

SUNDAY READING.

THE DAILY CROSS.

Who vain would follow Jesus, A daily cross must bear With never-ceasing patience.

Who vain would follow Jesus, The Master's life must heed; Must spend himself for others.

Who vain would follow Jesus, He cannot step aside In scorn of weakness tempted.

Who vain would follow Jesus, Through strife and shame and death, Will sit with him at length on high.

BY THE FOUNTAIN.

A New Sermon by Pastor C. H. Spurgeon.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Gen. 49: 22.

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath." Deut. 33: 13.

Desirable Converts--Jacob's Explanation of Joseph's Fruitfulness.

Dear friends, we long to have many converts; we count that church happy to which God adds daily of such as are being saved.

Jacob describes Joseph as a fruitful offshoot, and he explains his fruitfulness by his position: he is fruitful "by a well."

When a vine grows near a well which is always full, and when it is able to send its roots down to drink of the unfailing spring, it may very well be fruitful, and send forth many branches.

to get by the well; or, to use our second text, to tap "the deep that coucheth beneath."

"All my fresh springs are in thee," then shall we find nourishment for our branches, and our fruit and leaf will never fail.

"Dwell deep" is a prophetic word of much value to Christians. To live upon land-drainage and casual rains may suffice for ordinary plants; but the trees of the Lord which bring forth much fruit need to penetrate below the topsoil and reach the secret fountains of grace.

Up on that subject I am going to talk this morning.

I. First, this describes JOSEPH'S CHARACTER.

He flourished near to God. He was an offshoot of the old tree, and he was rooted deep by a well which always watered him.

From his childhood until he died, the main point in Joseph's character was that he was in clear and constant fellowship with God, and therefore God blessed him greatly.

He lived to God, and was God's servant; he lived with God, and was God's child. He looked up to heaven for daily teaching and comfort; and God was with him so as not only to bless him, but to bless others for his sake; as, for instance, the house of Potiphar first, and afterwards Pharaoh and all the land of Egypt, and all the famishing nations.

In this respect his branches ran over the wall in scattering blessings far and wide, and all this was the result of living in intercourse with God.

Because Joseph lived near to God he received and retained gracious principles. There is a great difference between religious principle and religious passion.

Many persons are religious by starts and fits--according to their company, their feelings, or their whims. According to the influences under which they come, certain people become good, bad, or indifferent. But when a man lives in the presence of the Lord, he has fixed principles, which rule his heart, and guide his life.

Joseph showed his character throughout the whole of his life. As a youth he dwelt very near to God, and hence he was forced to enter his protest against the evil conduct of his brothers. "Joseph brought unto his father their evil report." Soon he became a marked young man: his brothers felt he was not one of themselves, and they hated him, called him a dreamer, and took the first occasion to get rid of him.

Jacob's household was in a very sad condition--even the grossest vice was found among his sons--and young Joseph was a speckled bird among them. By their malice he was sold for a slave into Egypt; but no sooner is he there, than he reads, "And the Lord was with Joseph."

Potiphar bought him, but the Lord made all that he did to prosper. It is difficult for a slave to become the steward of a great man; but Joseph did so, and his master took no account of anything, but left it all absolutely in Joseph's hands, and God blessed the house for Joseph's sake.

And then there came in his way that great temptation; and you remember his gracious answer, "How can I do this great wickedness, and sin against God?" God was evidently with him, keeping him in the way of innocence: he could not grieve his God, for his God was his delight.

IN ADVERSITY. By false accusation he was cast into prison; but we read that "the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison."

Soon he became the under-jailer, and was helpful to the prisoners. His branches were always running over the wall in the form of usefulness to others. The prison was brightened by his presence; and as soon as he was prepared for the position, a straight path was opened for him from the prison to the court of Pharaoh.

