

SUNDAY READING.

ALL THE DAY LONG.

A New Sermon by Pastor C. H. Spurgeon.

"Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off." Prov. 23: 17, 18.

Solomon's Second Wisdom—The Product of Painful Experience.

Here we have a command given of the Holy Spirit through the wisest of men; and therefore both on the divine and on the human side it is most weighty. I said that Solomon was the wisest of men, and yet he became, in practice, the most foolish. By his folly he gained a fresh store of experience of the saddest sort, and we trust that he turned to God with a penitent heart, and so became wiser than ever—wiser with a second wisdom which the grace of God had given him, to consecrate his earthly wisdom. He who had been a voluptuous prince became the wise preacher in Israel: let us give our hearts to know the wisdom which he taught. The words of Solomon to his own son are not only wise, but full of tender anxiety; worthy, therefore, to be set in the highest degree as to value, and to be received with heartiness as the language of fatherly affection.

1. Oh, for grace to practice what the Spirit of God says with regard to our first point.

THE PRESCRIBED COURSE

of the believer—"Be thou in the fear of the Lord all the day long!" The fear of the Lord is a brief description for true religion. It is an inward condition betokening hearty submission to our heavenly Father. It consists very much in the holy reverence of God, and a sacred awe of Him. This is accompanied by a child-like trust in Him, which leads to loving obedience, tender submission, and lowly adoration. It is a filial fear. Not the fear which has torment; but that which gives joy, when we "rejoice with trembling."

We must, first of all, be in the fear of God, before we can remain in it "all the day long." This can never be our condition, except as the fruit of the new birth. To be in the fear of the Lord, "ye must be born again." The fear of the Lord is the beginning of wisdom. "The Lord taketh pleasure in them that fear Him." This holy fear of the living God is the life of God showing itself in the quickened ones. This fear, according to the text, is for all the day: the longest day is not to be too long for our reverence, nor for our obedience. If our days are lengthened until the day of life declines into the evening of old age, still are we to be in the fear of God; yea, as the day grows longer, our holy fear must be deeper.

A RELIGION OF SHOW.

This is contrary to the habit of those persons who have a religion of show; they are very fine, very holy, very devout, when anybody looks at them; this is rather the love of human approbation than the fear of the Lord. The Pharisee, with a halfpenny in one hand and a trumpet in the other, is a picture of the man who gives an alms only that his praises may be sounded forth. The Pharisee, standing at the corner of the street, saying his prayers, is a picture of the man who never prays in secret, but is very glib in pious assemblies. "Verily, I say unto you, They have their reward." Show religion is a vain show. Do nothing to be seen of men, or you will ripen into a mere hypocrite.

Neither may we regard godliness as something of the common—an extraordinary thing. Have not a religion of spasms. Religion must not be thought of as something apart from daily life; it should be the most vital part of our existence. Our praying should be like our breathing, natural and constant; our communion with God should be like our taking of food, a happy and natural privilege. Brethren, it is a great pity when people draw a hard and fast line across your life, dividing it into the sacred and the secular. Say not, "This is religion, and the other is business," but sanctify all things.

Ours must never be a religion that is periodic in its flow, like certain intermittent springs, which flow and ebb, and flow only to ebb again. Beware of the spirit which is its rapture one hour, and in a rage the next. Beware of serving Christ on Sunday, and Mammon on Monday. Beware of the godliness which verifies the calendar. Every Sunday morning some folks take out their godliness and touch it up, while they are turning the brush round their best hat. Many women, after a fashion, put on the fear of God with their new bonnet. When the Sunday is over, and their best things put away, they have also put away their best thoughts and their best behavior. We must have a seven days religion, or else we have none at all. Periodical godliness is perpetual hypocrisy.

Let us practically note the details which are comprised in the exhortation, "Be thou in the fear of the Lord all the day long." The sun is up, and we awake. May we each one feel, "When I awake I am still with thee."

BEGIN WELL.

