

new pastor of St. David's has the cordial well wishes for his success of many friends in the west.

THE annual meeting of St. Andrew's congregation, Perth, was held on Thursday, the 11th inst. The attendance was good. The reports submitted by the Board of Managers and by the Session show the congregation to be in a healthy, vigorous state. The figures given are very encouraging, and indicate, so far as figures can do that, the interest and activity of the people in religious things. The revenue for strictly congregational purposes in 1882 was \$1,802.87. The expenditure for strictly congregational purposes for the same period was \$1,657.54. This leaves a balance on hand of \$57.26, after \$87.97 for arrears of 1881 are paid. In addition to this there was expended on repairs and furnaces during the year the sum of \$758. This does not belong to the ordinary expenditure, and is met by special subscription. No part of the new manse expense is included in the above. The Session reports \$920.37 as given to the Mission, Education, and Benevolent schemes of the Church for 1882. This makes a total of \$2,723.26, not including \$758.00, the cost of repairs. Sabbath service, Sabbath school, and prayer meeting have been well attended during the year. The envelope system of weekly offering has been found fairly successful. It was introduced as an experiment, and has given satisfaction enough to warrant its retention for the future, as on the whole the best system for the congregation. The Sabbath school has a roll of 148; an average of 94; teachers, 19; vols. in library, 500; contributed to its own equipment and mission schemes of the Church about \$80.00. The roll of the congregation comprises 285 names. The additions during the year were 46. The baptisms, 14. Deaths, 6.

THE annual meeting of the congregation of St. Andrew's Church, Toronto, was held in the lecture room, on the 31st ult. The pastor of the church, Rev. D. J. Macdonnell, occupied the chair, and Mr. Mitchell acted as secretary. From the managers' report, it is learned that the debt now on the church property is as follows: Loan from Standard Life Insurance Company, \$40,000; floating debt, \$2,500; total \$42,500. The report also states that a favourable offer had been made for the property at the Humber, owned by the congregation; the result of its acceptance would be the reduction of the interest account by \$1,260 annually, and, when the purchase money was paid up, the loan from the Standard Life Insurance Company would be reduced to \$19,000. The treasurer's statements showed that the receipts for the year, including a balance of \$688.64 from 1881, amounted to \$13,362.55, and the expenditure to \$12,625.75, leaving a balance in hand of \$736.80. It was moved by Mr. James MacLennan, seconded by Dr. Geikie, and unanimously carried, "That the recommendation made by the board of managers to erect a fitting memorial within the church to Mr. James Michie receive the hearty approval of this meeting, and the board of Managers, with Rev. D. J. Macdonnell and the mover, are hereby appointed to carry the same into effect, all expenses connected therewith to be paid out of the revenues of the corporation." The annual reports of Sunday schools in connection with the church were read, as follows:—St. Andrew's by Mr. H. Cassels; St. Mark's, by Mr. Joss; and Dorset Sunday and night schools, by Mr. Strachan. Reports of the Women's Association, the Young Men's Association, and Young People's Association, were read. The chairman said that, according to the report of the session, the congregation comprised 281 families, and 141 single persons not connected with families; the number on the communion roll was 608, fifty-four of whom were added during the year, twenty-seven had been removed on certificate, and thirteen by death. The amount contributed for missions during the year was about \$2,400, irrespective of subscriptions paid to Queen's College Endowment Fund, North-West Building Fund, Knox College Endowment Fund, and other purposes.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held on January 30th, for the induction of Rev. P. R. Ross into the pastoral charge of Knox Church, Ingersoll, and for other business. There was a large congregation present. The induction sermon was preached by the Rev. W. A. McKay. The charge to the newly inducted pastor was given by the Rev. Dr. Cochrane, and Mr. McMullen addressed the congregation. At the close of the services

a cordial welcome was given to Mr. Ross, and the ladies of the congregation presented him with a very handsome silk pulpit-gown. The clerk reported receipt of a call from the congregation of Exeter, in the Presbytery of Huron, addressed to the Rev. W. M. Martin, and the Rev. D. M. Beattie was appointed to cite the congregation of Norwich and Windham to appear for their interests at next meeting, in reference to said call. In the evening a very largely attended social meeting of welcome to Mr. Ross was held in the town hall, when addresses were delivered by the Rev. Messrs. McKay, Inglis, Munro, and the resident ministers of the town.—W. T. McMULLEN, *Presbytery Clerk*.

