# SUNDAY READING.

THE SABBATH CHIMES,

I would not rest till I am weary, I would not cease till sinks the sun; Until the work that God brings near me Has all been done.

Each work neglected is bereavement, A loss to some one great or small; Each noble trium h of achievement Is good for all.

Whatever unforseen conditions Around our paths in life prevail, If we are faithful to our missions We cannot fail.

The soul that never slights a duty, However irksome, strange, or hard, Will see at last the undimmed beauty Of his reward.

Oh, glorious thought, to feel in heaven That none by our neglect were harmed That every task which God had given Was well performed.

Oh, let us then, with firm decision, Do every task, bear every load; And leave at last, with due submission, Our work with God.

#### THE PLAIN ROAD

#### SERMON PREACHED FROM PASTOR SPURGEON'S PULPIT.

"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy upon us. And when he was come into the house, the blind men came to him: and Jesus saith this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes dear friend, it is to the last degree im- of the purest kind. were opened; and Jesus straitly charged probable that either you or I will ever them, saying, See that no man know it." turn out John Bunyans. We may become Matthew 9: 27-30.

nor to draw illustrations from it, but only to emulate him in his genius; a man with dreadfully burdened and tempest-tossed; Bridges fame, has been addressing the patient to wash at the pool of Siloam, and friend, may be an odd person. Very simple: the men are blind, they cry to you, for I am odd enough myself; but do Jesus, they come near, they confess their not lay down a law that everybody else faith, and they receive their sight straight- must be odd too. If you and I did happen ness, a desire for sight; then prayer, then our bad example. Now, if some come to other, and has in it all coming to Christ, then an open avowel of Christ, and they are not ignorant, but faith, and then the cure. The whole well instructed, and readily see the light, matter lies in a nutshell. There are no let us rejoice that it is so. It is of such details, no points of care and nicety which that I am now about to speak somewhat might suggest anxiety; the whole business | more at length. is simplicity itself, and upon that one point I want to dwell at this time.

There are cases of conversion which are just as simple as this case of the opening of the eyes of the blind, and we are not to doubt the reality of the work to a real, saving coming to the Lord Jesus of grace in them because of the remark- Christ. I mention this because I have able absence of singular incidents and known Christian men distressed in heart striking details. We do not suppose that | because they fear that they came to Christ a conversion is less genuine work of the too easily. They have half imagined, as not that the gospel? Well, then, why Holy Ghost because it is simple.

first place, that is an undoubted fact that agony and torment of mind as others many persons are much troubled in

### COMING TO CHRIST.

addressed himself one morning to an old vinced of sin accepted the Saviour. Musselburg fishwife, and he began by saying to her, "Here you are with your burden." "Ay," said she. He asked her, "Did you ever feel

A SPIRITUAL BURDEN ?"

Bunyan's pilgrim did."

fore begged her to explain. "No," said they just went to him, I was about to say, way of evidence afterward. "Ah," said she, "when I was under concern of soul almost as naturally as they went at their one to me, "I could almost wish some-I heard a true Gospel minister, who bade mother or their father when they were in times that I had been an open offender, me look to the cross of Christ, and there need; they trusted the Saviour, and they that I might see the change in my char-I lost my load of sin. I did not hear one found peace at once. Several of the acter; but, having been always moral of those milk and water preacher's like honored leaders of this church came to from my youth up. I am not always able St. Bunyan's Evangelist." "How," said our the Lord in this simple manner. young friend, "do you make that out?" I will go yet further and assure you let me tell you, friends, that this form of "Why, that Evangelist; when he met the that many of those who give the best evidence is of small use in times of darkman with the burden on his back, said to evidence that they are renewed by grace ness, for if the devil cannot say to a man, him, 'Do you see that wicket gate?' 'No,' cannot tell you the day in which they "You have not changed your life"-for said he. 'I don't,' 'Do you see that light?' were saved, and cannot attribute their there are some that he would not have I think I do. Why, man" said she, "he conversion to any one sermon or any one the impudence to say that to, since the should not have spoken about wicket text of Scripture, or to any one event in change is too manifest for him to deny it gates or lights, but he should have said, life. We dare not doubt their conver- -he says, "You changed your actions, cross? Look to him and

YOUR BURDEN WILL FALL OFF

said she, many a time, more than I care worry about times and seasons.

as they generally are. Was the old hardest thing in the world is to believe woman wrong? No, she was perfectly ought to be, and as I wish they were.

ceremonies; and if they are driven out redemption has something to do with Christ. Christ, but it is much of a mixture with Now, proceeding a step farther, there measure to win eternal life.

