### SUNDAY READING.

The Sabbath Chime.

Once in royal David's city Stood a lowly cattle shed, Where a mother laid her baby, In a manger for his bed; Mary was that mother mild. Jesus Christ that little child.

He came down to earth from heaven. Who is God and Lord of all, · And his shelter was a stable, And his cradle was a stall. With the poor, and mean, and lowly, Lived on earth our Saviour holy.

And, through all his wondrous childhood He would honor and obey, Love, and watch the lowly maiden In whose gentle arms he lay; Christian children all must be Mild, obedient, good as he.

For he is our childhood's pattern, Day by day like us he grew; He was little, weak, and helpless, Tears and smiles like us he knew; And he feeleth for our sadness, And he shareth in our gladness.

And our eyes at last shall see him, Through his own redeeming love, For that child so dear and gentle Is our Lord in heaven above ; And he leads his children on To the place where he is gone.

#### OUR BROTHER'S KEEPER.

SERMON, PREACHED BY PASTOR C. H SPURGEON,

"Am I my Brother's Keeper?" Gen. 4:9. uous impudence had Cain arrived when he to flesh and quicken dead sinners into ponsible about the souls of others whom had not been on record in the page of in- There is, however, a sense in which we Down in a back street in London. He is could thus insult the Lord God! If it life. spiration, we might almost have doubted are our brother's keeper, and of that I am just going into the saloon. He is half whether man could speak so imprudently now going to speak. You will bear my friend toward the reclaiming of the when actually conscious that God himself caveat in mind, and it will increase drapherd? Where is your sister? Vour was addressing him. Men blaspheme the force of what I say, but it will increase frightfully, but is usually because they its weight, because you will feel that I sister who frequents the midnight streets? forget God, and ignore his presence; but looked at the subject all round. Cain was conscious that God was speaking | II. So now, secondly, in a high degree of mine." Ay, but God may require her large muzzle with small and non-expansive to him. The cool impudence of Cain is we are, each one of us, our brother's blood at your hands, it you thus leave her an indication of the state of his heart keeper. We ought to regard ourselves to perish. Have you ever done anything pidity. which led up to his murdering his brother; in that light, and it is and it was also a part of the result of his having committed that terrible crime. Having committed murder, the

HARDENING INFLUENCE OF SIN upon Cain's mind must have been intense, and so at last he was able to speak out to Far from that spirit let us be. For, com-God's face what he felt within his heart, mon feelings of humanity should lead and to say, "Am I my brother's keeper?" every Christian to feel an interest in the This goes a long way to explain what has soul of every unsaved man. I say, "comderful calmness with which great crimin- "humanity" to signify kindness. Such a als will appear in the dock. I remember man, we say, has no human feeling. I am to have heard it said of one who had un- not quite certain whether human feelings doubtedly committed a yery foul murder, is always so human as the words would that he looked like an innocent man. seem to imply. Yet still I trust among He stood up before his accusers as calmnly us the expression may be used that comand quietly, they said, as an innocent man | mon humanity leads us too desire the salcould do. I remember feeling at the time vation of others. Will you let souls perman wears

against him. Well may he seem dispassionate and unmoved who has already been so unfeeling as to dip his hand in blood. If he was so hardened as to do the deed, it is not likely he will display much softness when the deed is brought home to him. Oh, dear friends, let us effect which it has upon our minds.

kind of excuse that we make to God is a that waited on Nasman's wife had oppor- graded than others, it is concerning them very high piece of presumption. When tunity to tell of the prophet who could that we shall have to give account. we are charged with any form of guilt, if heal her Master, so there is not a young we begin denying or extenuating, we are Christian here but what has some power what Cain said.

I. First it is to be noted that man is NOT HIS BROTHER'S KEEPER

in some senses. For instance, every man must bear his own responsibility for his own acts before Almighty God. It is not possible for a man to shift from his own shoulders to those of another his obligations to the Most High. Obedience to the law of God must be personally rendered, or a man becomes guilty. No matter keeper. how holy his father, or how righteous his mother, he himself will have to stand upon his own feet and answer for himself personally repent of sin, personally believe his death but that "he saved others; him- and to teach the living word since once in Jesus Christ, personally be converted, self he could not save?" The very fact you taught the deadly word which and personally live to the service and that there is a Christ at all means that glory of God. Every tub must stand on there was one who cared for others, and its own bottom. There have been idle that our Lord became a man means that since we have been converted? May we attempts