If I am bound to be in the fear of God all the day long, I am bound to begin well with earnest prayer and sweet communion heavenward, and so let thy first breathings be prayer. And now we are downstairs, and are off to business, or to labor. As we hurry along the street, think of these words, "Be thou in the fear of the Lord all the day long." Leave not thy God at home: thou needest Him most abroad. Endeavor, when thou art plowing the trowel, or driving the plane, or guiding the plow, or using the needle or the pen, to keep up constant communication with thy Father and thy Lord. Whether you work long hours or short hours, "Be in the fear of the Lord all the day long." But it is time for meals. Be thou in the fear of the Lord at thy table. The soul may be

poisoned while the body is being nourished if we turn the hour of refreshment into an hour of indulgence. Some have been glutinous, more have been drunken. Do not think of thy table as though it were a hog's trough, where the animal might gorge to the full; but watch thine appetite, and by thanksgivings make thy table to be the Lord's table.

During the day our business calls us into company. Our associations in labor may not be so choice as we could wish; but he that earns his bread is often thrown where his own will would not lead him. If we were never to deal with ungodly men, it would be necessary for us to go out of the world. He that is in the fear of God all the day long.

WILL WATCH HIS OWN SPIRIT,

and language, and actions, and these may be such as becometh the gospel of Christ in whatever society his lot may be cast. Seek not to be a hermit or a monk; but be a man of God among men. When making a bargain, or selling thy goods, be thou in the fear of God.

The evening draws in, the shop is closed, and you have a little time to yourself. Our young people in the shops need a rest and a walk. Is this your case? "Be thou in the fear of the Lord all the day long." In the evening, as well as in the morning, be true to your Lord. Beware of ill-company in the evening! Take care that you never say, "Surely the darkness shall cover me." "Be thou in the fear of the Lord" when sinners entice thee, and at once refuse any offer which is not pleasing to God.

"Recreation," says one. Yes, recreation. There are many helpful and healthy recreations which can in moderation be used to advantage; but engage in no pastime which would hinder you continuing in the fear of the Lord. In your recreation forget not your higher recreation wherein you were created anew in Christ Jesus. Our chief rest lies in a change of service for our Lord; our fullest pleasure in fellowship with Jesus. Night has fallen around us, and we are home with our families: let us not forget to close the day with family prayer and private prayer, as we opened it. From dawn to midnight be thou in the fear of the Lord.

Let us now remember special occasions. All days are not quite the same. Exceptional events will happen, and these are all included in the day. You sustain, perhaps, one day, a great loss, and unexpectedly find yourself far poorer than when you left your bed. "Be thou in the fear of the Lord" when under losses and adversities. Possibly you may have a wonderful day of success; but be not always gaping for it. Yet your ship may come home; your windfall may drop at your feet. Beyond anything you have expected, a surprising gain may fall into your lap; be not unduly excited, but remain in the fear of the Lord. Take heed that thou be not lifted up with pride, so as to dote upon thy wealth: for then thy God may find it needful to afflict thee out of love for thy soul.

SUDDEN ASSAULTS.

It may happen, during the day, that you are assailed by an unusual temptation. Christian men are well armed against common temptations, but sudden assaults may injure them; therefore, "be in the fear of the Lord all the day long," and then surprises will not overthrow you. You shall not be afraid of evil tidings, neither shall you be betrayed by evil suggestions, if you are rooted and grounded in the constant fear of the Lord.

It may be, that during the day you will have to act in a very difficult business. Common transactions between man and man are easy enough to honest minds; but every now and then a nice point is raised, a point of conscience, a matter not to be decided off-hand: "Be thou in the fear of the Lord all the day long." Spread the hard case before the Lord. Judge a matter as it will be judged before His bar; and if this be too much for thy judgement, then

WAIT UPON GOD FOR LIGHT.

But, alas! you are feeling very unwell; this day will differ from those of activity. You cannot go to business; you have to keep to your bed. Fret not but, "be in the fear of the Lord all the day long." If the day has to last through the night because sleep forsakes you, be still with your thoughts soaring towards heaven, your desires quiet in your Father's bosom, and your mind happy in the sympathy of Christ. To have our whole being bathed and baptized in the Holy Ghost is to find health in sickness, and joy in pain.