II. It is admitted as an undoubted fact to Christ, but now, secondly, this is

NOT AT ALL ESSENTIAL they looked back, that they could not 1. To make cur discourse useful to have been converted at all, because their many I will begin by remarking, in the conversion was not attended with such

I would first remark, that it is very hard to see how despairing feelings can pleasantly, and happily, are It is a fact that must be admitted, that be essential to salvation. Look for a known to us, and perhaps our own cases perience before they come to Christ arises the less to tell. When a man has had a gainst these he warned the working of disappointment by which we were forc- and so they are like the troubled sea like a wrecked vessel tugged into port, ed to come. You must have read John which cannot rest. Their mind is tossed he has a deal to talk of and write about, Bunyan's description of how the pilgrims to and fro, and vexed sorely through un- and perhaps he thinks it interesting to be younger men among the working classes, came to the wicket gate. They were belief; is this a foundation for holy trust? able to tell it; and, if he can tell it to a light and to the gate, and they went all the world that unbelief should be a should. Many of these stories are found that way according to his bidding. I have preparation for faith. It seems to me to in biographies, because they are the intold you sometimes the story of a young be far better for the soul to believe the cidents which excite interest and make man in Edinburgh who was very anxious work of God at once, and far more likely a life worth writing; but you must not to speak to others about their souls, so he to be a genuine work when the soul con- conclude that all godly lives are of the

### A SIMPLE PROCESS.

Once again, many instances prove that they were, and said that all this doubting and fearing, and despairing, are not essential, because there that he could open the eyes, and he did are scores and hundreds of Christians open their eyes, is there not as much of "Yes," she said resting a bit, "I felt the who came at once to Christ, as these two Christ in their story as there well could spiritual burden years ago, before you blind men did, and to this day know little be? The men themselves are nowhere, were born, and I got rid of it, too; but I about those things. Taught from their but the healing Master is in the foredid not go the same way to work that youth the way of God, trained by godly ground. More detail might almost take parents, they came under the influence of away the peculiar prominence that he has Our young friend was greatly surprised the Holy Spirit very early in life, they is it all. to hear her say that, and thought she heard that Jesus Christ could save them must be under grievous error, and there- they knew that they wanted saving, and who come thus gently, lose something by

may have many

## TREES IN YOUR GARDEN

your shoulder.' He sent that poor man of which your must admit that you den't round the wrong way when he sent him know when they were planted; but if you to the wicket gate, and much good he got get plenty of fruit from them, you are because your strong passions declined, or by it, for he was likely to have been not very particular about the date of their you thought you would like another way choked in the slouth of despond before striking root. Oh, if you are trusting of sinning, and now you are only maklong. I tell you, I looked at once to the the Saviour,—if he is all your salvation ing a false profession, and living far from cross, and away went my burden." 'What and all your desire, and if your life is what you should do." Your confidence said this young man, "did you never go affected by your faith, so that you bring must always rest in him you came to-

preacher say, "Look to Christ,' and I the simple-minded, come in like-manner. how; but it is not how you come, it is looked to him. I have been through the locked to him. I have been through the locked to him. Some professors would be ashamed lenges, they are fine things in fine worth. slough of despond since that; but let me class. Some professors would be ashamed lences, they are fine things in fine weathtell you, sir, it is much easier to go to be thought simple-minded, but I would er, but when the tempest is out wise men through that slough with your burden off glory in it. Too many of the doubting let evidences go. The best evidence a than it is with your burden on." And so critical order are great puzzle-makers, man can have that he is saved is that he it is. Blessed are they whose eyes are and great fools for their pains. The is still clinging to Christ. only and altogether on the Crucified. The childlike ones drink the milk while these older I grow the more sure I am of this folks are analyzing it They seem every that we must have done with self in all night to take themselves to pieces before in peace. Was John Bunyan wrong? them in the morning to put themselves Certainly not; he was describing things to gether again. To some minds the

#### A SELF-EVIDENT TRUTH.

are not happy. In fact, they are never In many cases men are hindered by sure till they are uncertain, and never at who prejudice. People are brought up to the ease till they have disturbed. Blessed are belief that salvation must be through those who believe that God cannot lie, of that they still conclude that it must and are quite sure it must be so if God certainly be in some measure by their has said it; these cast themselves upon works. Numbers of people have learned | Christ whether they sink or swim, because a sort of half-and-half Gospel, part law if Christ's salvation is God's way of savand past grace, and they are in a thick ing man, it must be the right way, and fog about salvation. They know that they accept it. Many, have thus come to

