for themselves. Blind and deaf people are no judges of Niagara.

In addition to the weakness and the wandering and the want of all true peace without Christ, is the certainty of perdition. Jesus saves; there is none other name under Heaven that is given among men whereby we must be saved. Whoever is not saved, goes to wreck. We hear much in these days of the "larger hope." Certainly no soul could ask for a larger hope or a stronger one than is held out in the glorious offer—"Whosoever trusteth in the Son of God shall be saved." You could not ask for a fairer probation or a fuller opportunity. Do you imagine that you would work at better advantage on a second trial in the next world if you should strive to build a better life out of the shattered wreck and remnants of a misspent life in this world? It is in mercy that God pushes you up to the necessity of accepting Christ and building your eternal character on him; and no other opportunity to do this is even hinted at in the Bible. There is infinite loving-kindness in the persistence with which God presses on you the fact that "now is the day of your salvation."

There is only one thing that keeps you without Christ, or, as the Revised Version has it, "separate from Christ"; and that is *sin*. You cannot plead ignorance of Christ or inability to accept him, or hide behind any decree of the Almighty; for God "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." The Saviour stands knocking at the door of your heart, with infinite blessings in his hands for you, and you bolt him out. Perhaps some favorite sins holds the door; they and he cannot dwell together there. Perhaps self-righteousness has piled your own good deeds against the door, and you insist that you can be just as happy, just as strong and just as useful without Christ as with him. Perhaps wilful unbelief refuses to lift the latch; or mayhap it is only a delaying spirit that fully intends to open the door to him before the footsteps of death are overheard outside. No matter what excuse may keep a sick man from taking the only medicine that can cure him; he may dislike it, or disbelieve in it, or delay the taking of it; death comes just the same. "Without Christ" means to be without pardon of past sins, without power to resist present temptations, without peace toward God, without hope for eternity. He that hath the Son of God hath life; he that believeth not on the Son shall not see life, but the wrath of God abideth on him.

Do you inquire what you will gain by accepting Christ? Let me tell you some things you will gain. First of all you will secure the forgiveness of your sins. If a man were in prison it would be a kind act to take him a good book or a good dinner or a bunch of flowers; but it would be an immeasurable greater kindness to take him the Governor's pardon. Sin unforgiven, sin unrenounced means Hell. Penitence on your part and pardon on Christ's part means the first step toward Heaven.

With Christ comes a supernatural strength to resist temptation. He that is within you is infinitely stronger than any force that may assail you. The secret of every noble, true, holy and victorious life from the days of Paul to this hour has been just this—"Not I, but Christ that liveth in me." This divine power to resist sin, to conquer selfishness and to achieve success is not an occasional visitant; it is a resident force. "Lo, I am with you always!"

With Jesus Christ you have the purest and sweetest of joys. The possession of Christ is itself an indescribable source of happiness. "Wealth as a source of happiness is sheer humbug," said a millionaire to me the other day; "mine never gave me an ounce of pleasure until I began to do good with it." We ministers often find the happiest souls are they who have the least of earthly goods the most of Christ. A pastor once called to see an old woman on the ground floor of a dingy rookery; she lay helpless and alone on her bed, and poked the scanty fire with a long iron rod; a kind neighbor came occasionally to feed the fire. Her one solace was her Bible, her one companion was her Saviour. Cheerful, uncomplaining, joyful, she was a living witness how little a human soul depends for its richest happiness on mere externals, and how supremely happy it may be when it has the continual presence of the Lord of glory. "My joy shall remain in you and your joy shall be full." Put this promise to the test, my friend, and then tell me—when we get to Heaven—if you were disappointed.

### How To Meet Provocations.

If we interpret correctly the words of our Lord and of his inspired apostles, we do not find that God expects us to be indifferent to unjust treatment from others. So far from this being true, we know that Scripture justifies us in administering the merited rebuke to evil-doers under proper circumstances, when such rebuke is given in a Christian spirit and with right motives. The ability to decide when such occasions arise, and also to determine the most effectual way of dealing with offenders, depends upon a certain self-control which God will help us to exercise at the precise moment.