In the hour of his elevation he did not forget God. When about to interpret the royal dreams, he said, "God shall give Pharaoh an answer of peace." He is a young man greatly gifted, and he may miss preferment if he mentions his religion; but this does not daunt him; again and again he says, "God hath shewed Pharaoh what he is about to do."

On the throne his God is still with him, and guides him in all things, and he exclaims, "God hath caused me to be fruitful in the land of my affliction." When he sees his aged father, their talk is concerning the Lord God.

When he comes to die, he says to his brethren, "I die, but God will be with you. He gave commandment concerning his bones, that he should not be buried in Egypt, for he was no Egyptian, though he had been lord of the land, but he would be carried away to the land of promise in the day when Israel should quit the stranger's land.

Always the Lord his God in the star of Joseph. This is his character; he is in the fear of God all the day long. He was a fruitful bough by a well.

THAT WELL WAS HIS GOD. This abiding near to God made Joseph independent of externals. His resources were within, and therefore he was not to be injured by things without.

His springs were deep, and therefore not affected by circumstances. He was not dependent upon family surroundings. At home, the society of his father would nourish his early piety, but he was just as gracious in the house of Potiphar.

The degrading idolatries of Egypt did not make him unfaithful to the unseen God. Some of you young people not only owe your religious impressions to your parents; but I fear that if you were removed from them you would have no religion of your own.

Are my fears correct? It is an anxious time when a lad leaves his home to be apprenticed, or to take his first place. If he has nothing but borrowed religion, he will soon yield to ill company; but if he lives in God for himself, he will stand.

Many professing Christians are, I fear, very much dependent upon revival excitement, and the currents of godly society, which are often sufficiently strong to bear with them those who have no living principle.

If religion seems to prosper, if many press into the congregation, if large numbers through the inquiry room, these people are very happy, and very earnest. But after the summer-tide is over, where are they? This is the great burden which every earnest evangelist has to bear: so many seem born for God in the heat of a revival who, nevertheless, die away when the warmth of zeal is gone.

Oh, that you, my brethren, may be planted by a well, so that you may NEVER BE DRIED UP by drought! Bless God for revivals, and never speak against them; but do not live upon them, nor cause your spiritual health to depend upon them.

Those who grow upon hotbeds will not be far from dung. There are evil tendencies connected with fanaticism which are to be dreaded. Get down to the well, and let your roots drink up the fresh nourishment, which is essential to the sap of your life, and to the fruit of your usefulness.

Above all, it is a great blessing to be so rooted and watered that you can live graciously and uprightly, despite personal interest. There was a time when it seemed the loss of everything for Joseph to keep close to God. A young man can get on well with elder brothers if he will please them by dropping into their habits, but if he opposes them, he will have a sorry time of it.

If you would be happy at home, you must remember the old proverb, that when you are at Rome you must do as Rome does. This is the wisdom of this world; but Joseph scorns it. No, he cannot help it; he MUST ABIDE WITH GOD and with holiness. What is the result? The Ishmaelites carry him away for a slave. Poor encouragement this for holy youth! In the house of Potiphar, compliance with his mistress seemed an easy way to honor and pleasure.

But he could not yield to her base suggestion; he had rather bear the consequences of her hate. She falsely charges him; he comes under his master's anger, loses his place and is put in prison, but he cannot help it, he must obey his God. Are you of this true kind? Oh, for that godliness which will strengthen you to quit your situation, to lose your wealth, to sacrifice your credit, and to part with your friends sooner than grieve your Lord!

I cannot close this first part without saying--while Joseph thus was placed in a position of very high independence of all outward things, he was very conscious of his entire dependence upon God. Take the well away, and where was the fruitful bough? Remove "the deep that lieth under," and then the resources even of a great character as that of the prime-minister of Egypt would have been dried up.