Christ or no Christ. "Believe and live," simple, pleasant, happy way of coming to soul; and so, if you lose the power to is a foreign language to a soul which is Jesus just as you are; for what are the persuaded that its own works are in a essentials? The first is repentance, and these dear souls, though they feel no re-In some instances the struggle of the morse, yet hate the sin they once loved. heart in getting to Christ, I have no They have been taught by God's Spirit every man and woman and child here doubt, arises from a singularity of mental to love righteonsness and seek after holi- would come and trust in the Lord Jesus conformation, and such cases ought to be ness, and this is the very essence of re- Christ. It seems to me to be such a which we have referred. If you read they could trust in, but they are all the to do but just accept what Christ has "Grace Abounding," you will find that, more fully driven to rest in what Christ done, and to trust ourselves wholly with for five years or more, he was the sub- has felt and done. They rest not in their him. He that would not be saved by ject of the most fearful despair-tempted own tears, but in Christ's blood; nor in such a plan as this deserves to perish; unto them, Believe ye that I am able to do by Satan, tempted by his own self, always their own emotions, but in Christ's pangs; and so he must. God grant that none of raising difficulties against himself; and it not in their consciousness of ruin, but in us may reject this way of grace, this open was long, long, long before he could come the certainty that Christ has come to save way, this safe way. Come, linger no to the cross and find peace. But then, all those that trust him. They have faith longer. The Spirit and the bride say

#### THE EVIDENCE OF LOVE.

And see, too, how certainly they have tinkers, but we shall never write a love. "Faith works by love," and they Pilgrim's Progress. We might imitate show it. They often seem to have more I am not about to expound this incident him in his poverty, but we are not likely love at the first than those who come so

#### THE ESSENTIALS OF SALVATION.

For, next, notice that the gospel command implies in itself nothing of the kind which some have experienced. What are we bidden to preach to men-"Be dragged about by the devil, and you shall that many are much troubled in coming be saved?" No, but "Believe in the Lord Jesus Christ. and thou shalt be saved. What is my commission at this time? To say to you, "Despair, and ye shall be saved?" No, verily; but "Believe and you shall be saved." Freely take what God gives, and simply trust the Saviour. Is should any one of you say, 'I cannot trust Christ because I don't feel this, and don't feel that?' Come as you are.

III. I conclude with one more observation, that those persons who are privileged to come to Jesus Christ softly,

### NOT LOSERS.

same sort. But I ask you this, when those blind men came to Christ just as

### THEY BELIEVED,

Perhaps you may suppose that persons, to see any distinct mark of a change," Ah Do you see Jesus Christ hanging on the sion for their lives prove its truth. You but your heart is still the same. You turned from a bold, honest sinner to be a

#### all you have done; you have GIVEN UP OPEN SIN

through the slough of despond?" "Ah," forth the fruits of the Spirit, you need not that is, in Christ-whether you came to him flying, or running, or walking. If to tell. But at the first I heard the Many also of another class, namely, ou get to Jesus you are all right, any-

Lastly, some may suppose that those who come gently to Christ may lose a sympathize with those who are in deep perplexity, and in awful straits when they are coming to Christ. Ah, well, there are enough of us who can symparight: she was describing things as they They must, if they can make a dust and a thize with such; and I do not know that mist, and puzzle themselves, or else they everybody is bound to sympathize with everybody in every respect. It is a great mercy to have some brethren around us

#### CAN SYMPATHIZE

with those who have been through that having undergone that experience, can sympathize with others who have not undergone it? Is it not useful to have some who can say, "Well, dear heart, don't be troubled for I, too, came to Jesus as gently and safely and sweetly as you have done?" them; they do not quite see that it is all are all the essentials of salvation in the Such a testimony will comfort the poor sympathize one way, you will gair the power to sympathize in another.

> To sum up all in one, I would that "Come." Lord draw them by the love of Jesus. Amen.