I have sketched the matter roughly. Let me now suggest to you excellent reasons for being always in the fear of the Lord. Ought we not to be in the fear of the Lord all the day long, since He sees us all the day long? Walk in the fear of the Lord all the times, because you always belong to Christ. The blood-mark is always upon you; will you ever belie it? How could you lay down your God-given and heaven-honored character of a child of God? Nay, rather cling forever to your adoption, and the heritage it secures for you. Furthermore, remember that

YOUR LORD MAY COME AT ANY HOUR.

Before the word can travel from my lip to your ear Jesus may be here. While you are in business, or on your bed, or in the field, the flaming heavens may proclaim His advent. Stand, therefore, with your loins girt and your lamps trimmed, ready to go in to the supper whenever the Bridegroom comes. Or you may die. In a moment, suddenly, we may be called away: let every action be such that we would not object to have it quoted as our last action. Let every day be so spent that it might fitly be the close of life on earth. Let our near and approaching end help to keep us "in the fear of the Lord all the day long."

If we keep in that state, observe the admirable results! To abide in the fear of the Lord is to dwell safely. To forsake the Lord is to court danger. In the fear of the Lord there is strong confidence, but apart from it there is no security. How honorable is such a state! Men ridicule the religion which is not uniform. I heard of a brother who claimed to have long

been a teetotaler; but some doubted. When he was asked how long he had been an abstainer, he replied, "Off and on, for twenty years." You should have seen the magnificent smile upon all faces. An abstainer off and on! His example did not stand for much. Certain professors are Christians "off and on"; and nobody respects them. Such seed as this will not grow: there is no vitality in it. Constancy is the proof of sincerity. "Be thou in the fear of the Lord all the day long."

II. Now I have rightly taken up the most of my time with the principal topic, and we will only have a word or two upon the next theme. Let us consider

THE PROBABLE INTERRUPTION.

It has happened to godly men in all ages to see the wicked prosper; and they have been staggered by the sight. You see a man who has no conscience, making money in your trade while you make none. Sometimes you think that your conscientiousness hinders you; and I hope it is nothing else. You see another person scheming and cheating: to him honesty is mere policy, and Sabbath labor is no difficulty: for the Word of God is nothing to him. You cannot do as he does, and therefore you do not seem to get on as he does. Be it so: but let not his prosperity grieve you. There is something better to live for than mere money-making. If your life pleases God, let it please you. Do not even in your wish deprive the ungodly of their transient happiness. Their present prosperity is the only heaven they will ever know. Let them have as much of it as they can. I have heard of a wife who treated her unkind and ungodly husband with great gentleness for this very reason. She said, "I have prayed for him and intreated him to think about his soul; but at last I have come to fear that he will die in his sins, and therefore I have made up my mind that I will make him as happy as I can in this life."

One is the more tried because these men are apt to boast. They crow over the suffering believer, saying, "What comes of your religion? You are worse off than I am. See how splendidly I get on without God!" Care nothing for their boasting; it will end so soon. Their tongue walketh through the earth, but it only utters vanity. It is gall to see the

ENEMIES OF GOD TRIUMPHANT.

Their policy for a time beats the plain protests of the lover of truth. The lovers of error outnumber the men of God. Such men tread on creeds and trust-deeds and every other legal protection of honest people. What care they? They despise the old-fashioned folk whom they oppress. Remember Haman, in the Book of Esther, and note how glorious he was till he was hung up on the gallows.

Ay, dear friends, if you envy the wicked it will do you serious harm. Envy helps in no way, but it hinders in many ways. If you envy the wicked you may soon wish to be like them. If you do so wish, you are like them now! He that would be willing to be wicked in order to prosper, is wicked already. He who says, "I should like to do as they do, that I might grow rich as they do"; why, he is a man that has his price, and would sell his soul if he could meet a purchaser. No, not for all the world would we share the lot of unbelievers. We would sit in the gate with Mordecai sooner than feast with the king with Haman. God help us, dear friends, that we may not be disturbed by seeing the prosperity of the wicked.

III. THE HELPFUL CONSIDERATION.

The text says, "For surely there is an end; and thine expectation shall not be cut off. First then, there is an end of this life. These things are not forever: on the contrary, all that we see is a dissolving view. Surely, every man walketh in a vain show: even as a show it is in vain. You talk of spiritual things as though they were shadows; but in very truth these things are the only substance. Temporal things are as the mirage of the desert. The things about us are such stuff as dreams are made of; and when we truly awake we shall despise their image.