TO SHIFT THE RESPONSIBILITY

himself-himself lay his load of sin at the foot of the cross, and himself accept a personal Savicur for himself.

the salvation of another, nay, he cannot be called to account about it. Cain was propagators of death. Perhaps some of even have a hope of the salvation of a called to account. "Where is Abel thy you have backslidden since your converfriend, so long as that other remains un- brother?" I would to God, dear friends, sion and you have committed acts which believing. Unconverted people, we can that you could now hear the Lord speakpray for you, we can ask the Bord to ling to you and saying, "Where is Abel name of Christ. I charge you by the renew you by his spirit, but we can do thy brother?"

fly to Christ for salvation. It is, no born of the same parents, or are near of been seriously injurious to others by denyfly to Christ for salvation. It is, no doubt, a very great blessing to have friends who bear your names upon their hearts before God, but, oh, do not have any confidence in fidence in

OTHER PEOPLE'S PRAYERS

while you are prayerless yourselves. Now, since we cannot convert other people, we are not responsible to do what we cannot do, and hence we are not our brother's keeper so fully as to be responsible for

his acceptance or reception of Jesus. earnest minister of Christ must not so brothers have. Where, dear motherpush the idea of his own responsibility to let me put the question very tenderly to such an extreme as to make himself unfit you - where is your child, your son, your ed the gospel, and his message is rejected, child were to perish that you are clear of let him persevere in hope and not con- his blood? Father, the boy grieves you when I labored to feel the responsibility to sow in him the sins which are now of men's souls upon me, I became very your trial? Come, have you done depressed in spirit, and the temptation that should be done? For my part, I arose out of it to give up the work in deprecate the spirit which takes a Chrisshould be duly felt, neither do I wish to doing good everywhere except at home. say a word to excuse any who are unfaith- I dread the zeal of those who can run to ful; but in my own case I saw that I could many services but whose households are harp on one chord of my nature till I de- not cared for; yet sometimes such is the stroyed my power to do good, for I became | case. I have known people very interestthat if I had

PUT THE GOSPEL FAITHFULLY

I earnestly entreat the Lord to send a of relatives. blessing, and tried again and again to plead and urge with your consciences that you would be reconciled to God, and if still I failed, I remembered that I should not be held responsible for net doing what I races, and conditions; and according to To what a shameful pitch of presumpt- could not do, namely, turn hearts of stone each man's ability he will be held res-

which prompts us to think otherwise and and say, "It is no concern of mine how their feet, and feel as if they were con- speaking features of a horse's face. others fare. Am I my brother's keeper ?" puzzled some persons, namely, the won- mon humanity," for we use the word his having the coolness which was display- by any means we may rescue him; and yet you, "Where is thy brother?" ed by the guilty individual. Instead of this life is trivial compared with life eter-

POWER INVOLVES RESPONSIBILITY.

are by that very fact your brother's

FOLLOWERS OF CHRIST.

he loved his enemies and came here to not have helped to murder souls since rescue those who rebelled against his then? I tell you a cold-hearted Christian to a certain order of men who are called priests, or clergymen, or ministers, accordence of the control of the

that we are certainly ordained to the And again, no one can positively secure office of brother-keeper because we shall they are like their Master, they are the

our prayers be answered until you your- by the ties of the flesh, who come under have led others astray. selves make a confession of your sin, and the term, "brethren," because they are for him? How often have you spoken to swear: keep back the gospel from him. means have you used for his instruction, persuasion, conviction? Dear sisters, I for Christ. Be where must not let you off.

WHERE IS YOUR BROTHER ?

You my dear sisters have very great It is proper here to say that the most power over brothers, more power than

But, beloved, we must never end there because brotherhood

EXTENDS TO ALL RANKS,

heart despite her sin. Alas, many a Christian man who comes across the path of such will draw themselves up with a taminated by their very presence. Yet Christians ought to love the erring and the sinful, and if we do not we shall be called to account for it. If we have an opportunity of doing good, even to the vilest, and do not use it, we shall not be

