

SELECTIONS.

THE INDUCTION.

Rev. H. M. Parsons, Moderator of the Presbytery, said that it was now his duty to introduce the one who had been selected under the Providence of God and the guidance of His Holy Spirit by the congregation and Presbytery to fill this pulpit, which had for some time been vacant. He congratulated the congregation that during its long vacancy they had continued prosperous and increasing in numbers. They remembered the long and favored pastorate of him who had been so honored among them both as a respected member of the Presbytery and a loved pastor of his church, and who had been called to another field of labor which he had filled with acceptance and to the honor and service of his Master. He would recite the steps which had been taken.

A CALL HAD BEEN EXTENDED, according to the rule of the Church, by this congregation to the Rev. Dr. Kellogg, to be their pastor. Coming in the ordinary way to the Rev. Dr. Kellogg, through the Presbytery, he had seen fit, in reliance upon Divine support and counsel, to accept. The several steps had been accomplished, and now they were assembled publicly to induct him in accordance with the mode of the Presbyterian Church. Turning to the Rev. Dr. Kellogg, he said, "My dear brother, will you answer the following questions":—

Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and manners?

Rev. Dr. Kellogg—I do.

Do you believe the Westminster Confession of Faith as adopted by this Church in the basis of union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?

Rev. Dr. Kellogg—I do and I will.

Do you believe the government of this Church by sessions, presbyteries, synods, and general assemblies, to be founded on and agreeable to the Word of God, and do you engage, as a minister of this Church, to maintain and defend the same?

Rev. Dr. Kellogg—I do.

Do you own the purity of worship at present authorized by this church, and will you conform thereto?

Rev. Dr. Kellogg—I do and I will.

Do you promise to give a dutiful attendance in the courts of this Church, to submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the Superior Judicatories, to follow no divisive course, but maintain according to your power the unity and peace of the Church?

Rev. Dr. Kellogg—I do.

Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry of this Church?

Rev. Dr. Kellogg—They are.

Have you directly or indirectly used any undue means to procure this call?

Rev. Dr. Kellogg—I have not.

Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house, and faithfully and diligently to discharge all the duties of the ministry to the edification of the body of Christ?

Rev. Dr. Kellogg—I do.

INDUCTED.

Rev. H. M. Parsons engaged in prayer, after which he turned to the Rev. Dr. Kellogg, and said, "My Dear Brother—In the name of our Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of Toronto, I induct you to the pastoral charge of this congregation, and to all the rights and privileges appertaining thereto. May the Fountain of all blessing lead and guide you, and lift upon you the light of His countenance."—*Daily Globe*, May 21, 1886.

The traditional custom, so widely prevalent, of not considering baptized persons "members" until they are "taken in" somewhere is not only unscriptural, but is fraught with great mischief. It is a misleading habit. I teach all newly baptized persons not that they must now "join some church," go "into some church," but that they are already in, and that nothing else is required but to serve God in the gospel by keeping his commandments and ordinances. I wish the custom of giving the hand of fellowship as it now obtains were abolished. It fosters the teaching of the leading and popular sectarian evangelists, that you are to "come to Jesus and get saved, and then go and join the church."—J. L. PARSONS, in *Guide*.

PATENT BUGGY GEARS.

Mr. R. McLaughlin, of Oshawa, has on exhibition in the carriage department his celebrated patent carriage gears. Carriage manufacturers and others interested in carriage building should not fail to see these grand inventions. There is the noiseless axle, with brass and rubber washers on both ends, the rubber acting as a cushion deadens all noise, and the brass washer bears all the friction and wear. Mr. McLaughlin also exhibits a side spring, with a single fifth wheel, which is also noiseless. His shaft jacks, packed with brass and rubber, are noiseless, too. The wheel tree plate, made on the same principle, is excellent. It is packed with rubber and brass, and all the wear falls on the brass. Mr. McLaughlin has also a new combination of end spring gears, being a double fifth wheel, which the judges at the Toronto and Guelph Exhibitions pronounced far ahead of anything they had ever seen. The McLaughlin side spring being a platform, all side action is taken away on the carriages. The ends of the springs are fastened down by a clip which is covered by a concave cap filled with brass and rubber. It is a very ingenious piece of mechanism. Perhaps the best of McLaughlin's gears is his new patent top. This top is controlled by the driver and can be raised or lowered at will by means of one lever without the least trouble. On one of the joints is placed a tightener which can be tightened or loosened to regulate the working of the lever. These gears are well worth seeing, and Mr. John Henry, the general agent, who is here in charge, will be found thoroughly conversant with the workings of all kinds of gears, and will be pleased to explain to all who may visit him the advantages of Mr. McLaughlin's inventions.

The whole cross is more easily carried than the half.—*Drummond*.

If you want to convert your neighbor, be a better neighbor than he is.

I have been a wretched, sinful man; but I stand at the best pass that ever man did—Christ is mine and I am his.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—*TOMAS KEMPIS*.

In the intimacies and friendships of these fifty years, I have found that the purest, sweetest and noblest of my friends were those who kept nearest to Jesus.—*Ex-President Hill*.

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from men very quietly indeed.—*GEORGE MACDONALD*.

SELF-CONQUEST.—Of heroes and heroism we hear much. But there is a spiritual heroism little known: that of the man who resolves to conquer himself—hardest of all conquests. Impatience, envy, rage, selfishness, eager for success or sullen at defeat, passions of the flesh and passions of the spirit—these are his enemies. In the silent depths of the heart he fights his battle. . . . What he does and what he suffers, no man knoweth; God only knows. Not one bloody day does he fight—at Waterloo or Yorktown—and win fame forever; but all through his life does he wage the war and win no fame. Not to lift himself to honor, but to forget himself, to still the throbs of self-conscious disquiet and all selfish passion—this is his endeavor. In the midnight and in the morning, in the throng and in the silent hour, ever is it his holy care and prayer to keep all right within him, to keep all just and true, to keep all pure. Loneliness and neglect, and sorrow may be upon his path, even as they were upon the path of Christ.—*Orville Dewey*.

Anxiety to have the Master's name saved from disgrace by a difficulty has led to passing over of iniquities, and leaving transgressors in the church who had not been excluded, and receiving, excluded ones back again without genuine repentance. Might as well try to heal over an old cancer. Those who have done wrong but lack the humility and Christian spirit to repent will dislike, if not hate, every one in the church who is above reproach. The very presence of the irreproachable character is to them a rebuke. You might as well expect an unregenerate man to rejoice at the Lord's table, as for impenitent ones to feel comfortable in the church. As soon expect a demon to be at ease in the presence of Jesus Christ, as for a wrong doer to be at ease without repentance and hence assurance of forgiveness.—*Octograph*.

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