

THE SABBATH CHIMES.

O Jesus, I have promised To serve Thee to the end; Be thou forever near me, My Master and my Friend; I shall not fear the battle If Thou art by my side, Nor wander from the pathway, If thou wilt be my Guide.

O let me feel Thee near me; The world is ever near; I see the sight that dazzle, The tempting sounds I hear; My foes are ever near me, Arouse me and within But, Jesus, draw Thou nearer And shield my soul from sin.

O let me hear Thee speaking In accents clear and still; Above the storms of passion, The murmurs of self-will; O speak to reassure me, To hasten or control; O speak and make me listen, Thou guardian of my soul.

O Jesus, Thou has promised To all who follow Thee, That where Thou art in glory There shall Thy servant be; And, Jesus, I have promised To serve Thee to the end; O give me grace to follow My Master and my Friend.

SUNDAY READING.

RESURRECTION POWER.

SERMON, PREACHED BY PASTOR C. H. SPURGEON.

"That I may know him, and the power of his resurrection."—Philippians 3: 10.

It is insinuated in these days that a belief in the righteousness of faith will lead men to care little for good works, that it will act as a sedative to theirs and therefore they will exhibit no ardor for holiness. The very reverse is seen in the case of the apostle, and in the case of all who cast aside the righteousness of the law, that they may be clothed with that righteousness "which is through the faith of Christ, the righteousness which is of God by faith." Paul made a list of his advantages as to confidence in the flesh, and they were very great; but he turned his back upon them all for Christ's sake; but accepting Christ to be everything to him did he, therefore, sit down in self-content and imagine that personal

CHARACTER WAS NOTHING?

By no manner of means. Be you sure of this, that the less you value your own righteousness, the more will you seek after true holiness; the less you think of your own beauty, the more ardently will you long to become like the Lord Jesus. Those who dream of being saved by their good works are usually those who have no good works worth mentioning; while those who sincerely lay aside all hope of salvation by their own merits, are fruitless in every virtue to the praise of God.

What, then, was the object of the apostle's ardor? It was "that I may know him, and the power of his resurrection." Paul already knew the Lord Jesus by faith; he knew so much of him as to be able to teach others. He had looked to Jesus, and known the power of his death; but he now desired that the vision of his faith might become still better known by experience. You may know a man, and have an idea that he is powerful; but to know him and his power over you, is a stage further. You may have read of a man so as to be familiar with his history and his character, and yet you may have no knowledge of him and of his personal influence over yourself. Paul desired intimate acquaintance with the Lord Jesus, personal intercourse with the Lord to such a degree that he should feel his power at every point, and know the effect of all that he had wrought out in his life, death, and resurrection.

THE POWER OVER DEATH.

This morning we will confine our thoughts to one theme, and unite with the apostle in a strong desire to know our Lord in connection with the power of his resurrection. The resurrection of the Lord Jesus was in itself a marvellous display of power. I do not know whether I can convey my own thought to you; but what strikes me very forcibly is this—no mere man going to his grave can say, "I have power to take my life again." The departure of life leaves the man necessarily powerless; he could restore himself to life. Behold the sacred body of Jesus, embalmed in spices, and wrapped about with linen; it is laid within the sealed and guarded tomb; how can it come forth to life? Yet Jesus said: "I have power to take my life again"; and he proved it true. If, in the extremity of his weakness, he had the power to rise out of the sepulchre and come forth in newness of life, what can he not now accomplish?

I do not think, however, that Paul is here thinking so much of the power displayed in the resurrection, as of the power which comes out of it, which may most properly be called, "the power of resurrection." This the apostle desired to apprehend and to know. This is a very wide subject, and I cannot encompass the whole region; but many things may be said under four heads.

I. First, the power of our Lord's resurrection is

AN EVIDENCING POWER.