London, where

its being any evidence of innocence that a nal, and for us to be indifferent when men count. The more needy, the more desare perishing, is to act as if all brotherly titute people are, the greater is their compassion had fled our bosoms. Christ- claim upon us; for according to the acians, I charge you, even upon so low a count book-need I turn to the chapter? when charged with a crime, it should by motive as this, because ye are men, and I think you recollect it—they are the perwise men be considered to be evidence men are all your brothers, born of the sons for whom we shall have mainly to products from this time on are bound to same stock, and dwelling beneath the give an account: "I was an hungered, be in increasingly sharp demand and meet arched roof of the one eternal Pather, and ye gave me no meat; I was thirsty, with augmenting prices. Now, of all pe-Therefore care for the souls of others and and ye gave me no drink; I was sick and riods in the history of the United States, is be, each one of you, his brother's keeper. in prison, and ye visited me not; naked, the time for the farmer to hold fast to his and ye clothed me not." These objects homestead. - Minneapolis Tribune. A second argument is drawn from the of charity were the most destitute and shun sin, if it were only for the evil fact that we have all of us, especially those poor of all, and the great question at the of us who are Christians, the power to do last day is about what was done for them. Now, let us note here that while we are good to others. We have not all the same So if there be a nation more ignorant thus heavily censuring Cain we must mind ability, for we have not all the same gifts, than another, our call is there first; and that we are not guilty ourselves; every or the same position, but as the little maid if there be a people more sunken and de- train.

Last of all, it may turn out-it may guilty of the sin of Cain as to imprudence to do good to others. Now, take it as an turn out—that if we are not our brother's before God; and when there is any duty axiom that power to do good involves the keeper we may be our brother's murderer. to be performed, and we begin to shirk it, duty of doing good. Wherever you are Have any of us been so already? When or try to make an apology for disobedience placed, if you can bless a man, you are were you converted? Will you kindly are we not forgetting in whose presence bound to do it. To have the power and look back to your sins before conversion? we stand! Now, let us look quietry at not to use it is a sin. In witholding your He must be a very happy man who did hand from that which you are able to do not before conversion commit sins which for the good of your fellow-man you have injured others; and there are some persons broken the law of love. All your know- whose lives before they turned to Christ ledge, all your experience, all that you were frightfully blended with the career possess that grace has given you, demands of others whom they have left in the gall a return in the form of service rendered of bitterness to perisb. I have seen to others. Do think of this that the bitter tears shed by men who have been power to do good involves the responsi- of ill lives when they have recollected bility to do it wherever that power exists; others with whom they sinned. "I am and so, as far as we have any ability, you forgiven; I am saved," one has said to me. BAPTIST, Cambridge Street.—Rev. W. K. are by that very fact your brother's "But what about that poor girl? Ah me! Anderson Pastor. Services at 11.00 A. "But what about that poor girl? Ah me Ah me!" One man has been an infidel and he has led others into infidelity, and Once more. To the Christian man per- he has been saved but he cannot bring before the judgment-seat of God. Each haps the most forcible reason will be that those back again whom he tutored in man who hears the gospel is responsible the whole example of Jesus Christ, whom stheism. Before conversion you may for the hearing of it. No one else can we call Master and Lord, hes in the have committed many a soul-murder. believe the gospel for him, or repent for direction of our being the keeper of cur Ought not this to stir you up to seek now him, or be born again for him, or become brother; for what was Jesus' life but entire if possible as much as lies in you, to bring a Christian for him. He must himself unselfishness? What was said of him at those to Christ whom once you led away,

ing as the case may be; but it cannot be may call whom we please Master, but we do not be are not following Jesus.

there are such—wee, were that it should be so!—bad-tempered, covetous people are not following Jesus. cross-grained, sardonic, snarling persons, Let the thought next rise in our minds who we hope may be the Lord's people, what shall we say of these? How little have made the enemy to blaspheme the love of God repent of this iniquity. Look

And do you not think that we may have

YOU OUGHT TO SPEAK,

and be sinfully silent, and who knows how much blocd will be laid at your door. Do you not think that to deny a cup of cold water to a man and let him die of thirst is murder? To deny the gospel, to have no word to say for Jesus-is not this soul-murder? God accounts it so. "Well," such an extreme as to make number unit for his work through a morbid view of daughter? For all that you could wish, say some, "I could not speak or preach." tor his work through a morbid view of his position. If he has faithfully preach- you say. But can you say if your dear No, but do you pray for the conversion of entrusted to them: they cannot go to demn himself. I remember years ago, are you quite clear that you did not help India or China, but many other men are sending them. I have men in the College ready to go, but I have no power to send them. Is there no crime in all this? despair. I believe that responsibility tian mother from her children to be despair. I believe that responsibility tian mother from her children to be Does not the voice of your brother's blood cry unto God from the ground? I believe it does. You are not to do what you cannot do, but what you can do.

