



## SERMON.

The Law of Grace.  
BY REV. G. H. SPURGEON.

"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."—Matthew 13: 12.

Two great general principles are conspicuous in the gospel. The first is that God giveth of his grace to the empty—"He hath filled the hungry with good things, and the rich he hath sent empty away." The second principle is that where God has given a measure of grace it is his wont to give more—"He giveth more grace." There is no stint with the Lord of love, and no limit to the abundance of the grace which those who come to him may receive. He giveth grace to those who have none, and more grace to those whom he has already favored. These two principles do not contradict each other, but help to make each other complete. In their order they exhibit

Both Sides of One Truth, giving instruction as to the Lord's dealings with two different stages of spiritual condition. Each principle has its own range. Are you as yet unsaved? Then the principle which you have to deal with is this, that God will fill the empty and feed the hungry. When a man has received grace, or when he professes to have done so, he comes under the second principle. If I have received the light of heaven into my soul, however small its beginnings, the Lord will add a gracious increase, and as I follow on to know him I shall be as the shining light which shineth more and more unto the perfect day. If I am a mere pretender I shall fade away, but if I am a sincere believer I shall become brighter and brighter. This last principle I shall endeavor to use at this time for your warning and instruction.

1. First, we shall study this principle as it is illustrated in the parable of

## The Sower.

You will not fail to observe that this saying of our Lord occurs in three evangelists in connection with the parable of the sower. Besides our text, you will find it in Mark 4: 24, and there it is at the close of the parable of the sower; you will meet with it again in Luke 8: 18, still in connection with the same parable. Each evangelist has given a shade of difference to his record. In Matthew, whence we take our text, the words stand in connection with the hearing of the word—not any mode of hearing, but hearing itself. Read the ninth verse: "Who hath ears to hear, let him hear." There are some who hear not, for "their ears are dull of hearing"; and there are others of whom it is written, "Blessed are your ears, for they hear."

Our Saviour's first picture in the parable of the sower is that of the seed falling upon the wayside or the hard road. There was much traffic through the field, a foot-path which was

## Trodden Hard.

by many feet run from one end to the other, and a handful of seed fell upon it. So the gospel falls upon men who are occupied with obstacles, prejudices, pursuits, ambitions, cares, and these take so much traffic through their minds that they are hardened towards the gospel, and it never reaches the inner man, but lies upon the hard surface, a rejected thing. When they hear it they do hear it, and that is all; as the saying is, "it goes in at one ear and out at the other." The truth never enters the man. They would not like to absent themselves from religious services altogether, and yet they do much the same thing, for only their bodies are there, their hearts are far away, engaged with very different themes. What is

## The Sure Result.

of this hearing? The Saviour in the parable represents the birds of the air as taking away the seed which fell upon the roadside and devouring it, and he tells us by way of explanation that satan comes and takes away the word, lest in any after time it should obtain an entrance into the heart. In Mark 4: 25 our text is used in reference to the doctrine which is to be heard. The Saviour in the twenty-fourth verse says, "Take heed who ye hear." It would press that important exhortation on you all as most needful at this time. Nowadays people do not care what they hear. If a man can speak fluently, if he can be rhetorical and sensational, if he can claptrap and bombast he will have many auditors. Time was with our fathers when if a man went half an inch astray as to orthodoxy they would have none of him; and though we would not have you so censorious, for we are not to make a man an offender for a word, yet we would have you

## Jealous For The Truth.

If an angel from heaven preached any other gospel than that which ye have received, I charge ye listen not to it. Be the good sheep of the good Shepherd, of whom it is written, "a stranger will they not follow, for they know not the voice of strangers." You cannot expose the soil of your heart to a continual sowing of tares but what some tare or other will take root, and by-and-by, instead of having the good wheat growing in your soul there will spring up the tares whose end is to be burned, and you will have lost the harvest which should have been produced in your spirit. Therefore take heed what ye hear.

There are many who, when they hear the gospel, are according to our Lord's second picture, mere superficial hearers. They take some heed to their hearing, but not to what they have heard; for if they regarded the value and dignity of the word they would take it more thoroughly to heart, and it would permanently affect their lives. These are they who receive the word in stony places. When the Gospel comes to them they catch at it without much consideration; they are hot and

eager for it, and rejoice because it has come in their way, "Anon with joy they receive it."

## They Sing and Shout.

at once, "Happy day! Happy day! This is the gospel for me. I have found peace and heaven, and will never be anxious again." These people have not counted the cost, or weighed the truth, or entered into its inner meaning and spiritual reality. There has been no repentance of sin, no sense of guilt, no humbling before God, no brokenness of spirit, no inner conflict, and no work of the Holy Ghost in the soul. It has been a sort of happy-go-lucky business, in which they caught at what came in their way and promised themselves that they would soon find away that which they have so inconsiderately embraced.

