

SUNDAY READING.

THY WAY—NOT MINE.

Thy way—not mine, O Lord, However dark it be! Lead me by Thine own hand; Choose out the path for me.

The Revelation of Love.

A New Sermon by Pastor C. H. Spurgeon.

"The Lord hath appeared of old unto me, saying, yes, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3.

A Fact Israel had Forgotten—Remembered in a Time of Suffering.

Thus speaks the Israel of God. She seems to wake up as if she had long been asleep, and had forgotten a grand fact—a fact which she ought to have treasured up in her fondest memory.

THIS STARTLING REMEMBRANCE

came to Israel at a time when her sorrows were very great, and her sins were greater still. She had been wounded, so that she was sick and sore; and she found no healing medicine, and none to bind up her wounds.

I. First, consider

THE MARVELLOUS APPEARING: "The Lord hath appeared of old unto me." Here are two persons; but how different in degree! Here we have "me," a good-for-nothing creature, apt to forget my Lord, and to live as if there were no God; yet He has not ignored or neglected me.

THE MATCHLESS DECLARATION:

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love." Think it over. Believe it. Stagger not at it. If the husband should say to his wife, "I have loved thee," she would believe him: it would seem only natural that he should do so.

TWO NOTES IN SHARP CONTRAST

with each other: "All thy lovers have forgotten thee;" but, "I have loved thee with an everlasting love." What a difference between the false friendship of the world and sin, and the changeless love of God? You, being earth-bound in heart, have been going after your idols, and they have all deceived you.

unto me." I care not who questions it, for the results of His gracious visit are in my nature and my life.

Do I hear some asking, How is this? I understand that God appeared to Israel, but how to me? Let me picture

THE DISCOVERY OF GRACE

as it comes to the awakening mind, when it learns to sit at the feet of Jesus, saved by faith in the great Sacrifice. Touched by the Spirit of God, we find that the Lord appeared to each one of us in the promises of His Word.

Furthermore: "The Lord hath appeared of old unto me," in the person of His Son. God came to each believer in Christ Jesus. God came in boundless love to each one of us as "Immanuel, God with us."

Since that, the Lord has constantly appeared to us in the power of His Holy Spirit. Do you remember when first your sin was set in order before your tearful eyes, and you trembled for fear of the justice which you had provoked? Do you remember when you heard the story of the Crucified Redeemer? when you saw the atoning sacrifice? when you looked to Jesus and were lightened? It was

THE HOLY SPIRIT LEADING YOU

out of yourself; and God by the Holy Spirit was appearing unto you. These past appearances have been eclipsed by others still more clear and full; but, at the same time, as Israel remembered the first passover, as the beginning of things with the nation, so do you remember those first appearances of the Lord: for then you began to live.

This appearance came in private assurance. To me it was as personal as it was sure. I used to hear the preacher, but then I heard my God: I used to see the congregation, but then I saw Him who is invisible. I used to feel the power of words, but now I have felt the immeasurable energy of their substance. God Himself filled and thrilled my soul.

I cannot help calling your attention to the fact, that the Lord came in positive certainty. The text does not say, "I hoped so," or "I thought so;" but "The Lord hath appeared of old unto me, saying, Yea, I have loved thee, and she who spake thus saw the appearance and heard the speech. Brethren, be sure about your spiritual experience. It would be a horrible thing to leave the spiritual things a matter of question, or to regard them as visionary and uncertain.

II. My second head is,

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Note, next, it is the declaration of unalloyed love.

The Lord had been bruising, and wounding, and crushing His people, and yet He says, "I have loved thee." These cruel wounds were all in love. What! when He smote did He love? "Yea, I loved thee." What! when she was past human help and foul with sin? "Yea," said He, "I have loved thee."

Are you a believer? Do you carry Christ's cross?