If some shall be stirred by these words, so unhappy that the elasticity of my spirit ed in the seven trumpets and the seven my heart will greatly rejoice, but if you departed from me. Then I recollected seals who have not been quite so particulare aroused do not promise to make an lar about the seven dear children that God effort in your own strength, but pray to has entrusted to them. Such things ought God about it. Commit yourself to God, not to be. Where is Abel thy brother? and ask the divine Spirit to lead you into before you all and pressed it upon you, if Thy son? Where is thy daughter, thy ways of usefulness, that ere you go hence with the matter except to pray over it; if that ye begin at once seeking the salvation Jesus; and to his name shall be the glory, for ever and ever. Amen.

A Roman nose in a horse, like the corresponding aquiline shape in a man, generally indicates strong individuality, often accompanied by great intelligence, says the Rider

A straight facial line is quite as often found with a high degree of intelligence, but a dish-faced horse is rarely anything but

..... muzzle usually denotes a high nervous organization, which a coarse and

A sensitive and trumpet-shaped nostril means courage and intelligence, even when, as it does sometimes, it also means heaves. A broad and full forehead and length from eye to ear are good general indications of to wrap ourselves up in hardheartedness kind of Pharisaism, shake the dust off intelligence, but the eye and ear are the

Cure for Rheumatism.

Last summer I became acquainted with an old fisherman who lives some distance up the lake shore. He is hale and hearty, though nearly seventy years of age, and is quite an odd character. The old man is somewhat hampered by rheumatism at Some of you who get rich in London times and in one instance allowed a travelgo and live out in the suburbs cirectly, ling quack doctor to prescribe for him. and I cannot blame you. Why should The prescription was something out of the you not? But if you leave the heart of ordinary. "The old fool told me to fill a kettle full of spring water," said the fisherman, and then go out and shoot a robin. I was to hold the body of the bird so that that an innocent man would probably not ish for lack of the bread of life without any means of grace—if you when the kettle was on the fire the shadow have been calm. The distress of mind pitying and helping then? When a per- are content to hear the gospel yourselves of the robin would be cast into the water. occasioned to an innocent man by being son is in jeopardy through accident, we and withdraw your wealth from churches Then what do you think he said? Told me under such a charge would have prevented rush anywhere and use every exertion if among the poor, God will one day say to the bours and such a charge would have prevented by the shadow of that old bird for

The Time to Stick to the Farm. been largely taken. Population and wealth and the demand for farm products increase at a rapid pace. Farms and farm his more limited means.

How It Happened. Wife-"Why, Henry, the dinner is spoil-

ed. Where have you been ?" Suburbanite-"I got carried by the station and had to wait an hour for an up-Wife-"Reading at the time, I suppose."

Suburbanite-"No; I was trying to convince a friend of the benefits of living in the suburbs."

The Churches.

METHODIST, Cambridge St.-Rev. T. M. Campbell. Pastor. Services at 11 A.M.. and 7.00 P. M. Sabbath School and Bible Class at 2.30, Classes at 10 A.M. Prayer Meeting, Wednesday at 8 P. M. Young People's Christian Endeavor Society, every Friday evening at 7.30

METHODIST, Queen Street.—Rev. Newton Hill, Pastor. Services at 11.00 A. M. and 7.00 P. M. Sabbath School at 2.30 P. M. Prayer Meeting Thursday at 7.30 P. M.

M. and 7.00 P. M. Prayer Meeting Sab day at 7.30 P. M .- All seats free.

T. Andrew's (Presbyterian). William P. M. Sabbath School at 3.00 P. M.

Street-Rev. C. H. Marsh, Rector. Ser vices at 11.00 A. M. and 7.00 P. M. ing Wednesday at 7.30 P. M.

St. Mary's (Roman Catholic) Russel Street -Rev. Vicar-General Laurent, Pastor, at 8.00 and 10.30 A. M. and 7.00 P. M. Sabbath School at 3.30 P. M.

Y. M. C. A., Rooms Cor. Kent and Cambridge sts. Open daily from 9.00 A. M. to 10.00 P. M. Prayer Praise meeting Saturday at 8 P. M. Young men's meeting Sunday at 4.15 P. M. Short addresses. Good singing. Young men always welcome. Dr. W. H. Clarke,

# nothing with you ourselves, neither will by the ties of the flesh, who come under by the ties of the flesh, who come under the large that the sattray. You will find our Furniture.

for him? How often have you about his state? What him seriously about his state? What Be in his company and never say a word lit's a well recognized fact that daily surroundings have much to do moulding of character. If the home be neatly furnished the chances are that the good man will come home early o' nights and that the children will grow up refined and gentle.

