

years. In 1830 only 30,000 Presbyterians were reported for old Canada; now we have 120,000 members and nearly 600,000 people, and other denominations have made similar progress. During this century more converts have been made among the heathen than since the age of the Apostles, and the Church of God has more wide-spread influence than ever before since the world began. All this shows that Christianity has upon her the dew of her youth, and that like a giant awakened from sleep she is marching on to certain victory. I would close by a word respecting our relation to other Churches. We regard all Churches that hold the Head as so many regiments of the one grand army of the Great King. And as a company of the Presbyterian regiment of this city, we have received a new banner to display because of the truth, and on it we will inscribe the motto of the old Scots' worthies, "For Christ's crown and covenant." At the same time we wish God-speed to all other regiments of Christ's sacramental host as "fellow-helpers to the truth," though they may have a different motto on their flag. There is room and work for all, and we wish only to be found fighting side by side with them against the common foe while we seek the honour of our King and the advancement of His kingdom.

The new building was designed by Messrs. Gordon & Helliwell, who will superintend its erection. It is of the modern Gothic style of architecture, and will be built of white brick, with Ohio stone trimmings, and roofed with slate. The building will face on Denison avenue, the chief feature of the front being a large tessellated window. At the north-east corner will be a tower and pinnacle reaching a total height of 110 feet. There will be two entrances in front, one through the tower. Each side is lighted with four large windows, and on each side of the roof are four gables. The main body of the church inside is 70 feet long by 60 wide, and 42 feet high to the ceiling, which is arched and supported by a row of columns. The seating capacity, including the gallery, which runs round three sides of the church, will be about 950. The pews will be of modern pattern, and will be so arranged that every one in the congregation will face the minister. The floor slopes from all sides to the pulpit platform at the west end. Space for the choir is set apart in a recess at the back of the pulpit, on a floor raised slightly above the pulpit platform. At the back of the church is the Sunday school-room, 77 by 35 feet, which will be very conveniently arranged with class-rooms for ladies and gentlemen at the north end and infant class-rooms above, all capable of being made part of the general room by the opening of sliding doors. The room will be entered by a door on Woolsey street, which will admit also to the church. The library, vestry-room, etc., will be conveniently placed near this room. Downstairs will be a fine large cellar, with kitchen, fuel rooms, etc. Here also will be the furnace, with heating pipes to all parts of the building.

#### MINISTERIAL CONTRIBUTIONS TO HOME MISSION DEFICIT.

*Presbytery of Peterboro'.*—Previously reported, \$133; Rev. Wm. Hodnett, \$7: in all, \$140.  
*Presbytery of Guelph.* Previously reported, \$25; Rev. D. B. Cameron, \$10: in all, \$35.  
*Presbytery of Hamilton.*—Previously reported, \$65; Rev. G. Yeomans, \$5: in all \$70.  
*Presbytery of Paris.* Previously reported, \$138; Rev. W. M. Martin, \$5: in all, \$143.  
*Presbytery of London.*—Previously reported, \$25; Rev. F. Ballantyne, \$10: in all, \$35.

D. J. MACDONNELL.

*St. Andrew's Manse, Toronto, Aug. 12, 1879.*

It looks as if Dr. William M. Taylor, of the Broadway Tabernacle, New York, had resigned the editorship of the "Christian at Work." He has occupied the position ever since Dr. Talmage left it.

LOTTERIES for religious purposes are not very infrequent among the Catholics in the United States. Now, would it not be well to attend to them? They are illegal. And why should partiality be shown? There is too much of pandering to the Romish Church in some sections of the Great Republic as well as in Canada.

How would it do for England to learn a lesson from Belgium? The government of the last named country has decided on permitting no other than communal burial grounds, and these are to be open to all. Any services may be held in them, according to the wishes of those concerned. The question of burials would be well settled if such a system as this were adopted in the mother land.

THE Evangelical Lutheran Synodical Conference of America closed its session at Columbus, Ohio, on the 22nd of July. It was decided to publish a new quarterly magazine, to form State synods, and to establish a general Theological Seminary. The Lutherans in the States have about 3,150 ministers, 5,600 congregations, and 725,000 communicants. They are increasing rapidly from the large German and Scandinavian immigration.