In Luke 8: 18 this grand principle is used in reference to taking heed how we sow. Our Lord gives us in this picture of the seed among thorns. The soil received the good seed after a fashion; then it received the nettles and the thorns; and these nettles and thorns and wheat all began to grow together—a happy family some would say, but a devil's garden is nearer the truth. In these days such a garden is projected on a large scale by some of our public writers and speakers. The church and the world are to become one, and the saints and sinners are to blend together in one universal round of playing.

We are actually urged by persons who suppose themselves to be Christians to renew the old league which was established in the days of Noah, and brought on the flood, when the sons of God and the daughters of men joined in alliance, because the sons of God thought that they would not be able to keep the world by uniting with it. At this time we are told that it is wrong on our part to forsake the degrading amusements of the ungodly, for if we would join in them we might improve their tone and quality. If heaven would go down to hell, hell would be greatly improved. See how benevolent satan has turned, and how anxious to be reformed.

## A Call to Separation.

Hear ye the voice of God which runs in another manner. "Come ye out from among them, be ye separate, and touch not the unclean thing." "If any man love the world, the love of the Father is not in him." Let thorns be thorns, and let not wheat attempt to grow among them. See that plot of ground, how charming is its aspect, wheat springing up with its green blades among the thorns and thistles! Is it not a delightful compromise? What was the end of this compromise? Why, the wheat died; it was choked and could not grow in this unclean society. Take care, then, how ye hear the gospel; hear it, knowing it to be the only one word which can save your soul. Receive it into your being, to become everything to you; for if you do not there shall be taken away that you that gospel which you think you have, since you have not afforded it the reception which it demands and deserves. If you say to sin, and self, and all else, "Begone! my heart is

## For Christ Alone.

this good seed must not be cumbered with such weeds as you are;" then the truth is in you, and it will be more fully apparent within you, bringing forth fruit abundantly after its kind.

In connection with this parable, then the sun and substance of our text is this: the word must dwell in us truly, and then it will dwell in us richly; but if it enter not in very deed into the heart we shall lose it all together before long. Men hear the gospel, but they do not receive it into their hearts, and therefore after awhile they grow weary of it; they are tired of being perpetually reminded of a danger in which they do not believe, and of being invited to leave that which they despise, and therefore they turn upon their heel and go from the force of habit the gospel seems to have an appreciation of its ministry. Here stands the inevitable decree: he who has shall have; he who is a mere pretender, and has not, shall lose even his power to seem to have.

## Let This Suffice.

11. Let this suffice; and now, dear friends, let us try and bring out the same principle in reference to the

## Experience.

of all gracious souls. Our experience verifies the truth of the text, "Whosoever hath, to him shall be given, and he shall have more abundance." In the world it never rains but it pours. Where you see a sheep there is generally a flock. Money makes money. Poverty remains poor. Want of capital brings bankruptcy. Ordinarily, prosperity is a hen which likes to lay where there is a nest egg, and when one swallow of success comes others will follow it. Certainly we have found it so in the things of grace; where grace has been more grace comes; spiritual capital will work multiplies the stock, and spiritual wealth is realized where there is a solid basis to begin upon.

## Truths in Their Order.

When a man believes the gospel in its most elementary form that man will soon be taught the higher truths. When we begin with some people by telling them the plain way of salvation they raise doubts and quibbles. "But" is their favorite word. They cry, "I cannot see this and I cannot understand that." We never thought they would see it or understand it, for they generally want to understand the most difficult parts of the gospel first. Half the difficulties of unbelievers are the result of unreadiness to be taught. When a man saith, "I understand very little, but I know that I am a sinner, and I perceive that Christ came into the world to save sinners, therefore I will trust him to save me," that man has something, and he shall have more. Dear friends, if you cannot yet follow the Lord into the depths, he will save you if you follow him into the shallows as far as you can. If you are staggered by any one truth, do not therefore reject your Lord, but be willing to accept that which does not stagger you. Touch the hem of his garment if you can-

not reach his divine person, and you shall soon find that your faith in the elementary truths of the gospel will, by the grace of the Holy Spirit, lead you to an understanding of the deeper mysteries. Use your starlight and you shall have sunlight.