There are persons who need special divine aid in these trying ordeals of life. Not all are equally fitted, because of their physical or nervous weakness, to endure the strain arising from human provocation. Unless lifted beyond themselves by God's grace, they are liable to lose that inward repose, without which no one can cope successfully with such embarrassments. Who has not seen men, remarkable for self-poise under ordinary circumstances, swept away by opposing currents at an unpropitious moment when suffering temporary bodily depression? We will not hastily censure them; but we must believe that there is a power from above freely offered to all by which they might have conquered even these infirmities.

That divine self-control which makes us strong to meet provocation is something different from a studied indifference to wrongs inflicted upon us. That may be only a slumbering hate, a concealed resentment, that waits for its opportunity to strike the fatal blow at an antagonist. Real self-control is always joined to love, that holy principle which God always implants in the renewed heart. By this love, genuine self-control is made to appear very different from that which is spurious.

How to meet provocations in life is, therefore, plainly shown us. It is to acquire the sacred art of loving the souls of men, even while they are transgressing God's law and trespassing upon human rights. Such an acquirement seems undesirable to men ruled by selfishness and passion; it is counted by them as sentimental weakness; it is regarded as impracticable, even impossible, called as we all are to meet the competitions and struggles of this earthly life. But this is not the teaching of the Master. He said: "Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you."

Such love can never take full possession of the heart until all inward defilement is removed by the cleansing blood. It may exist while human infirmities still remain where, in this probationary life, errors of judgment are conceded on every hand to be possible; but never in a heart that does not continually seek the "cleansing stream" can love be enthroned. While no one is released from the need of this inward cleansing, we thank God that no one is without the cordial welcome to this fountain, whatever may be his circumstances.

Since, therefore, this love is the essential element in a proper self-control, and since it is free for all to possess, even as the love of God is unobstructed and limitless, we find here the key by which the answer is given to a vital question, How shall we meet provocation? Love, seeking the good of every soul, explains it. Love, drawing the soul heavenward at the critical moment when evil men may plan our overthrow, is the sufficient solution. It is, therefore, with a right understanding of human life in all its practical bearings, that the beloved disciple writes: "My little children, let us not love in word, neither in tongue, but in deed and in truth." And St. Paul had in mind the same spirit, which could not have been limited to fellow-Christians, when he said: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

### Fear of Backsliders.

Backsliding is reaction toward death, says the *Presbyterian*, an arrest of vital forces always dangerous and always to be deplored. But when it reaches the cessation of all life giving means and efforts, then it is high unto cursing. But is it a hopeless condition? Not unless it has reached the point of abandonment of God and abandonment by God. The despair prevalent about it in the churches is often pernicious. It is always to be deplored, but not to be treated as hopeless, because it is a common experience in Christian life. No saint is now in glory who was not sometime in earthly life in its lifelessness. But the phase to which we beg consideration is the mourning of so many churches over their straying members in a strain that would indicate despair of them, which will bring de-

spair to them. It means that the bridges are burned behind them, and there is therefore nothing left but to continue on the downward road. They should always be treated with hopefulness just because they are backsliders. Revelation usually meets them to win them in the sunshine of divine favor.

Many churches will make no efforts in the form of protracted meetings lest the reaction from such services should leave them with a harvest of backsliders, forgetting that backsliding is but the sedimentary deposits from such quickening of spiritual temperature, and that there will always be genuine conversions whose helpfulness to the Church will be greater than the reactionary impulses of the indifferent. Suppose as a result of a revival there should be a percentage of backsliders, they are not all lost, and if the Church goes after them tenderly, solicitously and hopefully, a considerable number will come back, and if they stay away until death or great sorrows smite them they have an advantage over the impenitent who have never allied themselves with the Church. The writer has had opportunities to test this many times, and when death comes the advantages are on the side of the backslider. When the impenitent man is overtaken by death he is confused, all has to be taught him concerning his duty. He knows nothing clearly except that he has to die, and in weakness and bewilderment, or stupefied by anodynes, the work of life has to be done, doctrines taught and made plain to a dying apprehension. If he has not been a man of prayer how can he begin now? But it is far different with the backslider; he knows all this; he knows what repentance means, what faith is; he has been this way before. It is easier for the straying to get back to the deserted fold than for those to find it who have never been there at all.

