

The revenue is raised by pew rents, and the Sabbath collections; whilst all who are not able to contribute are heartily furnished with free seats. There is a large Bible class taught by the pastor on Sabbath mornings, and a flourishing Sabbath school taught by an efficient staff of teachers. One peculiarity of this congregation is its large library, of over one thousand volumes of some of the best literature, religious and secular, in the English language, which are eagerly read by the old and young, and which are free to all belonging to the congregation.

THE annual meeting of the Missionary Association of the St. James Square Presbyterian Church, was held last week, and attracted a large attendance of members and adherents of the congregation, who manifested the deepest interest in the proceedings. Rev. Dr. King, pastor of the church, occupied the chair, and in the course of his opening remarks, expressed his pleasure at seeing such a large audience present, for, he said, that although it was an easy matter to get Presbyterians to give liberally in support of the missions, it was sometimes a difficult matter to get them to attend annual meetings. Mr. Geo. Ludlaw, Secretary of the Missionary Association, read the annual report, from which it appeared that, including the sums contributed by the Sabbath school and the Mission Band, \$1,317 has been raised for home missions, \$640 for foreign missions, \$195 for French evangelization, \$455 for ordinary college funds, \$60 for University scholarship fund, and \$1,701 for Knox College building and endowment funds. The total contributions for missionary and educational objects, including some minor ones not enumerated here, amount to \$3,066, being an increase over the previous year of \$1,004. It was stated by the chairman that the receipts for congregational purposes amounted during the year to over \$1,000, thus making the entire sum raised by the congregation about \$16,000. Stirring missionary addresses were delivered by Rev. Messrs. Robertson and Wells and Mr. John Macdonald, who, at the conclusion of an excellent address, announced that if the Presbyterian Church would choose a missionary to go to Japan he would bear the expense of his transportation to that country. The generous offer was received with applause by the assemblage, and Rev. Dr. King warmly thanked Mr. Macdonald for his generosity. He added that that was the best missionary meeting ever held in his church.

THE annual meeting of the congregation of the Central Presbyterian Church was held a few weeks since, the notice of which was crowded out at the time. The chair was occupied by Rev. P. McF. McLeod, pastor of the church. The meeting was well attended. The annual report of the session showed that during the year the membership had increased from 304 to 369, allowing for forty-two who had been removed from the roll. There were five removals by death. Of the 107 new names added, seventy-six were by certificate, and thirty-one by profession of faith. The missionary report was read. The receipts during the year were \$450.90, which were allocated as follows: To Foreign Missions, \$118; Home Missions, \$107.90; Aged and Infirm Ministers' Fund, \$40; French Evangelization, \$50; Colleges, \$100; Manitoba College, \$20; Assembly Fund, \$15. Reports were also read from the Sabbath school, the Young People's Association, and the William Street Mission. Mr. A. R. Creelman then read the managers' report, which showed that during the year ending Dec. 31st, 1881, the total average from envelope and extra collections was \$93.48 per week, while the average during the year 1882 was \$101.71 per week. There was a deficit of \$1,100 at the end of 1881, which had been at the beginning of 1882 added to the floating debt. Last year the total expenses amounted to \$104.96 per week, being \$3.25 weekly beyond the average receipts. The deficit in 1882, therefore, was \$172. It is expected that the ordinary expenses of the church for the current year will not exceed those of last year, and if the increase in the contributions is in the same proportion as last year, there will be a surplus instead of a deficit at the end of the present year. The weekly contribution is now sufficient to meet the ordinary expenses of the church. At the beginning of last year the debt of the congregation beyond the mortgages was \$6,118.48. At the end of the last year this debt was \$4,118.18, the reduction having been made through contributions to the extent of \$2,000.30 to the floating debt and building fund account. The financial statement for 1882 shows, receipts, \$5,924.35; disbursements, \$5,789.17; balance, \$134.38. A motion was

passed increasing the minister's stipend from \$2,500 to \$3,000. The following managers were elected for the ensuing year: Messrs. R. Donald, R. G. A. Paton, Thos. Christie, James Watson, John Parr, R. Petrie, D. B. Gardner, A. H. Crawford, and Dr. King; auditors (re-elected), Thomas Gordon and J. Erskine.