Here I shall liken it to a seal which is set to a document to make it sure. Our Lord's resurrection from the dead was a proof that he was the Messiah, that he had come upon the Father's business, that he was the Son of God, and that the covenant which Jehovah had made with him was henceforth ratified and established. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"

So much is the resurrection the proof of our Lord's mission, that it falls to the ground without it. If our Lord Jesus had not risen from the dead, our faith in him would have lacked the corner-stone of the foundation on which it rests. Were he dead still, his death would have been like the death of any other person, and would have given us no assurance of acceptance. His life with all the beauty of its holiness, would have been simply a perfect example of conduct, but it could not have become our righteousness if his burial in the tomb of Joseph had been the end. It was essential for the

CONFIRMATION OF HIS LIFE-TEACHING

and his death-suffering, that he should be raised from the dead. If he had not risen, but were still among the dead, you might well tell us that we preach to you a cunningly devised fable. See, then, the power of his resurrection; it proves to a demonstration the faith once delivered to the saints. Supported by infallible proofs, it becomes itself the infallible proof of the authority, power, and glory of Jesus, the Son of God.

I beg you further to notice that this proof had such power about it to the minds of the apostles, that they preached with singular boldness. These chosen witnesses had seen the Lord after his resurrection; one of them had put his finger into the print of the nails, and others had eaten and drunk with him; they were sure that they were not deceived. They knew that he was dead, for they had been present at his burial; they knew that he lived again, for they had heard him speak, and had seen him eat a piece of a broiled fish and of an honeycomb. The fact was as clear to them as it was wonderful. Peter and the rest of them without hesitation declared, "This Jesus hath God raised up, whereof we are all witnesses."

HONEST WITNESSES,

there were in more than sufficient number, who declare that Jesus, who died on Calvary, and was buried in the tomb of Joseph of Arimathea, did arise again from the dead. In the mouth of many witnesses this fact is established; and this fact established proves other blessed facts.

The resurrection of Christ casts a side-light upon the Gospel proving its reality and literalness. There is a tendency in this generation to spirit away the truth, and in the doing thereof to lose both the truth and its spirit. In these evil days fact is turned into myth, and truth into opinion. The blessings of the Gospel are substantial facts, and not mere theological opinions. As the resurrection of the Lord Jesus Christ from the dead was a plain visible matter of fact, so are the pardon of sin and the salvation of the soul matters of actual experience, and not the creatures of imagination.

Brethren, such is the evidencing power of the resurrection of Christ, that when every other argument fails your faith, you may find safe anchorage in this assured fact. The currents of doubt may bear you towards the rocks of mistrust; but when your anchor finds no other hold, it may grip the fact of the resurrection of Christ from the dead. This must be true. The witnesses are too many to have been deceived; and their patient deaths on account of their belief, proved that they were not only honest men, but good men, who valued truth more than life. Oh, that any of you who are drifting may be brought to a resting-place by this fact! If you doubt the possibility of your own pardon, this may aid you to believe, for Jesus lives. From this first solid stone of the resurrection, you may go, step by step over the stream of doubt, till you land on the other side, fully assured of your salvation in Christ.

II. We will deal next upon

THE JUSTIFYING POWER

of his resurrection. Under the first head I compared the resurrection, to a seal under this second head I must liken it to a note of acquittance, or a receipt. Our Lord's rising from the dead was a discharge in full, from the High Court of Justice, from all those liabilities which he had undertaken on our behalf.

Observe, first, that our Lord must have fully paid the penalty due to sin. He was discharged because he had satisfied the claim of justice. All that the law could possibly demand was the fulfilment of the sentence, "The soul that sinneth, it shall die." There is no getting away from that doom; life must be taken for sin committed. Christ Jesus is our substitute and sacrifice. He came in to the world to vindicate the law, and he has achieved it by the offering of himself. He has been dead and buried, and he has now risen from the dead because he has endured death to the full, and there remaineth no more to be done. Brethren, consider this, and let your hearts be filled with joy; the penalty which has come upon you through breaches of the law is paid. Younder is the receipt. Behold the person of your risen Lord!