Next, there is an end of the world's prosperity. He makes his money. What then? He makes more. What then? He dies. And there is a little notice in the newspaper which says that he died worth so much; which, being interpreted, means that he was taken away from so much which he never possessed, but guarded for his heir. There is an end in death, and after death the judgment; "for God shall bring every work into judgment, with every secret thing. What an end will that be! The sinner may live as carelessly as he pleases, but he must answer for it at the judgment-seat of Christ. Loud may be his laughter, sarcastic and bitter may be his criticisms upon religion; but there is an end; and when the death-bell beats his brow, he will lower his key, and need help from that very gospel which he criticised." "There is an end." Let us not spend our lives for that which hath an end: an immortal soul should seek immortal joys.

Dear friends, to you there is an end in quite another sense. God has

AN END IN YOUR TROUBLE

exercise. Your difficulties and trials are sent as messengers from God with gracious design. "Be thou in the fear of the Lord all the day long"; for every part of the day hath its tendency to work out your spiritual education, your preparation for the heaven to come. In everything that happens to you your heavenly Father has an end. The arrows of calamity are aimed at your sins. Your bitter cups are meant to purify the inward parts of the soul. Fret not, but trust. There is an old proverb, that you never should let children and fools see half finished works: even so, the work of God in providence cannot be judged of by such poor children as we are; for we cannot see to the end of the Lord's design. My brethren, when we see the end from the beginning, and behold God's work complete, we shall have a very different view of things from what we have now, while the work is still proceeding. Lastly, while there is an end to the wicked, there will be no failure to your

expectation. What are you expecting? That God will keep his promise? And so he will. That God will give you peace in the end? And so he will. That He will raise you from the dead, and set you in heavenly places with Christ? And so he will. And that you shall be forever with the Lord, and He will grant you glory and bliss? And so He will. "Your expectation shall not be cut off." Every Christian is a man of great expectations, and none of them will fail. Let him cultivate his hope, and enlarge its scope; for the hopes which are built on Jesus and His grace will never disappoint us. In our case the birds in the bush are better birds than those in the hand; and they are quite as sure. The promise of God is in itself a possession, and our expectation of it is in itself an enjoyment. By faith grasp the eternal. Treasure the spiritual. Rejoice in God, and "Be in the fear of the Lord all the day long." God grant you this in His great grace, for Christ's sake! Amen.

Press Comments.

The Toronto Mail.—The Quebec debt that we are invited, if not ordered, to assume is made up not merely of railway bonuses but of grants to municipalities that on principle pay no taxes. Coming from a province that is slowly but nevertheless surely driving away the English, the proposition that the English shoulder this debt is somewhat bold. But the Quebec politicians think they understand the stuff our Ontario leaders are made of. They calculate that if it should become a question of money or lose the French support, the Western statesmen will at once capitulate. It is to be remembered, however, that leaders cannot lead in Ontario as they did in days of old. People are reasonably loyal to their parties, but they are not ready to pay the price Quebec proposes in order that thirteen men, for whom they have a weakness, shall retain or secure office. Our neighbors can depend upon it that the party with which they make a bargain will be destroyed in Ontario, and that if they dicker with both parties the best men on both sides will unite to form an Ontario party, a party of Equal Rights, that shall effectually protect us from robbery.

The Bytander (for August).—It is to be hoped that the Ontario Opposition will move, were it only by way of protest, for the restoration of the electoral rights of Toronto. A more shameless gerrymander never was perpetrated than that by which the party in power appropriated one of the seats for this city. The city is practically reduced to a single elective member, the vote of one of the two elective members being killed by that of the Act of Parliament nominee. Toronto is well entitled to more than three members, and there is no reason why she should not have her full number, especially as her wealth and intelligence are more than proportionate to her population. It is said that some of the members for other ridings are residents of Toronto; suppose they are, what political advantage does that give her? The entire House of Commons is resident in the British metropolis for more than half the year: yet this is not urged as a reason against giving London her fair share of representation. At all events let Toronto's three members be hers. The three-cornered system has been tried and condemned in England. It lingers now, we believe, nowhere except at Capetown, and there in a decrepit and discredited state. Its consequence, besides the falsification of the popular verdict, is that the minority member is nailed to his seat, unable either to resign or take office, lest the seat should be lost to his party. Thus a man distinguished enough to be eligible to office can never take a minority seat. But the object was not to improve the representation by giving the minority a voice: it was only to give a dominant party by Act of Parliament a seat which was not theirs by election.