Are you a believer? Do you carry Christ's cross? You have been drawn to this. Then take home these gracious words: "I have loved thee with an everlasting love." If you have not been so drawn, do you not wish you were? Oh, it were worth dying a thousand deaths to be a Christian after that fashion of Christianity which is based on everlasting love!

has loved us with infinite constancy, even with an everlasting love. He has never changed. He could not love us more. He would not love us less.

Thus, dear friends, our text is a word of love in the past; "I have loved thee." We were rebels, and He loved us. We were dead in trespasses and in sin, and He loved us. We rejected His grace and defied His warnings, but He loved us.

This is a declaration of love secured to us—secured in many ways. Did you observe in this chapter how the Lord secures His love to His people, first, by a covenant? Further, this love is secured by relationship. In thine adoption and regeneration the Lord has avowed Himself to be thy Father, and has virtually said, "I have loved thee with an everlasting love."

This is a declaration of love divinely confessed. The Lord has not sent this assurance to us by a prophet, but He has made it Himself—"The Lord hath appeared." This declaration does not come through another tongue or lip; but the divine Lover Himself breathes His own love-word to His chosen: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."

III. We finish, thirdly, with

THE MANIFEST EVIDENCE.

"I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." Here are drawings mentioned. Have you not felt them? We have not seen God, beloved, but we have felt Him drawing us. Oh, what tugs He gave to us when we were children! Do you remember, when you were boys and girls when you could not sleep at nights for heavenly drawings towards divine things? Do you recollect, when you were in the country alone, how you would sit down under a hedge and cry, you scarce knew why, longing for something better than you had as yet reached? Do you remember when the Lord Jesus drew you out of the horrible pit, out of the midnight of despair? Do you remember how He drew you till He set your feet upon a rock? He drew you from spiritual death, from the corruption of sin, from the dominion of the devil. He drew you into life, love and liberty. He drew you to the foot of the cross, to the throne of grace, to the church of Christ.

As the drawings come from God so are thy drawings to God. Blessed is he whose heart is being drawn nearer and nearer to the Most High. Naturally, we struggle back to carnal things; we get taken up with business, with the family, and with a thousand grovelling cares: but when the Holy Spirit draws it is

UPWARD AND HEAVENWARD.

He draws us to repentance, and to faith, and to love, to holiness and to continuance in well-doing. Oh, that we may now feel divine drawings towards Him who is our all in all.

The Lord assures us that these are drawings of His loving kindness. However He draws it, it is in love: and whenever He draws it is in love. We think that He pulls and snatches in anger, but He knows that He has always drawn in loving kindness. Because the horse is wilful it thinks the driver stern; our waywardness makes us think our Lord austere. The forces which He puts forth to work upon us are tender, gentle, kind and loving. He has drawn you and me "with loving kindness." I am sure He has thus dealt with me. Will you think of your own case and bless His name? Lord, thou hast drawn me when I did not know it; thou hast drawn me when I thought I was willingly moving of my own accord. I see it now, and I bless thy name for it.

Only one thing more. These drawings are to be continuous. "With loving kindness have I drawn thee;" and He means to do the same evermore. If you will look the chapter through, you will see that God promises to keep on drawing. I would not care to preach to you a gospel which has no final perseverance in it. Spiritual life can fail to die, is not the eternal life promised in the Gospel; and heavenly love which can fail is not the everlasting love of our text: My road to get to heaven lies in this: as far as I have come on the road, the Lord has drawn me, and will draw me the rest of the way.

Such a magnificent text as ours ought to make us consider two things. The first is, Is it so? Am I drawn? If God follows you with an everlasting love, He has drawn you by His loving-kindness: is it so or not? Has He drawn you by His Holy Spirit, so that

YOU HAVE FOLLOWED ON?

Are you a believer? Do you carry Christ's cross? You have been drawn to this. Then take home these gracious words: "I have loved thee with an everlasting love." If you have not been so drawn, do you not wish you were? Oh, it were worth dying a thousand deaths to be a Christian after that fashion of Christianity which is based on everlasting love!