#### JUST PUBLISHED—SENT FREE.

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## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXXIV.

Aug. 24. } *THE MIND OF CHRIST.* } Phil. ii. 1-13.  
 1879. }

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

#### HOME STUDIES.

M. John xiii. 1-17. "I have given you an example."  
 T. 1 Pet. ii. 18-25. That ye should follow His steps.  
 W. Phil. i. 1-20. Fellowship in the Gospel.  
 Th. Phil. i. 21-30. In one spirit, with one mind.  
 F. Phil. ii. 1-13. The mind of Christ.  
 S. 2 Pet. i. 10-12. Exhortation to diligence.  
 S. Heb. ii. 1-18. Jesus crowned with glory.

#### HELPS TO STUDY.

The Epistle to the Philippians, like that to the Ephesians, was written by Paul while he was a prisoner in Rome. The church to which it was addressed was situated, not in Asia like most of the churches founded by the apostles, but in Europe. Philippi was an important city in Macedonia which now forms part of Turkey. In Acts xvi. 9-40 we have an account of Paul's first visit to this city, of the extraordinary call which led to that visit, and of the wonderful things that happened during his stay there. We find a second visit mentioned in Acts xx. 6. This second visit is supposed to have been made about seven years after the first. The main thought of our lesson Christ, the believer's joy and example—runs through the whole epistle, and the Philippian Christians, as well as Christians of all lands and of all times, are exhorted to foster the dispositions and follow the line of conduct which ought to arise from such a rich source of comfort and such a bright example. We find in the lesson the following topics: The Christian's Consolation, The Christian's Pattern, The Christian's Anxiety and Encouragement.

I. THE CHRISTIAN'S CONSOLATION.—vers. 1-2. The "ifs" in the first verse, although there are four of them, do not express any doubt. The passage asserts, more strongly if possible than a direct statement would, that consolation, comfort, etc., are to be found in Christ, for it takes for granted that every Christian in Philippi knew this to be the case. The knowledge of what Christ has done, of what He is, and especially of what He is to him, consoles the Christian under every loss and comforts him in every sorrow and trial; the fellowship of Christ is to him the best of company in his otherwise most solitary and dreary hours; and the bowels (a figurative term used frequently throughout the Scriptures to mean compassion) and mercies of Christ excite his liveliest gratitude. In these four "ifs" are summed up the joys of the Christian life. We say then that the consolation that is in Christ is brought before us (a) as the source of "the believer's happiness in this life. But it is also presented to us (b) as the believer's motive, or inducement, to proper feeling and action; for in the second verse, which reads along with the first and should be separated from it only by a comma, the apostle says, fulfil ye my joy, that ye be like minded. If anyone possesses these joys he will be like minded. If he is consoled and comforted by Christ, he will console and comfort others; if he enjoys fellowship with Christ, he will seek the society of those who enjoy it in common with himself; and if he has experienced the compassion and mercies of Christ, he also will be compassionate and merciful. The following passages may throw light on this part of the lesson—2 Cor. i. 5: "Our consolation also aboundeth by Christ." 2 Thess. ii. 16: "Hath given us everlasting consolation." 2 Cor. xiii. 14: "The communion of the Holy Ghost" (fellowship of the Spirit). Rom. xii. 16: "Be of the same mind one toward another." Rom. xv. 5: "Like-minded . . . according to Christ Jesus." 1 Cor. i. 10: "Perfectly joined together in . . . same mind."