Another privilege comes of personal nearness to God: such men enjoy safety. Hear how Jacob puts it: "The archers have sorely grieved Him, and shot at Him, and hated Him. If you live near to God, you will be the target of the ungodly, and the hatred of the world will cause you grief of heart. It cannot be avoided, for the seed of the serpent will nibble at the heel of the seed of the woman. Even to this day is Joseph sold into Egypt, and separated from his brethren. But this shall not harm you; for it is added, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," receiving his strength from God, Joseph lived above the rage of men.

Besides that, Joseph received enrichment. Many of you religious people know nothing about precious things. Many professors live on the mere skins and husks of divine truth; they have never tasted the sweet kernels yet. A little religion is a mournful thing; they that drink deep get DOWN TO THE SWEETNESS.

Many have religion enough to make them wretched; if they had seven times as much they would be joyful. The best wines, in God's house are in the cellar. Those who never go downstairs have no idea of the secret sweetness. A deep experience is a precious experience. The Lord fills certain of his people with pain and grief, that they may know His choicer consolations. We are too apt to let our roots run along just under the surface, and so we get no firm rootage; but trouble comes, and then we grow downward, rooted in humility; then we pierce the treasures of darkness, and know the deep things of God.

Dear friends, I might add a thousand things, but I will not. I will only say this--lo, I pray you dive into the depths. You that are beginning with holy things, begin deep, and take sure root. See how soon buildings fall if they have insufficient foundations! Find your foundation in the rock. You that have long known the Lord, endeavor to know more and more of Him. Send out more roots into yet deeper and richer ground. God grant us to get closer to Him than ever, and to keep there; and grant us to use all our opportunities for usefulness.

Power of Music. Apropos of the removal of the remains of the inventor, John Ericsson, to Sweden it is related that the dead genius had very little ear for music, and indeed, held its pursuit in contempt as a waste of time.

He was converted, however, by no less a personage than Ole Bull, who, meeting him one day on Broadway, New York, remarked: "I am coming to your workshop with my violin." "If you do," said Ericsson, "I will throw it out of the window."

Next day, true to his promise, Ole Bull made his appearance and began an argument upon some specimens of a new wood which he desired Ericsson's opinion upon. As soon as he had got him thoroughly engaged in an examination of the wood Ole Bull stepped back, drew out his fiddle and began to play. The sweet, weird strains soon drew the attention of all hands. The workmen dropped their tools and clustered around the doorway of the inner office.

Ericsson started, turned around and for the first time became aware of the ruse which his friend had practised on him. The wonderful power of Ole Bull, however had touched a sympathetic cord in his heart. As the performer stopped after one of those dreamy perorations, for which he was so famous, Ericsson came up to him with tears in his eyes. "Play on, play on," he exclaimed, "I have never known all that I was losing in not appreciating music. It is divine. It is heavenly.

No action in our lives stands alone. Cause and consequence links the past to the future through the present with a chain as strong as fate and as indissoluble as death with life. All that we do to-day is as a seed-weed whence we garner the harvest of to-morrow; and if we look back, we shall find that some of the most important events of our lives had their rise in some of the most unimportant and trivial accidents.

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exhort you to think for yourselves, and judge for yourselves, and act for yourselves with a holy independence of others; yet never forget where your strength lieth and never rely upon yourselves.

II. This brings me now to notice, under my second head, that this is of itself a great blessing. Moses, in my second text, mentions "THE DEEP THAT COUCHETH

beneath," as having its own form of blessing. This was for Joseph's race a blessing. It is a high favor to know the deep things of God, and to enjoy the far-drawn securities, enjoyments, and privileges of the children of heaven. In deep union to God are to be found the very truth and life of godliness. As for outward religion, what is it? You may practise all the ordinances without fault, and yet you will be godless unless your spirit has had converse with the Lord. A good man is in Scripture said to be a godly man. He is a man of God--God's man: he lives for God, he lives with God, he lives in God. If you do not believe in God, love God, glorify God, not all the outward forms on the earth, nor rites that God has given, can make up a religion for you that is worth a single penny. A knowledge of the technicalities of theology is of small use unless you enjoy the truths to which they refer.