"IT IS FINISHED"

When our Lord rose from the dead, it was certified that the righteousness, which he came to work out, was finished. For what remained to be done? All was accomplished, and therefore he went up unto his Father's side. Is he toiling there to finish a half-accomplished enterprise? Nay, "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Our righteousness is a finished one, for Jesus quits the place of humiliation, and rises to his reward. He cried upon the cross, "It is finished!" and his word was true. The Father endorsed his claim by raising him from the dead. Put on therefore, O ye faithful this matchless robe of perfect righteousness! It is more than royal, it is divine. It is for you that this best robe is provided. Wear it, and be glad.

His resurrection did not only prove our pardon and our justification, but it proved our full acceptance. "He hath made us accepted in the beloved." Christ is never separated from his people, and therefore whoever he is, they are in him. He is the head; and as is the head, such

are the members. When God accepted Christ my Head, he accepted me; when he glorified my Head, he made me a partaker of that glory through my Representative. The infinite delight of the father in his Only-begotten, is an infinite delight in all the members of his mystic body. I pray that you may feel the power of his resurrection in this respect and become flooded with delight by the conviction that you are accepted, beloved, and delighted in by the Lord God.

THE LIFE-GIVING POWER

of the resurrection of Christ. This will be seen if we perceive that our Lord has life in himself. I showed you this just now, in the fact that he raised himself from the dead. He took up the life which he laid down. He only hath immortality, essential and undervived. Remember how he said, "I am the resurrection and the life." Do not say, "I believed in Christ, and desired life." You have it. Christ and life are not two things. He says, "I am the resurrection and the life." If you have Jesus Christ, you have the resurrection. Oh, that you might now realize what power lies in him who is the resurrection and the life! All the power there is in Christ is there for his people.

Moreover, our Lord has power to quicken whom he will. If the Lord Jesus Christ will this morning speak to the most lay-cold heart in this assembly, it will glow with heavenly life. If the salvation of souls depended upon the preacher, nobody would be saved; but when the preacher's Master comes with him, however feeble his utterance, the life flashes forth, and

THE DEAD ARE RAISED.

See how the dry bones come together! Behold how, at the coming of the divine wind, they stand upon their feet an exceeding great army. What joy to Christian workers is found in the life-giving power of the resurrection! The warrant of Jesus will run through the domain of death and set dead Lazarus free.

This life whenever it is imparted, is new life. In reading the four evangelists have you never noticed the difference between Jesus after the resurrection and before? He feels no more suffering, weakness, weariness, reproach, or poverty; he is no more cavilled at or opposed by men. He is in the world, but he scarcely seems to touch it, and it does not at all touch him. He was of another world, and only a temporary sojourner on this globe, to which he evidently did not belong. When we believe in Jesus, we receive a new life, and rise to a higher state. The spiritual life owes nothing to the natural life; it is from another source, and tends in another direction. The old life bears the image of the first and earthly Adam; the second life bears the image of the second and heavenly Adam.

THE OLD LIFE

remains, but becomes to us a kind of death; the new life which God gives is the true life, which is part of the new creation, and links us to the heavenly and divine. To this, I say, the old life is greatly opposed; but that evil life gets not the upper hand. Wonderful is the change wrought by the new birth! Faculties that were in you before are purged and elevated; but at the same time, new spiritual faculties are conferred and a new heart and a right spirit are put within us. Wonder at this—that the risen Christ is able to give us an entirely new life. May you know, in this respect, the power of his resurrection!

Whenever Jesus gives life, it is everlasting life. "Christ being risen from the dead, dieth no more; death hath no more dominion over him"; and as we have been raised in the likeness of his resurrection, so are we raised into a life over which death has no more dominion. We shall not die again, but the water which Jesus gives us shall be in us a well of water springing up into everlasting life.