### Advice to Young Men.

Sir William Arrol, of Forth and Tay to direct your attention to one single such imagination, full of wondrous dreams for, in the calm quiet of their minds, employees of the North British Railway point in it, and that is, its extreme sim- is not born every day, and when he does they get a fairer view of the beauties of in the Glasgow district. Sir William said plicity. Thre are other cases of blind come, his inheritance of brain is not all a the Saviour, and they burn with love to much that was interesting not only to men, and we have various incidents con- gain in the direction of a restful life. him, and they commence to serve, him railway employees but also to young men their broken bones rejoice. I am not that "he himself had never let drink so forth. But here the cure is extremely likely you are; and I can sympathize with wishing to depreciate a painful experi- enter his lips. He began life like some of ence, but I am only wanting to show, as those present as a working blacksmith, to this second class, that their simply and he made it a rule both as a tradesman coming to Christ, as the blind men came, and as an employer never to enter a public way. You see there was, in their case, to go round by the back ways, do not let their simply believing that he could give house. No matter whether the jobs were these simple elements—a sense of blind- us think that everybody ought to follow them sight, is not one whit inferior to the big or small, he never entered a public house in connection with one of them. In the next place, they should be careful and thrifty. He always saved whatever he possibly could. He was never niggardly or mean; he bought the best clothes he could; the best of everything; he never starved himself : he never denied himself always saved a few sbillings, let it be ever so little." Sir William then went on to advise his hearers to open a connection with savings banks, and concluded with the following significant warning:-Glasgow at present, against which he suit everyone. wished to warn the younger members. They had agents by the hundred; and they did all their business at the corners twenty years. They were nearly all bank agents; and they had a large amount of support among the younger members of the all do not come quite so readily as these minute. Can it be possible that unbelief They do not lose something, certainly; but these gentlemen returned his income at no Christ was a matter of struggle, of effort, not trust,—they say they cannot trust; himself, and at last he comes to Christ, if they put their money in their banks. It all descriptions. was becoming a public scandal the way these men went about the streets. To the he said beware of these banks. If they put pointed, you remember, by Evangelist to It would seem to me the oldest thing in God's glory, it is quite proper that he their money in them it was a hundred to one if they ever got it out again."

### 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. Praver Meeting Thursday at 7.30 P. M.

Baptist, Cambridge Street.—Rev. W. K. Anderson Pastor. Services at 11.00 A. M. and 7.00 P. M. Prayer Meeting Sab ath morning at 10.30 A. M. Sabbath Society of Christian Endeavor Monday at 7.30 P. M. Prayer Meeting Wednesday at 7.30 P. M.—All seats free.

Andrew's (Presbyterian). William Street. Rev. Robert Johnston, B. A., Prayer Meeting Wednesday at 8.00 P. Sabbath Morning at 10.15

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

hyprocritical, canting professor. That is 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,

# Happy Homes of the County and will find our Furniture.

that we must have done with self in all night to take themselves to pieces before that we must have done with self in all they go to bed, and it is very hard for them in the morning to put themselves they will not be able to them in the morning to put themselves them in the morning to put themselves they will not be able to the morning to put themselves the morning to put themselves them in the morning to put themselves the morning the morning to put themselves the morning themselves the morning the morning to put themselves the morning to put themselves the morning themselve 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.

# VOUR HOMES CAN BE FURNISHED CHEAPLY

pain; but do you not think it is a great 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.

WILL GIVE YOU

# A Handsome Parlor Suite for \$30.

# A Bed-room Suite for \$11.

conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and this is the local conformation, and such cases ought to be ness, and the local conformation, and such cases ought to be ness, and the local conformation, and such cases ought to be ness, and the local conformation, and such cases ought to be ness, and the local conformation and the lo instance, the case of John Bunyan, to faith. They have no experience which ner's stead, and for us to have nothing limit accept what Christ has 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 nected with them, such as in one instance Bunyan was one by himself; not the rule, while others, as yet, are having their everywhere. He urged the necessity for the rule, while others, as yet, are having their everywhere and thrift and went on to say if comparing a district to the magnificent 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 anything that was reasonable; but he 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 twenty-"There were a lot of banks opening in five cent chair to a fifteen hundred dollar bedroom set, and prices to

No one need despair; the millionnaire can furnish his house from top to bottom with the finest and most costly, and his junior clerk can of the streets. He knew the faces of these fill his little tenement with useful and pretty articles at prices to suit his more limited means.

On entering the well-known and extensive warerooms on Notre working classes. He saw that one of Dame street, the visitor is struck by the excellent display of

# blind men came. There are incidents can help a soul to faith? Is it not certain the blind men came. There are incidents can help a soul to faith? Is it not certain the referred to were bookmakers, and be referred to were bookmakers.

are among them-in which coming to from the fact of their unbelief? They do long series of trials to drive him out of classes. They would never start business | Library Tables, Writing Desks, and Easy and Combination Chairs of

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 especially 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: 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 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 inducements 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 PAUL'S (Church of England) Russell 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 a 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.

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