Do not say, "I have joined the church, sir, and attend the prayer-meetings, and take my share among the workers." Yes, I know; but true religion is more than this. It is repentance towards God. It is faith in the Lord Jesus Christ.

The man who dwells near to God has supplies which can never be cut off. We have heard of cities which have been surrounded by armies, and were never captured by assault but were compelled to surrender because the besiegers cut off the water-courses, broke down the aqueducts; and so subdued them by thirst. Jerusalem was never thus captured, for there were deep wells within the city itself which never ceased to flow. Ah, my brethren! he that hath a well of living water within him is beyond the enemy's power. We can go to God when we are not allowed to go to the service. The priest took away the boy's Bible. "Yes," said the child, "but you cannot take away those twelve chapters of John which I have learnt."

The malice of man may deny us a place of worship, but it cannot prevent our worshipping the Lord, wherever we may be. Every means of grace may be denied the believer, but the grace of the means will still come to him.

THE WATER PURE. The supplies of the believer who dwells deep are pure as well as full. Grace through the means is apt to be diluted; but when we receive it from God alone it is grace indeed. The best of pipes are apt to make the water taste. All common watercourses mix earth with the water; but "the deep that lieth under" is out of reach of defilement. If you can draw from the pure well of gospel undefiled, you will do well. Among the Alps how often have I wished to drink! and the guide has forbidden me, and told me to wait a little; and then we have come to a leaping fount most cool and delicious; far better than the streams which, as they ran along, had gathered earth, and decay, and evil life. Draw your supplies at first hand. Do as he did who had been made ill with impure milk: he kept a cow of his own. Instead of expositors, read the Bible for yourself. In Bible light the Bible is best seen.

III. Lastly I would remind you that this brings with it other blessings. If you are by the well, sending your roots into its waters, YOU WILL OBTAIN FRUITFULNESS.

A fruitful tree is one which is well sustained at the root. Dear friends, it is by no means wisdom to cry, "I will work hard, and try to bear fruit." Fruit is not produced by work. No vine toils to produce grapes. It buds, and blossoms, and bears fruit in the order of its nature. We have a great deal of fruitless working nowadays. Religion is pumped up. Devotion is too often mechanical; godliness is supplanted by artificial excitement; and love to God by perpetual fussiness. Zeal for God is counterfeited by "much ado about nothing." If the inner, secret life is in good order, precious fruit is brought forth by sun and moon. May the Lord make us bring forth holiness through the force of the new nature! May He put into us immortal principles, and may He sustain them by His own personal power! and then, naturally and joyfully, in its season, we shall bring forth fruit to His praise and glory.

The next blessing that came with this was usefulness. Joseph was a bough whose branches ran over the wall." He extended his influence beyond his own family. We shall bear but little fruit if our branches are kept within the narrow space of self and relatives. Cultivate godliness for the sake of yourself, and you will never be very godly; but abound in it for God's sake, and for love of those whom Jesus has redeemed, and you will be godly indeed.

LIVE TO LOVE, for to love is to live when it is of God. You will go over the walls to your ungodly neighbor, to the Christless infidel, to the heathen and the castaway. You will extend your usefulness where none expected it to grow; you will be a blessing to many who were far off from you and your God.

I heard of one whose last petition was, that God would bury his influence with him. An awful prayer! It was so far good that it evidenced a recognition of his life's mistake, and some sort of repentance for it. But he was asking for that which could not be granted; for not even God Himself ever kills a man's influence. The world's poet truly says, "The evil that men do lives after them." Most surely the evil lives, even if the good expires. Yet, when we are dead and buried, if we have lived unto God, and lived upon God, our branches will run over the wall of the cemetery, and our voices will be heard from amid the silence of the sepulchre. Is it not written, "He being dead yet speaketh?"