#### YOUR HOME CAN BE FURNISHED CHEAPLY

nowadays compared with the outlay that would have been necessary a few years ago. Well-made Furniture was never cheaper in price than it is to-day—with us. at least.

WE WILL GIVE YOU

### Handsome Parlor Suite for \$30. A Bed-room Suite for \$11,

before you an and pressed it upon to do sister, thy father, thy cousin? See to this you may have brought some souls to A Sideboard for \$4.50, a Bureau for \$4, a Bedstead for \$2, or a Mattrass and Springs for \$5. Common Chairs, Hall Furniture, etc., very low. We are making a special drive in Mattrasses.

#### ANDERSON, NUGENT & CO.

Furniture Dealers and Manufacturers, near the Market.

## MARCH OF IMPROVEMENT.

Art in the household and beauty in the ordinary surroundings in life was the gospel propounded by the late Professor Ruskin and other elevators of the human mind, and to realize what progress has been made in this direction it is well worth while paying a visit to the magnifieent show rooms of the old established furniture house of Messrs.

## OWEN McGARVEY & Son. 1849-1853 Notre Dame Street. MONTREAL

A walk through those spacious show rooms is a revelation; in fact they really amount in themselves to a Montreal Industrial exhibition in their line. Such must necessarily be the reflections of anyone who pays a visit to this firm's prominent establishment and makes a tour of nspection through their attractive warerooms.

Everything in the furniture line is to be found there, from a twentythree hours and rub my legs with the five cent chair to a fifteen hundred dollar bedroom set, and prices to suit everyone.

No one need despair; the millionnaire can furnish his house from The country's desirable farm land has top to bottom with the finest and most costly, and his junior clerk can fill his little tenement with useful and pretty articles at prices to suit

> On entering the well-known and extensive warerooms on Notre Dame street, the visitor is struck by the excellent display of

#### Sideboards, Dining Tabes, Hall Stands, Bookcases, Wardrobes,

Library Tables, Writing Desks, and Easy and Combination Chairs of all descriptions.

On reaching the second floor a beautiful assortment of

#### PARLOR FURNITURE

meets the eye, such as 3, 4, 5, 6 and 7 piece parlor suites. Odd piece suites, gilt chairs, corner chairs, ottomans, divans, tete-a-tetes, piano and foot-stools in plushes, brocatelles and silk damasks of all the newest and latest shades; also a full line of fancy centre, card and work-tables, statuette-stands, ladies writing desks, music stands and easels.

On the third floor a fine selection of Rocking, Easy and Reclining Chairs claims particular attention. The celebrated bent wood furniture imported from Vienna, Austria, and of which the Messrs. McGarvey make a specialty, also occupies a prominent position on this floor.

On the fourth floor bedroom sets in profusion are to be found from the cheap ash wood to the elegantly carved set valued at fifteen hundred dollars. Brass and iron furniture, of which they have just received a very large consignment from Birmingham, England. is an especialath morning at 10.30 A. M. Sabbath ly noticeable feature; handsome solid brass bedsteads and pretty cots School at 2.30 P. M. Young People's for children from \$30 up to \$125—there they are of the newest designs: at 7.30 P. M. Prayer Meeting Wednes- neat iron bedsteads as low as \$5, and rising to much higher figures, can also be found here. A great advantage in this house is that the price of every piece of turniture and article is marked in plain figures, but Street. Rev. Robert Johnston, B. A., owing to the widening of Notre Dame street west, which will necessi-Pastor. Services at 11.00 A. M. and 7.00 tate their removal next spring, they are now offering special induce-Prayer Meeting Wednesday at 8.00 P. ments in the way of Discounts off the marked prices. The entire es-M. Young People's Christian Circle tablishment is a model one, neatness and order prevailing everywhere; all available space is taken up to accommodate the enormous stock But what shall be said of our conduct St. PAUL'S (Church of England) Russel which they carry, and from which purchasers can select at their liberty. Their new passenger elevator will be found not only a great covenience, Sabbath School at 2.30. Prayer Meet but also a luxury in its way to carry their customers to any of their six flats of show rooms.

The firmly established reputation of this well-known house is Rev. Father Nolan, Curate. Services sufficient guarantee that outside show is only the last thing aimed at and that stability and good value for money are to be found in the old established firm of Messrs.

Owen McGarvey & Son.

President; C. K. Calhoun, Gen. Secre- 1851 and 1852 Notre Dame Street, corner of McGill street.