PRESBYTERY OF WHITBY.—This Presbytery met in St. Andrew's Church, Whitby, January 15th. There was a large attendance of members. Mr. John Abraham was appointed Moderator for the year. The Session Records of Newcastle, St. Andrew's, Darlington, Columbus, Whitby, and Orono, were examined and attested as carefully and correctly kept. The remaining records were ordered to be produced at the next meeting. Terms of union of Dunbarton and Highland Creek were considered; the Presbytery expressed its cordial approval of the union, but at the same time expressed its desire that the pastoral charge be under the superintendence of this Presbytery; the matter has been referred to the Synod by the Presbytery of Toronto as the proper court to settle such cases. The difficulties existing in St. Andrew's, Darlington, occupied a good portion of the day. The final settlement was deferred to the adjourned meeting on the 6th February. Reports of missionary meetings were given in by a number of the congregations; the others were requested to report at the next quarterly meeting. A committee, consisting of Messrs. Little, Drummond, Leslie, Eastman, and Blakely, was appointed to examine the remits from General Assembly, viz.: (1) On the method of appointing standing committees, and (2) on Board of Examination, and prepare a finding and report at the meeting in April next. It was agreed that the returns on the State of Religion be sent to Mr. Roger not later than the 1st of April; those on Sabbath Schools to Mr. Little by the 10th of February, and those on Statistics to Mr. Drummond, immediately after the close of the ecclesiastical year. The second annual report of the Women's Foreign Missionary Society of the Presbytery of Whitby was read, and the Presbytery expressed their gratification at the encouraging nature of the report, and earnestly wished them God-speed in their labour of love on behalf of their sisters in heathen lands. The Presbytery adjourned to meet in St. Andrew's, Bowmanville, on 6th Feb., at 11 o'clock a.m.—A. A. DRUMMOND, *Persbytery Clerk*.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VI.

Feb. 18,  
1883.

CHRISTIAN COURAGE.

{ Acts iv.  
18-31.

GOLDEN TEXT.—"If God be for us, who can be against us."—Rom. 8: 31.

CONNECTION.—After Peter's defence, the council, having consulted among themselves, recalled Peter and John; and, afraid to punish them for doing a good deed, sought to silence them by threats.

NOTES.—Herod: there were six (really seven) Herods named in Scripture: (1) Herod the Great, who built the temple and killed the babes of Bethlehem. (2) Herod Antipas, son of Herod the Great and tetrarch of Galilee and Peraea; Jesus was sent to him by Pilate, and it is this Herod who is referred to in this lesson, or it may refer to Herod the Great and this son also. (3) Herod Archelaus (see Matt. 2: 22). (4) Herod Philip, a private person (Mark 6: 17). (5) Herod Philip, tetrarch of Gaulonitis (Luke 3: 1). (6) Herod Agrippa I., king A.D. 37-44, who beheaded James and sought to kill Peter (Acts 12: 1). (7) Herod Agrippa II., king A.D. 50-100, before whom Paul was brought (Acts 26: 28). Pilate, the sixth Roman procurator of Judaea. (See lesson 5).

I. CHRISTIAN COURAGE SHOWN.—Ver. 18.—Not to speak at all: the council gave no reason for this command and a command founded on prejudice or wrong, is not to be obeyed.

Ver. 19.—Whether it be right: this must decide the case. Christ charged them to preach His name. The council forbade them. They decided for God and left the council to judge whether they were not right.

Ver. 20.—Cannot but speak: it is sometimes as sinful to hold our peace, as at other times it is to speak. Their Master had commanded them to testify for Him.

Ver. 21.—Threatened them: the people were excited

and watching; and not finding a good excuse to punish the apostles, they hoped by threats to drive them away, or secure their silence. A believer, among ungodly neighbours, is often a great trouble to them. They would do almost anything to get rid of him. All men glorified God. This one example of the power of Christ, brought great glory to God. So now, our conversion is sure to be a blessing to more.

Ver. 22.—Above forty years old: his crippled state was therefore not only well known, but in all men's eyes perfectly incurable by human means.

II. CHRISTIAN COURAGE SUSTAINED.—Ver. 23.—Went . . . and reported: it shows they expected to be received with favour, and not blamed for their boldness and non compliance. The only safe rule is to do what is right in God's sight, and then all God's children will sympathize with us.