II. THE CHRISTIAN'S PATTERN.—vers. 2-11. Christ is the Christian's pattern (a) in fellowship and sympathy: Having the same love, being of one accord, of one mind. If Christ, the "King of kings and Lord of lords," condescends to hold communion with the meanest or poorest believer, then what distinctions of worldly rank or wealth are sufficient to justify one Christian in despising another? "One is your Master, even Christ, and all ye are brethren;" and if the Master condescends to hold fellowship with the servants, why then should not the servants be friendly with each other? Why should not their sympathies be in active exercise? Why should they not "rejoice with those that do rejoice, and weep with those that weep?" But Christ is also set before us (b) as our example in humility: Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. The infinite height and dignity from which the Son of God descended and the depth of humiliation which He reached are strongly, but not too strongly described: Being in the form of God—having the same power and glory as the Father; thought it not robbery—claimed nothing but His own, for He is God; made Himself of no reputation—veiled His glory for a time; took upon—willingly; servant—one whose place is to obey, not rule; likeness of men—by assuming "a human body and a reasonable soul;" obedient unto death—voluntarily submitting to death in its most shameful and painful form (Gal. iii. 13). All this shews that he was as He Himself said (Math. xi. 30) "meek and lowly in heart;" or in mind; and the lesson which He taught His followers then, "learn of Me," is the very lesson which the apostle repeats and emphasizes. Those who follow Him in His humiliation shall share in His exaltation. He could not rise to higher glory than He had formerly enjoyed—at least His Divine nature could not—but there was a fresh manifestation of His glory as the conqueror of sin and Satan and death, the risen Saviour, the successful Mediator. The most wonderful thing connected with His exaltation, however, and the fullest of promise and hope to us, is the fact that the very human

nature down to which He humbled Himself He also took with Him to His state of exaltation; the fact that humanity, in His person, sits at the right hand of God; the fact that a man—a living man, though more than man—now rules the world, and draws men and women and children to Himself; and that all humanity found united to Him shall ultimately share His glory.

III. THE CHRISTIAN'S ANXIETY AND ENCOURAGEMENT.—vers. 12, 13. The Christian is anxious, not to have himself justified—he knows that he is justified by Christ's finished work—but to have himself sanctified. He finds that sin clings to him; he is anxious to get rid of it; and he works out—as an instrument in God's hands—his own salvation from it with fear and trembling. He works as hard and feels as anxious as if his salvation depended upon himself, and at the same time he knows that the work is God's work, and he gives Him all the credit of it. Paul does not tell the Philippians to work for their own salvation but to work it out. The Christian's fear and trembling does not turn him away from the work, but urges him on to have it accomplished. He fears and trembles lest, through the imperfection of the instrument, the work should be hindered or spoiled. But he has abundant encouragement to diligence and perseverance—for it is God that worketh in you both to will and to do of His good pleasure. If God begins the work of sanctification in any soul, He will not leave it half done; He will carry it through to the end; but how does He do it? Chiefly by keeping the person hard at work fighting against sin and striving after holiness. A writer who has recorded some of his meditations on this passage says: "Let me tremble to encounter . . . temptations in my own strength tremble, even as the child would do to let go the support of his nurse's hand; and lean as he would on that God who can alone work in us effectually both to will that which is right and to do that which is right . . . God works in us to set us aworking, not that we may stand by and do nothing, but that with the utmost vigilance and fear—lest we should forfeit His aid—we may work out our own salvation."

#### HOW WOMEN WOULD VOTE.

Were the question admitted to the ballot, and women were allowed to vote, every woman in the land who has used Dr. Pierce's Favourite Prescription would vote it to be an unfailing remedy for the diseases peculiar to her sex. Dr. Pierce has received hundreds of grateful testimonials of its curative power.

LOWA CITY, Iowa, March 4th, 1878.

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#### MEETINGS OF PRESBYTERY.

GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.  
 BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.  
 BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.  
 STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9:30 a.m.  
 LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.  
 KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.  
 MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.  
 BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.  
 WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.  
 TORONTO.—On first Tuesday of September, at 11 o'clock a.m.  
 SAUGEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.  
 GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.  
 PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.  
 LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.  
 PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10:30 a.m.  
 MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2:30 p.m.  
 LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.  
 PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

#### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### BIRTH.

In West Gwillimbury, on the 5th inst., the wife of the Rev. Roderick Henderson, of a daughter.

At the manse, Binbrook and Saltfleet, on the 3rd inst., the wife of the Rev. W. P. Walker, of a son.

#### MARRIED.

At Smith's Falls, at the residence of Mr. W. M. Keith, on the 31st ult., by the Rev. S. Bond, brother-in-law of the bride, Mr. Allan Templeton of Smith's Falls, to Elizabeth, eldest daughter of George Sanderson, Esq., of Kemptville.