PRESBYTERY OF WHITBY.—This Presbytery met in Bowmanville on Feb. 6th, Rev. J. Little, Moderator *pro tem*. The attendance of members was not large. After disposing of several minor matters, and adopting a finding on the remit of the General Assembly anent the method of appointing Standing Committees, the Presbytery took up the case of St. Andrew's Church, Darlington, which has been before the Presbytery for the last six months. After hearing reports and the parties concerned, from which it appeared that the congregation had held a meeting regularly called, and agreed that they could not offer the Rev. Mr. Spencer any definite sum under present existing circumstances, the Presbytery, keeping in view all the circumstances of the case, adopted as their finding the following motion without a dissenting voice: 1. The Presbytery regrets that all its efforts to procure a settlement of the difficulties of this case have failed, and while it still acknowledges the indebtedness of the congregation to Mr. Spencer, and is still of opinion that they should comply with the Presbytery's request to pay Mr. Spencer \$1,000 in settlement of all claims, it cannot exonerate Mr. Spencer from blame in allowing arrears of stipend to accumulate for so many years, without notifying the Presbytery of the same. 2. Mr. Spencer claims his full stipend as long as he is their pastor, but the congregation that now waits on his ministry is so small as to make it utterly impossible for them to pay that amount, the Presbytery feels itself in a delicate and responsible position in allowing such a state of things to exist that is hurtful to the cause of religion, and cannot but be injurious to our Presbyterian good name. 3. Moreover, the Presbytery is satisfied that to allow things to remain as they now are would result in the entire dissolution of the congregation before many weeks, if this indeed be not already accomplished. And 4. Besides, Mr. Spencer has already, without consulting the Presbytery, given up preaching to the congregation in Crono, which has all along been regarded as a branch of the St. Andrew's charge, and did not even notify the Presbytery of this fact till asked about it. On these grounds the Presbytery feels constrained, with greatest reluctance and deepest sorrow, again earnestly to request Mr. Spencer to demit his charge. After speaking of some other matters Mr. Spencer finally said that he would not resign, but now protested, dissented, complained and appealed from the action of the Presbytery of Whitby, desiring him to demit his charge without having his stipend liquidated by the bondsmen, or manse expenses paid by the congregation, or the interest accruing from the Uxbridge glebe discharged in full by Mr. Robert Colville, the Managing Trustee, to the Synod of Toronto and Kingston, and craved extracts. Messrs. Drummond and Little were appointed to defend the Presbytery's action before the Synod.—A. A. DRUMMOND, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for the schemes of the Church, etc., viz: A Presbyterian Friend, Maxville, for Home Mission, \$3; Foreign Missions, \$5; French Evangelization, \$1; Aged and Infirm Ministers' Fund, \$2; Foreign Mission, "Dayspring," \$2; and Knox College Ordinary Fund, \$5.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IX.

Mar. 4. } PERSECUTION RENEWED. { Acts v. 17-32. 1883. }

GOLDEN TEXT.—"We ought to obey God rather than men."—Acts 5:29.

CONNECTION.—The apostles did many miracles. Many and large meetings were held in Solomon's Porch. From the country round about, the sick were brought in, and healed. Multitudes were converted.

NOTES.—High Priest: the chief religious officer among the Jews; he was distinguished by his dress, privileges, duties, and powers from the other priests. He must be free from bodily defect, was forbidden to mourn the death of relatives, was to enter the most holy place alone, once a

year, to offer an atonement for the people. He usually presided at the meetings of the great council or Sanhedrin, and had great influence in civil affairs. The high priest at this time was Caiaphas, though Annas still retained the title. (See Acts 4:6). *Sonata*: here used in its original sense of "older men"; a full formal meeting of the Sanhedrin was called to consider and decide this matter.

I. IN PRISON.—Ver. 17.—The high priest rose up: Annas, or Caiaphas. It does not appear that they were Sadducees, (who were specially active at this time against the Christians), but they equally hated Christ; and plotted and counselled against his followers. They were specially incensed against Christ's resurrection being preached.

Ver. 18.—Common prison: the ordinary place of detention for accused persons. We know not how many apostles were arrested on this occasion.