IV. The last point is the Consoling power of the resurrection. This consoling power should be felt as to all departed saints. We are often summoned to the house of mourning in this church for we seldom pass a week without one or two deaths of beloved ones. Here is our comfort—Jesus says: "Thy dead men shall live, together with my dead body shall they arise."

HE IS THE FIRST-FRUIT

from among the dead. The world's cemeteries are crowded, precious dust is closely heaped together; but as surely as Jesus rose from the tomb of Joseph, all those who are in him shall rise also. Though bodies may be consumed in the fire, or ground to powder, or sucked up by plants, and fed upon by animals, or made to pass through ten thousand changeable processes, yet difficulties there are none where there is a God. He that gave us bodies when we had none, can restore those bodies when they are pulverized and scattered to the four winds. We sorrow not as those that are without hope. We know where the souls of the godly ones are; they are "forever with the Lord." We know where their bodies will be when the clarion blast shall wake the dead. Sweet is the consolation which comes to us from the empty tomb of Jesus. "God hath both raised up the Lord, and will also raise up us by his own power."

Here, too, is comfort in our inward deaths. In order that we should know the resurrection of Christ, we must be made conformable unto his death. Have we not to die many deaths? Have you ever felt the sentence of

DEATH IN YOURSELF

that you might not trust in yourself? Have you not seen all your fancied beauty decay, and all your strength wither "like the leaves of the forest when autumn has blown"? Have not all your carnal hopes perished, and all your resolves turned to dust? If any of you are undergoing that process to-day, I hope you will go through with it, till the sword of the Spirit has slain you; for you must die before you can be raised from the dead.

I think there is here great consolation

for those of us who mourn because the cause of Christ seems to be in an evil case. I may say to the enemy, "This is your hour, and the power of darkness." Alas! I cry with the holy woman, "They have taken away my Lord, and I know not where they have laid him!" In many a pulpit the precious blood no longer speaks. They have taken the heart out of the doctrine of propitiation, and left us nothing but the name of it. Their false philosophy has overlaid the gospel, and crushed out its life, so far as they are concerned. They boast that we are powerless; our protest is despised error shows her brazen forehead, and seizes the strongholds of truth. Yet we despair not; nay, we do not even fear. If the cause of Christ were dead and buried, and the wise men had fixed the stone, and set their seal, and appointed their guards, yet, at the appointed hour, the Lord's truth would rise again.

TECHNICAL CHRISTIANS.

That is my close. I desire that you should feel resurrection power. We have many technical Christians, who know the phrases of godliness, but know not the power of godliness. We have realistic Christians, who stickle for the outward, but know not the power. We have many moral religionists, but they also know not the power. We are pestered with conventional, regulation Christians. Oh, yes, no doubt we are Christians; but we are not enthusiasts, fanatics, nor even as this bigot. Such men have a name to live, and are dead. They have a form of godliness, but deny the power of it. I pray you, my hearers, be not content with a truth till you feel the force of it. Do not praise the spiritual food set before you, but eat of it till you know its power to nourish. Do not even talk of Jesus till you know his power to save God grant that you may know the powers of the world to come for Jesus' sake! Amen.

Sweden Telephone Struck.

Statistics show that in Sweden the telephone is more generally used than in any other European country, the ratio being 400 to each 100,000 inhabitants. Switzerland is next with 316, after which comes Germany, with 105; Great Britain, with 58; France, with 41, and Russia, with 7.

POLITICAL.

The Member for Prescott Unseated—Petition Against Dr. Landerkin.

L'ORIGNAL, Dec. 15.—The trial of the petition against the return of Isidore Proulx as Liberal member of the Dominion Parliament for the County of Prescott was completed at the court house yesterday before Justices Falconbridge and Street, Mr. Proulx being unseated and the election voided. The corruption established was treating by agents.