Ver. 24.—Lifted up their voice to God: no doubt they had been in prayer before. See Acts 12: 5, 12, hast made heaven and earth. It is not only right to magnify God's power and wisdom, but doing so excites love and faith in our hearts.

Ver. 25.—Thy servant David: the Psalms were no doubt as greatly valued by the early Christians as by us. God knew and foretold Christ's rejection. Too often, men and things are judged by their prosperity and apparent success.

Ver. 26.—Kings . . . rulers . . . against the Lord: perhaps this was the first time these prophecies were perfectly understood. They are always given, mainly to strengthen faith when they come to pass. See John 14: 29.

Ver. 27.—Holy child Jesus: (Revised, "Holy servant Jesus.") It is not Jesus, as a very young person, here referred to, but in his relation to God. A child serves and obeys his father; and Jesus "took upon him the form of a servant," Phil. 2: 7. Against this innocent one, the authorities of the nation had combined.

Ver. 28.—Determined before to be done: God has determined that I shall die. He has the right so to do, for He is my Creator. But if my fellow man determines on my death, that man is a murderer! He violates my right, and he violates God's law. God had determined to pour out Christ's soul unto death, as an offering for sin. The wicked rulers determined to put Him to death, on the cross. Their action was wicked; and none the less wicked, that God knew it all beforehand. Their action was cruel, wicked, and unnecessary. They are distinctly said in ver. 26, to be "against the Lord, and against his Christ," and therefore, could not in that very action, be doing God's holy will. And yet God wrought in their rage and wickedness, to the accomplishment of His loving design of giving His Son for the sins of the world. Rotherham's translation of the Greek text of Tregelles, is "For they were gathered together, against a truth, in this city, against thy holy Servant Jesus, whom thou didst anoint—both Herod and Pontius Pilate, with Gentiles and peoples of Israel—to do as many things as thy hand and thy counsel, marked out beforehand to come to pass. And, as to the present things, Lord! look upon their threatenings, and give to thy servants, with all freedom of utterance to be speaking thy word, by thy stretching forth the hand for healing, and bringing to pass both signs and wonders through the name of thy holy servant Jesus." The occasion of the prayer seemed to be this—God had defeated the rage of the rulers against Jesus, by making it all work into His divine purpose, and now they prayed He would do the same with the present outbreak of rage.

III. CHRISTIAN COURAGE INCREASED.—Ver. 29.—Grant unto Thy servants: they prayed not against any more arrests and threatenings; but that they might be bold and faithful—and that God would do more and more mighty works. A good example for us. Our prayers should not be for mere safety; but to be useful and holy, and wise and courageous. There is more real safety in trying to do God's will, than in seeking for safety, directly as an object.

Ver. 30.—Stretching forth Thine hand: they prayed for more healings—more mighty works; that men and women might be convinced of the God-head and goodness of Jesus. Child. The word here and in ver. 27, is literally "child;" but better rendered "Servant," as in the revised; There is another word for "Son."

Ver. 31.—The place was shaken: in token of acceptance of their prayer; filled with the Holy Ghost. O, to be so filled with the Spirit, that it will be far sweeter than any will of our own, to do His will. Then shall we "speak with boldness;" then shall others hear, and then shall Christ's name be made glorious on the earth.

#### PRACTICAL TEACHINGS.

1. The true disciple will obey God, even if man opposes.
2. God will be responsible for his own followers.
3. Christian sympathy is the human sympathy, a true Christian seeks.
4. In trouble and threatening let us go to God.

ILLUSTRATION.—*Courage*. We fear men so much because we fear God so little. (*Gurnall*). The king of France offered Prince de Condé a choice of three things: (1) to go to mass, (2) to die, (3) to be imprisoned for life. He answered firmly, "To the first I am determined never to go; as to the other two, I am indifferent, and leave the choice to your majesty." A poor boy at school had a large patch on his knee. One of his comrades nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "Oh," he answered, nobly, "you don't suppose I am ashamed of the patch? I'm thankful for a good mother to keep me out of rags, and honour my patch for her sake."

CHRISTIAN  
ALM BEFORE THE  
ANNOT OBEY JEWS'  
ANNOT DISOBEY

COURAGE.  
OUNCIL.  
OMMAND.  
HRIST.