## Growing Repentance.

As it is with faith so it is with the possession of any real, genuine grace. Take repentance, for instance: a man may say, "My heart is hard, and I cannot repent, as I would." No, my dear friend, but do you really hate evil, and do you labor to avoid the faults into which you formerly fell? Do you mourn and regret mistakes, and errors, and transgressions of which you are convicted? Well, then, this repentance of yours will deepen: you will come to be very sensitive one of these days, and you will chasten yourself even for a sinful thought. Though now you cannot reach the sensitiveness which you long for, yet, it is a painted fire, that which I mean, the repentance of yours will grow. If there is in your heart an evident love of sin, it is idle for you to hope that your repentance will increase, for you have none. It is so to God as he would wish to love him! But the point you have to watch is not so much the possession of the flaming love of a Samuel Rutherford or a Madame Guyon, as the making sure of even the lowest degree of genuine love of Jesus. See that it be

## True Even if it be Feeble.

A spark of fire is true fire, and is quite enough to begin with. It turns everything with which it comes in contact into its own nature, and it spreads by the force of its own intensity. The like is true of love. If you have real fire it will burn, but if you have a painted fire, it will not increase. A painted love to Christ, by which I mean, the mere imitation of love to him, will not increase, but will eventually disappear altogether.

You, then, who hope that you have a little genuine grace in your soul, may well take courage. Let the truth contained in the text cheer you—unto you shall more be given, and you shall have more abundance. Do you think because you have but little faith you are always to be doubting and trembling. You shall grow out of it, your brother, as your faith becomes established. A dead post which we saw in the ground twenty years ago is the same post still, no bigger, no smaller, and only altered by becoming rotten underground; but the tree which you saw twenty years ago, what a difference there is in it! Now it is a sapling which you could bend, but now it has become an iron pillar, and there is no moving it. So ought it to be with us, and we must aspire to have it so.

III. I must now conclude with the other side of the truth as exemplified in the experience of

## The Insincere.

Insincere men and women find that what they had taken away from them. I will illustrate this point very rapidly. It is in this way. Many who hear the gospel have been brought up to do so from their childhood; but if they do not heartily receive the gospel they in many instances give up attendance upon the outward means of grace when they get away from the restraints of religious society. They find it dull work to sit so long and listen to dry prayers and dull preachings. They find it intolerable to get into crowded congregations, cold to be in small rooms, and unhealthily to sit in the close atmosphere of a meeting house. They see many faults in the service, and grumble quite cleverly. At first they stop away one part of the day. Once is quite enough for them, they say; they cannot stand it. Then, by-and-by, every excuse is made for stopping at home. Sometimes it is wet, at another time they feel a little out of sorts; these things would not keep them from business, but a very little suffice to excuse a man's staying at home on Sunday. At length they do not go at all. This is the way in which they get away from the truth; they do not really hear, and now they

## Do Not Nominally Hear.

Here is another form of the same thing. The man keeps on hearing, but not having received the gospel he loses all power to appreciate it. "I do not know what has come over our minister," he says, "if he has at one time to feel something when he was preaching, but it is not so now. He is getting old, and has about spun himself out." Other people do not think so, however, for they have been converted and blessed under his ministry. What has happened? Why, this man has lost what he seemed to have. Nothing affects him. Tremble, my hearers, if that is your case, for you are going fast to perdition, with nothing to stop you. You are dying at the root and all, and yet you have to lose all sensation until death ends in corruption. One more version of this same truth and I have done. Some appear to receive the Word even further than those in whom it produces an

## External Reformation.

for they make a public confession of faith in Christ: they pray, and perhaps they preach: their voices are heard in Christian assemblies, and they appear to live the lives of Christians. I have seen them even become eminent for supposed sanctity, but if they have not received the Word really and truly what a miserable life theirs must be? They do not get the secret comfort of true religion, and yet they have to keep up an appearance of it. Surely, the poorest people in the world are those who have to keep up appearances and have not the means to do it with: they are always getting in debt, and yet they have to look everybody in the face, just as with a man who continues to live beyond his means, there comes a time when he must be bankrupt, so there comes a time with the spiritual deceiver when he cannot keep it up any longer. Others become grosser sceptics and vilier haters of Christ than others; their hypocrisy has carried into blasphemy. Others have settled down in utter indifference, callousness, and carelessness. Where the cheat is kept up till the end, what a waking awaits the deceiver! God save us from such a doom, for his name's sake. Amen.

## Prevention is Better.

Than cure and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose, Dr. Sarsaparilla is used by thousands with great success. It is the best blood purifier.