### The Way to do it.

Fifty years ago seven humble men in a shoemaker's shop in Hamburg undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered 10,000 converts, distributed 400,000 Bibles, and 8,000,000 pages of tracts, and preached the Gospel to 50,000,000 of people. As they went from place to place the work grew, and new converts inspired with similar zeal became helpers, so that a population as great as that of the United States, or of the Congo Free State, heard the Gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible so to organize the work as to reach 100,000,000 of people every year, and that, too, with only an insignificant Gideon's band. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy, were to say, 'Go ye into the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these brave fellows, accustomed to obey orders without hesitation or delay and at peril of life, promptly answered, "Well I think we could manage it in about eighteen months." —Rev. Dr. A. T. Purson.

### False Shame of Young Men.

Young men who come from the country to the town, and who get on in the world, are often ashamed of their parents, of the rustic dress they once wore, and of the simple but honest and kindly ways of their childhood. And too often when they assume the fashionable ways of their new friends, they leave behind them the religion of their childhood, and forget the piety which they learned at a mother's knee. This is a shame. It is a sin against the dearest and most sacred instincts of our nature. So far from being manly, it is mean and dastardly. Depend upon it, the man who will have most of the esteem of his fellow-creatures and of the favor of heaven, will be he who keeps unchanged all through life the mantle of heavenly devotion with which his mother clothed him. He who makes the religion of his youth the habit of his life—his garment and way of enacting all through—will come to honor and will enjoy the proud blessing of consistency. His life will be a gracious verity, like that of Samuel; it will have one steadfast purpose running through it all. The outer life will be of one piece with the inner; one part will not reproach the other; and what he seems, that he ever is.

### Missionary Consecration.

"If a ship were ready to convey me anywhere I would rather die than embark. I know not that I shall live to see one convert, but I doubt not that God is preparing for the conversion of Burmah to His Son." —Dr. Judson. "Oh that I had a thousand lives and

a thousand bodies! All of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved by mortals." —Dr. Moffatt, while looking at the hideous idols and other objects of worship in the museum of the London Missionary Society.

"I am now prepared to reply to the committee, 'Here I am, send me.' The work is most arduous but is of God and must prosper. Many sacrifices painful to 'flesh and blood' must be made but not any correspondent to the glory I feel myself almost transported with joy." —Dr. Duff, in 1820, at the age of twenty-three.

Dr. William Goodell, the veteran missionary to Turkey, wrote in his diary under date of May 20, 1814, after attending the ordination services of Messrs. Newell Judson, Hall, Mott and Rice as missionaries of the A. B. C. F. M.: "Lord, what wilt thou have me to do? 'Here am I, send me.' I desire to labor where thou wilt have me. I am ready to follow thee wherever thou leadest."

### For the Christian.

"The heart of the righteous stirreth to answer." —Proverbs.

Do you give thanks at the table?  
Do I make secret prayer my daily habit?  
Do the people of the world know I am a Christian?  
Do I observe daily Scripture reading and family prayer?  
Do I give on the first day of the week as the Lord prospers me?  
Do I visit the sick, the poor, the afflicted and the new members?  
Do I see to it that my church engagements take precedence over all others?  
Do I try to induce my friends and neighbors to attend the means of grace with me?  
Do I ever take the trouble to make the stranger who sits in my pew feel at home?  
Do I knowingly stand in the way of any sinner coming to Christ either by word, look or act?  
Do I find delight in telling what the Lord has done for my soul whenever opportunity presents itself?  
Do I ever have a personal talk or write a letter to an unconverted friend over whom I have some influence?  
Do I ever feel a little sour when the usher gives somebody else my pew and I am obliged to take another seat?  
Do I, in short, fold my arms, and do nothing in the Sunday-school, in the church and in the world for Christ and lost souls? Is "nothing but leaves" my only record for the judgment.