Judgment in the South Grey Election

WALKERTON, Dec. 16.—The South Grey election trial to unseat Dr. Landerkin (Liberal) opened yesterday before Judges Rose and MacMahon. Two cases of paying for lively rigs on election day and one case of a voter voting twice were completed and judgment reserved. One case of a voter getting money from an agent of respondent on the day after the election was not concluded when the court adjourned until to-morrow morning.

The Patrons of Industry May Bring Out a Candidate.

MILTON, Dec. 16.—The convention of Patrons of Industry Tuesday, called to select a candidate at the approaching bye-election, was slimly attended, some districts, not being in sympathy with the movement, declining to send delegates. A majority of those present favored a nomination and Richard Graham of Esquimaux was selected, but as he was not in attendance his acceptance is problematical.

Thomas Radigan, an old pensioner, was run over by a train in the Grand Trunk yards at Port Hope on Sunday and had nine ribs broken, his lung injured and the flesh torn from his arms. He may recover.

The annual convention of the American Federation of Labor is in session at Birmingham, Ala. Among the delegates from Chicago is Richard Braunsing, who closely resembles John L. Sullivan in physical appearance, and at Holly Springs the authorities pounced on him with a warrant made in John L's name. It took Mr. Braunsing three hours to convince the officials of their mistake.

The Churches

METHODIST, Cambridge St.—Rev. T. M. Campbell, Pastor. Services at 11 A.M. and 7 P.M. Sabbath School and Bible Class at 2.30. Classes at 10 A.M. Prayer Meeting, Wednesday at 8 P.M. Young People's Christian Endeavor Society, every Friday evening at 7.30.

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

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 3.00 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.

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 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, President; C. K. Calhoun, Gen. Secretary.

KEEP THE CASH.

Beginning on October 22nd. and ending on Dec. 25, will be

RED-LETTER DAYS

FOR

BUYERS OF HOUSEHOLD FURNITURE.

WE HAVE DECIDED TO HOLD A

GREAT FOUR WEEKS SALE

commencing on the above date, during which we will offer every grade of Furniture in our warerooms at reduced prices.

Parlor, Dining-room, Kitchen and Bedroom Setts, Chairs, Rockers,

In fact everything in our store will be away down in price for the above period. If you need Furniture and have the money there won't be much bargaining.

ANDERSON, NUGENT & CO.

Furniture Dealers and Manufacturers, near the Market.

THE MARCH OF IMPROVEMENT.

Art in the household and beauty in the ordinary surroundings in life was the gospel propounded by the late Professor Ruskin and other elevators of the human mind, and to realize what progress has been made in this direction it is well worth while paying a visit to the 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 on 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 inspection through their attractive warerooms.

Everything in the furniture line is to be found there, from a twenty-five cent chair to a fifteen hundred dollar bedroom set, and prices to suit everyone.

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

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

Sideboards, Dining Tables, Hall Stands, Bookcases, Wardrobes,

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

On reaching the second floor a beautiful assortment of

PARLOR FURNITURE

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

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

On the fourth floor bedroom sets in profusion are to be found from the cheap ash wood to the elegantly carved set valued at fifteen hundred dollars. Brass and iron furniture, of which they have just received a very large consignment from Birmingham, England, is an especially noticeable feature; handsome solid brass bedsteads and pretty cots 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 furniture and article is marked in plain figures, but owing to the widening of Notre Dame street west, which will necessitate their removal next spring, they are now offering special inducements in the way of Discounts off the marked prices. The entire establishment is a model one, neatness and order prevailing everywhere; all available space is taken up to accommodate the enormous stock which they carry, and from which purchasers can select at their liberty. Their new passenger elevator will be found not only a great convenience, 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 sufficient guarantee that outside show is only the last thing aimed at, and that stability and good value for money are to be found in the old established firm of Messrs.

Owen McGarvey & Son

1851 and 1852 Notre Dame Street, corner of McGill street.