An American Army Officer's Opinion on a War With England.

WASHINGTON, D. C., July 26.—A prominent officer of the army, whose opinion is a good sample of what his comrades think, said to-day: "There has been too much peace and material prosperity on this continent to last long. Conditions are very ripe for a conflagration. We are confronted by England at two points, both relative to fishing rights. France is reported to be deeply involved in the quarrel. The South American situation is exceedingly trying and in Cuba there is a quantity of very inflammable material. The United States would soon be placed in a peculiar position in case of war with England. We should be able, I have no doubt, to make a capture of the Canadian territory in very short order, but the British naval forces would at the same time be blockading our seaports so effectively that the American flag would disappear entirely from the high seas. Her naval forces are so numerous and so powerful that in a few weeks she could have the entire continent in a state of siege. We should have Canada to be sure, but would be compelled to exist entirely within ourselves, a most humiliating situation for such a great nation as this. We should not even be able to put forth new ships to augment our inadequate navy, for the other side would have possession of all points through which such vessels could emerge for active work. No it would not pay this country to go to war with England."

Tourist, to Highland seaman on board steamer passing through Rothsay Bay:—"I suppose there is good fishing to be got here at times?" Seaman:—"Ferry coot fishing intee at times. If you'll not get them at wane time you're sure to get them the same time again." Tourist, who thinks he will change the conversation:—"How fast does this boat travel?" Seaman:—"She can go half an hour in five minutes."

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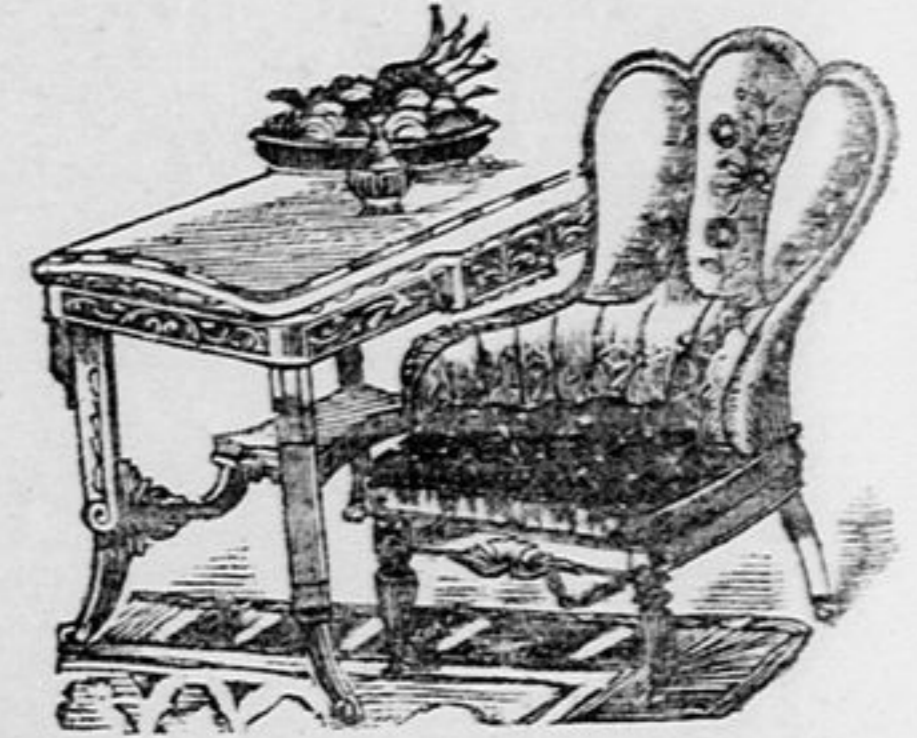
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RESULTS FROM THE COLINDERIS.

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, which brass claws are attached, and the chair is of that kind known as wire-backed, upholstered very richly in

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

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