But, child of God, if you know these drawings, and if it be true that God loves you with an everlasting love, then are you resting? "I have a feeble hope,"

says one. What! How can you talk so? He who is loved with an everlasting love, and knows it, should swim in an ocean of joy. Not a wave of trouble should disturb the glassy sea of his delight.

Lord has loved me with an everlasting love, I will not be cast down, though the earth be removed. His love is better than wealth, better than health (great blessing as that is), better than honor, better than usefulness. Everlasting love, and thou hast it! Man alive, wipe the tears out of thine eyes, and lift up thine head! "Oh rest in the Lord, and wait patiently for Him;" for if He hath loved thee so, what hast thou to fear? What is to be done but to love Him in return who has loved us so much? One thing I know—

Daniel Webster's Faith.

"I believe in the existence of Almighty God, who created and governs the whole world—I am taught this by the works of Nature and the Word of revelation.

"I believe that God exists in three persons; this I learn from revelation. Nor is it any objection to this belief that I cannot comprehend how one can be three or three one. I hold it my duty to believe not what I can comprehend or account for, but what my Maker teaches me.

"I believe the Scriptures of the Old and New Testament to be the will and word of God. "I believe Jesus Christ to be the Son of God. The miracles which He wrought established in my mind, His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as when He declares Himself the Son of God, as when He declares any other proposition. And I believe there is no other way of salvation than through the merits of His atonement.

"I believe that things past, present and to come are all equally present in the mind of the Deity; but that with Him there is no succession of time, nor of ideas; that, therefore, the relative terms past, present, and future, as used among men, can not with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination. I do not believe in those doctrines as imposing any fatality or necessity on men's actions, or any way infringing free agency.

"I believe in the utter inability of any human being to work without the constant aids of the Spirit of all grace. "I believe in those great peculiarities of the Christian religion—a resurrection from the dead and a day of judgement.

"I believe in the universal providence of God; and leave to Epicurus and his more unreasonable followers in modern times the inconsistency of believing that God made a world which He does not take the trouble of governing.

"Although I have great respect for some other forms of worship I believe the Congregational mode on the whole to be preferable to any other.

"I believe religion to be a matter not of demonstration but of faith. God requires us to give credit to the truths which He reveals, not because we can prove them, but because He declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines with full confidence of their truth and practice them with a pure heart.

"I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages: since I can not persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it.

"I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who has been educated at the feet of Jesus and in the college of Fishermen.

"I believe that all true religion consists in the heart and the affections, and that therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety.

"Finally, I believe that Christ has imposed on all His disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful has performed but a part, and a small part of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety and happiness in a wicked and forlorn world, believing that in the great day which is to come there will be no other standard of merit, no criterion of character, than that which is already established—"By their fruits ye shall know them."

Last week the Masonic fraternity made Kingston lively, and this week the Odd-fellows are taking possession of the place.

Maxime Millet, of St. Norbert, N. B., while sitting by his chimney talking with a friend, was struck dead by lightning and his friend stunned. No rain fell and the fatal flash was the only one during the day.

A Jamestown, N. D., special to a Chicago paper says that the elevator men will refuse to store grain for the farmers on account of the law passed enforcing a license of \$2.50 on each 1,000 bushels stored, and serious trouble appears to be in store for the farmers.

Mrs. Peterson died a few days ago at Springfield, Mo., of dropsy. The body crushed into the largest casket that could be got. In a few hours the coffin burst with a loud report and the head was forced out. The corpse was then hurried to the grave, and as it was being lowered one of the men lost his hold of the rope, when corpse and all fell into the grave in a shattered mass. The pit was then filled.

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We will sell for the next 30 DAYS our well known and selected stock at prices that will astonish every one.

Our \$35 Bed-room set for \$25.

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Everything in proportion for the next 30 days.