### RANDOM READINGS.

Get under Christ's yoke, it is an easy one.  
If we measure distance by time, we are not far from home. —*Spurgeon*.  
Every duty we omit obscures some truth we should have known. —*Ruskin*.  
All truth is a unit. When I begin to question truth in one thing, then I break with God.  
He who seeks repentance for the past should woo the angel virtue for the future. —*Bulwer Lytton*.  
What we need to do for this hard world every day is to put something of Christ into it. —*Dr. Goodell*.  
Christianity is more than a mere prohibition of iniquity; it is the performance of Christ's commandments.  
Cheerfulness throws sunlight on all the paths of life. Peevishness covers with its dark fog even the most distant horizon.  
Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble. —*Heber*.  
Earnestness commands the respect of mankind. A wavering, vacillating, dead-and-alive Christian does not get the respect of the church or the world. —*John Hall*.  
To him who recognizes its true character and avails himself of what it brings, isn't Sunday a welcome break into the toil and care and worry of week-day secularities?  
The best remedy for our discontent, is to count up our mercies. By the time we have reckoned up a part of these, we shall be on our knees praising the Lord for his great mercy and love. —*The Quiver*.  
The soul that lingers in contact with sin is in the greatest danger of becoming hardened and punished for its evil. There is no safety save in separation from every form of wickedness.  
Happy people they who are always pleasant. They are living, thinking sunbeams. They keep us from becoming hopelessly melancholy in this age of discomfort and dyspepsia.  
Theories may be beautiful, they may contain some truth, but experience knows all their romance on one side, and brings them to a test of their real value.

## Notice of Sale.

TO JOHN L. MORGAN, of the Parish of Southampton, in the County of York and Province of New Brunswick, and all others whom it may concern:

NOTICE is hereby given that under and by virtue of a Power of Sale, contained in a certain Indenture of Mortgage, bearing date the twenty-eighth day of July in the year of our Lord one thousand eight hundred and eighty-two, and Registered in Book 83 of the York County Records, pages 341 to 344, and made between the said John L. Morgan, the mortgagor, and the Parish of Southampton, in the County of York and Province of New Brunswick, Farmer, of the second part, there will for the purpose of satisfying the moneys secured by said Mortgage, default having been made in payment thereof, be sold at Public Auction at Phoenix Square, in the city of Fredericton, on Saturday, the second day of March next, at twelve o'clock, noon, the Lands and Premises mentioned and described in said Indenture, as follows: "All that certain lot, piece or parcel of Land, situate, being and being in the Parish of Southampton, in the County of York and Province of New Brunswick, and bounded as follows, to wit: Beginning in the Easterly angle of Lot number eight, located to one James Tilton, on the South-westerly side of the Woodstock Road (so-called) thence running by the magnet South 50 deg. West one hundred chains of four poles each, thence south 20 deg. east ten chains and twenty links to lot number ten, located to one Aaron Grant, A. D., 1875, thence North 60 deg. East one hundred chains to the Woodstock Road above-named and thence along the same North 20 deg. West ten chains and twenty links to the place of beginning, known as Lot number nine, on the South-west side of the Woodstock Road in Millville, and containing one hundred acres a little more or less"—together with the buildings and improvements thereon, and rights, privileges and appurtenances to same belonging. Dated the twenty-fourth day of January, A. D., 1889.

GEORGE H. VANWART, Mortgagee.

J. A. & W. VANWART, Sols. for Mortgagee.

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### LEAVE FREDERICTON.

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8.45 A. M.—Express for Fredericton Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.  
12.50 P. M.—For Fredericton Junction, St. John, and points East.

### ARRIVE AT FREDERICTON.

11.35 A. M.—From Fredericton Junction, St. John, and points East.  
3.10 P. M.—From Fredericton Junction, Vancorbo, Bangor, Portland, Boston, and points West; St. Andrews, St. Stephen, Houlton, Woodstock, and points North.  
6.3 P. M.—Express from St. John and intermediate points.

### LEAVE GIBSON.

6.50 A. M.—Mixed for Woodstock and points north.  
ARRIVE AT GIBSON.  
4.45 P. M.—Mixed from Woodstock, and points north.

H. D. McLEOD, General Manager, Supt. Southern Division.  
F. W. CRAM, General Manager, St. John, N. B., March 29th, 1888.  
Gen'l Pass. and Ticket Agent.



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ON and after MONDAY, November 26th, 1888, the Trains of this Railway will run daily (Sunday excepted), as follows:—

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