Ver. 19.—Angel: the Sadducees denied the existence of angels. They also denied the resurrection, and imprisoned the disciples for preaching it. But the risen Saviour sends his angel to open the prison; and all the city would soon know it! Another convincing call for the priests and Sadducees to believe!

Ver. 20.—Speak in the temple, go, and continue your teaching of yesterday: the same doctrines, in the same place of concourse; and to the same people! This life: not the human life; nor the future life merely; but the "life in God"; salvation; the new life.

II. IN THE TEMPLE.—Ver. 21.—Early in the morning: people in warm countries work and worship early in the morning. A few years ago, the Emperor of Brazil astonished the people of Glasgow by driving about and visiting public buildings at six o'clock in the morning. Called the council together: they, too, met in the morning; not knowing that the prison was empty. Another fulfilment of Psalm 2:2.

Ver. 22, 23.—Found them not: the officers, the temple guard, found the prison empty. The outer guards at their post—the prison locked and bolted—yet no prisoners within! And all the city would hear this report, and every candid and thoughtful man would know that God had interposed a miracle on behalf of Christ's followers.

Ver. 24.—Doubted of them: (*Arrested*, "much perplexed") "The council were confounded." "Where would this thing end?" They seemed to have a dim apprehension that they were distinctly fighting against God. Yet they repented not!

Ver. 25.—Came one and told them: someone told them where the lately-imprisoned men were. And now the apostles had a new "text"—God had sent His angel to help them: and therefore God approved their teaching!

III.—IN COURT.—Ver. 26.—Without violence: Self interest made them gentle toward these escaped prisoners. Violence would have exasperated the people.

Ver. 27, 28.—Set them before the council: how they would remember the words of Jesus! See Matt. 10:17-20. Did we not straitly command you? Math, the council asked not how they had escaped prison. They seemed anxious to have *that* matter hushed up! This name: how carefully they avoided all mention of the name of Jesus! A murderer does not like to talk of his victim. "Conscience makes cowards of us all." But the believer loves to name his Saviour. Doctrine: rather, (as in the Revised), "teaching." It was not that Jerusalem was full of the belief of Jesus, but that it was full of preaching about Him. Bring this man's blood upon us: "ye are seeking to bring public condemnation upon us, as his murderers."

Ver. 29.—We ought to obey God: they answered as before, that they ought to obey God rather than men. And especially were they fortified in this position, by the direct command of the angel the night before; ver. 20th: The apostles would never do what was wrong—no matter what human authority commanded it: yet they patiently suffered wrong at the hand of human power. They were responsible for what they did: they were not responsible for what was done to them.

Ver. 30, 31.—Raised up Jesus: how often is it said that God raised up Jesus! Yet the Jews slew Him, and "hanged Him on a tree." Exalted: . . . a Prince and a Saviour. Christ rules over men—He is their "Prince." He redeems them—He is their "Saviour." To give repentance: . . . and forgiveness: God leads men to "repentance"—the turning from sin, and grants them "forgiveness" of sin. Some men refuse to be led: as these rulers, and as Jerusalem generally. (Matt. 23:37).

Ver. 32.—We are witnesses: they offered themselves and their brethren as witnesses of all the facts they asserted. They saw Christ crucified; saw Him when risen; saw the miracle of pentecost; could testify of their own knowledge concerning the fulfilment of God's most glorious promises. So is the Holy Ghost: He witnessed, by bestowing the gifts they testified of; and thus He testified with them.

PRACTICAL TEACHINGS.—

1. The Sadducees did not believe in angels; yet an angel defeated them, by releasing their prisoners.
2. Those who hate and wrong Christ do not like to speak His name. His friends delight in His name.
3. Christ's blood is upon every man, either for cleansing, or for condemnation. With *me*, which?
4. If we wish Christ as a Saviour, we must also take Him as a Prince.
5. Christians are to be witnesses for Christ.

ILLUSTRATION.—A young Christian soldier in the army was often assaulted by his tent-mates while at prayer at night. He sought the advice of his chaplain, and by his counsel omitted his usual habit. But he could not endure this. He chose rather to have prayer with persecution than peace without it, and resumed his old way. The result was that, after a time, all his ten or twelve tent-companions knelt in prayer with him. In reporting to his chaplain, he said,

"Isn't it better to keep the colours flying?"