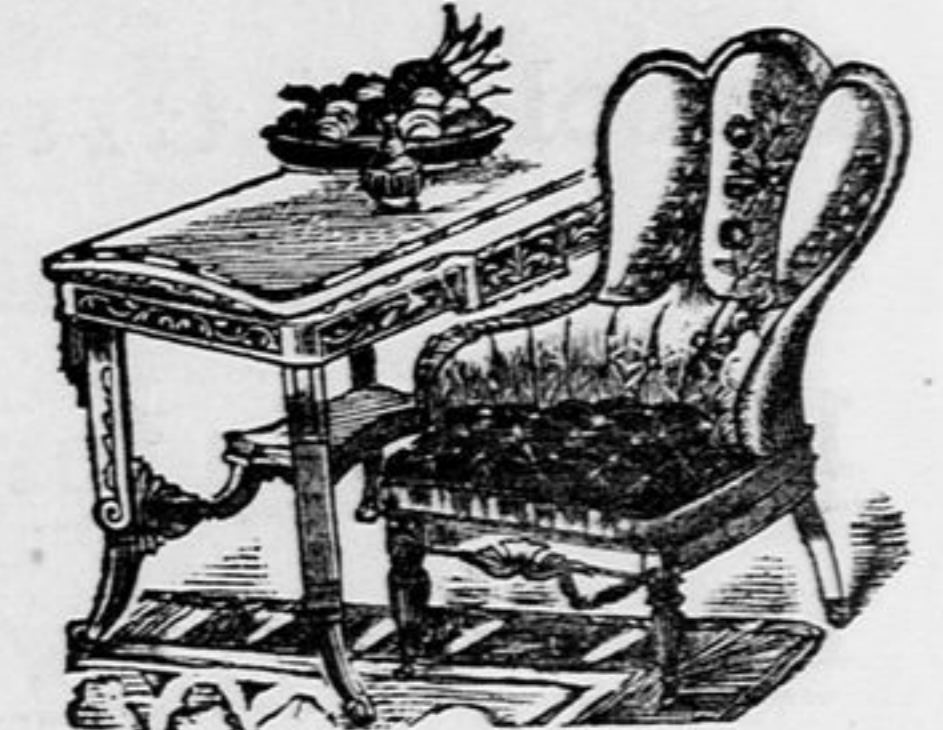
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OWEN MCGARVEY & SON

A Canadian Chair & Table.



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RESULTS FROM THE COLINDERIES.

It is exceedingly rare to find English journals noticing the

MANUFACTURES OF CANADA

in any form, and certainly unusual that a special pictorial illustration should be made and inserted in the reading columns of such a paper as the Cabinet maker and Art Furnisher, of

Canadian Made Furniture

Exhibited at the

LATE COLINDERIES.

When such a surprising step is taken it may be unquestionably assumed that the articles so treated possess merits far above the ordinary. From a copy of the journal mentioned we find that a portion of the exhibit of

Owen McGarvey & Son,

of Montreal, has been so favored, a

DRAWING-ROOM CHAIR

and centre table, of which the above cut is a fac simile, being selected for commendation and praise. The table is made of ebony, with sides of free monumental scrollwork carving; the leg, similarly treated, to which brass claws are attached, and the chair is of that kind known as

Crimson and Old Gold Brocatelle.

Both of these articles, as we have already stated, formed part of Messrs. McGarvey's large exhibit, which, by the way, has received several other eulogiums from both English and Canadian newspapers, and both were manufactured here under the personal supervision of the firm. Two of such tables are now in their showrooms, as well as specimens of similar chairs in various styles of covering. They are, in short, examples of that high class furniture which has been made by them for some years, and which can be seen every day in their

SPACIOUS WAREHOUSES.

Messrs. MCGARVEY may well be heartily congratulated at the special prominence thus given to their goods by those critics of high art manufactures on the other side of the Atlantic, and upon the honor conferred on their house by such complimentary notice as that hereinafter instanced.

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