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BAPTIST, Cambridge Street--Rev. W. K. Anderson Pastor. Services at 11.00 A. M. and 7.00 P. M. Prayer Meeting Sabbath morning at 10.30 A. M. Sabbath School at 2.30 P. M. Young People's Society of Christian Endeavor Monday at 7.30 P. M. Prayer Meeting Wednesday at 7.30 P. M.--All seats free.

ST. ANDREW'S (Presbyterian). William Street. Rev. Robert Johnston, B. A., Pastor. Services at 11.00 A. M. and 7.00 P. M. Sabbath School at 2.30 P. M. Prayer Meeting Wednesday at 8.00 P. M. Young People's Christian Circle Sabbath Morning at 10.15

ST. PAUL'S (Church of England) Russell Street--Rev. C. H. Marsh, Rector. Services at 11.00 A. M. and 7.00 P. M. Sabbath School at 2.30. Prayer Meeting Wednesday at 7.30 P. M.--All seats free.

ST. MARY'S (Roman Catholic) Russell Street--Rev. Vicar-General Laurent, Pastor. Rev. Father Nolan, Curate. Services 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 over Smyth's new store. Open daily from 9.00 A. M. to 10.00 P. M. Religious Meetings for young men Sunday afternoons at 4.15. Short addresses. Good singing. Young men always welcome. Robert Kennedy, President; F. B. Utley, General Secretary.

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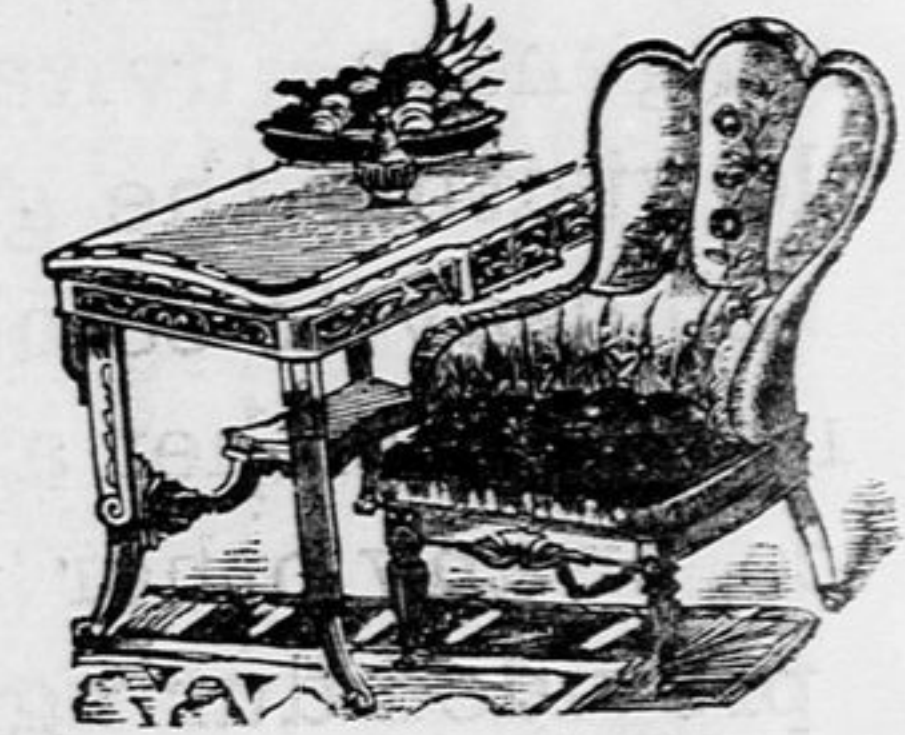
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RESULTS FROM THE COLINDRIES

It is exceedingly rare to find English journals noticing the

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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 COLINDRIES

When such a surprising step is taken it may be unquestionably summed 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 six 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 eulogiums from both English and Canadian newspapers, and both manufactured here under the personal supervision of the firm. These 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 artistic attainments on the other side of the Atlantic, and upon the honor conferred on their house by such complimentary notice as that has been published.

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