## Talmage on Cremation.

Talmage says that cremation will never be carried out in this country. I know that the papers now and then ardently discuss whether or not it will be best to burn the bodies of the dead instead of burying them. Scientific journals contend that our cemeteries are the means of unhealthy exhalations, and that cremation is the only safe way of disposing of the departed. Some have advocated the chemical reduction of the physical system. I have, as yet, been unable to throw myself into a mood sufficiently scientific to appreciate this proposal. It seems to me partially horrible and partially ludicrous. I think that the dead populations of the world are really the most quiet and unharmed. They make no war upon us; let us make no war upon them. I am certain that all the damage we shall ever do this world will be while we are animate. It is not the dead people who are hard to manage, but the living. Some whistle to keep their courage up while going along by graveyards; I whistle while moving among the wide-awake. Before attempting this barbaric disposal of the human form as a sanitary improvement, it would be better to clear the streets and "commons" of our cities of their pestiferous surroundings. Try your cremation on the dogs and cats with extinct animation. I think Greenwood is healthier than Broadway, and Laurel Hill than Chestnut street. Pere la Chaise than Champs Elysees. Urns, with ashes scientifically prepared, may look very well in Madras or Pekin, but not in a Christian country. Not having been able to shake off the bible notions about cremation, I prefer to adhere to the mode that was observed when devout men carried Stephen to his burial.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

## Notice.

TENDERS will be received up to the Tenth day of February next, at 12 o'clock, noon, for the purchase of the

## Stock of Dry Goods belonging to the Estate of Turner &amp; Finlay.

An inventory can be seen at the store, No. 12 King Street, St. John. Tenders must state whether for cash or on time, and on time the security offered. The highest or any tender not necessarily accepted. St. John, N. B., 23rd January, 1892.

SAMUEL C. PORTER, JAMES T. GILCHRIST, Trustees of Turner & Finlay.

Feb. 6th.

## Notice of Dissolution.

THE undersigned hereby give notice and certify that a certain limited Partnership under the laws of the Province of New Brunswick, conducted under the firm name of "W. C. PITFIELD & Co.," for the buying and selling at wholesale of dry goods and other merchandise, and generally a commission business, which by the certificate of Limited Partnership registered in the office of the Registrar of Deeds of the City and County of Saint John in the said Province, was to commence the Twenty-eighth day of December, A. D. 1890, and terminate the First day of January, A. D. 1892, did terminate and is and was dissolved the said First day of January, A. D. 1892.

(Signed) WARD C. PITFIELD, S. HAYWARD.

CITY AND COUNTY OF SAINT JOHN, N. B.: Be it remembered that WARD C. PITFIELD and SAMUEL HAYWARD, parties to and the signers of the annexed notice and certificate, personally came and appeared at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, J. E. BARNES, one of Her Majesty's Justices of the Peace in and for the said City and County of Saint John, and acknowledged the said WARD C. PITFIELD that he signed the said notice and certificate, and the said SAMUEL HAYWARD that he signed the same.

Given under my hand at the said City of Saint John this Twenty-first day of December, A. D. 1891. (Signed) J. E. BARNES, J. P. City and County of Saint John.

## Partnership Notice.

THE undersigned, desirous of forming a Limited Partnership under the Laws of the Province of New Brunswick, hereby certify:

1. That the name of the firm under which such partnership is to be conducted is "W. C. PITFIELD & Co."
2. That the general nature of the business intended to be transacted by such partnership is the buying and selling at wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business.
3. That the names of all the general and special partners interested in said partnership are as follows:

WARD C. PITFIELD, who resides at the City of Saint John in the City and County of Saint John and Province of New Brunswick, is the general partner, and SAMUEL HAYWARD, who resides at the Parish of Hampton in the County of Kings and Province of New Brunswick, is the special partner.

4. That the said SAMUEL HAYWARD has contributed the sum of forty thousand dollars as capital to common stock.

5. That the period at which the said partnership is to commence is the Second day of January, A. D. 1892, and the period at which the said partnership is to terminate is the Second day of January, A. D. 1896. Dated this Thirty-first day of December, A. D. 1891. (Signed) WARD C. PITFIELD, S. HAYWARD.

## PROVINCE OF NEW BRUNSWICK.

CITY AND COUNTY OF SAINT JOHN, N. B.: Be it remembered that on this Thirty-first day of December, A. D. 1891, at the City of Saint John and Province of New Brunswick, before me, JAMES A. BELYEA, a Notary Public in and for the said Province, by lawful authority duly commissioned and sworn, residing and practicing in the said City of Saint John, personally came and appeared, WARD C. PITFIELD and SAMUEL HAYWARD, parties to and the signers of the annexed certificate, and in the said certificate mentioned and severally acknowledged, the said WARD C. PITFIELD that he signed the said certificate, and the said SAMUEL HAYWARD that he signed the said certificate.

In witness whereof, I the said Notary have hereunto set my hand and Notarial Seal at the said City and County of Saint John, the said Thirty-first day of December, A. D. 1891. (Signed) JAMES A. BELYEA, Notary Public.

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(Signed) CHARLES E. LUND, J.P. Affirmed before me this 13th day of Nov. 1891, at Sackville.

This is to certify, that I have this day parted off one acre from Mr. Charles Pickard's potato field, and marked the bounds of the same for the purpose of a prize competition. (Signed) W. C. LUND, D. L. Surveyor.

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