

shall be proceeded with at 3 o'clock p.m. There was read a copy of the deliverance of the commission on Rev. Dr. Barclay's case, and a committee was appointed to consider and report thereon at next meeting. The following members were severally re-appointed to look after the schemes of the Church—viz: Home Missions, Rev. D. King; Foreign Missions, Rev. J. Smith; Knox and Queen's Colleges, Rev. J. Kirkpatrick; French Evangelization, Rev. R. D. Fraser; Aged and Infirm Minister's Fund, and Widow's and Orphan's Fund, Rev. Dr. Caven. The following deliverance, prepared by a committee, was moved by Rev. P. McLeod, seconded by Rev. C. A. Tanner, and unanimously carried: "The Presbytery, having had its attention directed to the relation of our Protestant community to the Church of Rome, and to the need of guiding our own people as to their duty in this matter, resolve to warn, as they hereby do, our members and adherents against sending their children to convent schools or colleges, sanctioning by their presence the unscriptural ordinances of the Roman Catholic Church, or contributing of their means for the support of Roman Catholic worship. The Presbytery further instructs pastors, while abstaining from unnecessary controversy, to see to it that their people are fully informed as to the history and doctrine of the Roman Catholic Church, as the Presbytery believes that by this means alone can our people be protected from her aggressive policy, and led to see the danger of placing themselves or their children under her influence." It was moved and agreed that all Sessions throughout the bounds be required to report as to the holding of missionary meetings at next ordinary meeting of Presbytery.—R. MONTEATH, Pres. Clerk.

### HOME MISSIONS.

#### MEETING OF THE EXECUTIVE SUB COMMITTEE.

A meeting of this committee was held on Friday, the 19th, in the church offices, Toronto.

The following members were present:—Rev. Dr. Cochrane, Convener; Rev. Dr. King, Rev. Messrs. Macdonnell and Warden, and Mr. T. W. Taylor.

A letter was laid on the table and read from Rev. J. Laing, regretting his inability to be present on account of ill-health, and giving his views on some of the matters before the meeting.

#### MANITOBA PRESBYTERY.

An application from the Presbytery for grants for services rendered within the bounds during the past quarter by Rev. Farquhar McRae and Mr. J. Jones, was referred to the meeting of the committee in March.

Similar action was taken in reference to a claim of Rev. G. Roddick for services in the Presbytery.

The Convener was instructed to arrange for a series of meetings to be addressed by Rev. Jas. Robertson, Superintendent of North-West Missions, in February and March.

There was submitted a lengthened correspondence in regard to the supply of Regina, together with a number of applications for an appointment to that field. A telegram of the date from Rev. Jas. Robertson was read, stating that the Presbytery of Manitoba had arranged for the supply of the field till 13th March. It was resolved that although the Committee had in October last, in deference to the urgent request of the Presbytery, appointed Mr. G. Bruce direct to Regina, the sub-committee see no reason now to depart from the usual mode of procedure, viz., the appointment of missionaries to the Presbytery and not to any particular field.

#### BRITISH COLUMBIA.

The Convener reported that he had corresponded with the Colonial Committee of the Church of Scotland, and communicated to them the resolutions regarding the work in British Columbia, adopted by the Home Mission Committee in October.

A letter in reply from the Rev. Dr. Gray, Convener of the Colonial Committee, was laid on the table and read. It was to the effect that the Colonial Committee were desirous that for the present the work in British Columbia should be carried on as heretofore, and that ministers sent out either from Scotland or from Canada be asked to connect themselves with the existing Presbytery there, and that in the event of the Nanaimo congregation getting a minister from Canada the Colonial Committee's grant to that field of £100 sterling, will be available, provided the minister connect himself with the Presbytery of British Columbia in connection with the Church of Scotland.

After lengthened consideration the following resolutions were unanimously adopted:—

1. That while sympathizing with the Colonial Committee of the Church of Scotland in the difficulties which lie in the way of an immediate transfer to the Presbyterian Church in Canada of the work in British Columbia, this Committee regret the delay in effecting such a transfer, as they are of opinion that the work of the Church and the care of the Presbyterian population in that Province can be best overtaken by having all the congregations there connected with the Church in Canada.

2. That the ability of the Church in Canada to secure suitable and efficient labourers for British Columbia, such as the necessities of the field demand, would be greatly lessened were it a condition of acceptance their severing their Presbyterian connection with the Church in Canada and uniting with the Presbytery in British Columbia in connection with the Church of Scotland.

3. That inasmuch as the First (or Pandora Street) Church, Victoria, never heretofore in connection with any Presbytery, is now asking to be received into the Presbyterian Church in Canada and to have a minister sent from this Church, this committee would recommend, in order to prevent the unseemliness of a rival Presbytery in British Columbia, that said Congregation and its minister (should one be sent from Canada), be for the present placed under the care of one of the Presbyteries of the Presbyterian Church in Canada; and further, that the same course be adopted in regard to St. Andrew's Church, New Westminster, and its minister.

4. That while recognizing the liberality of the Colonial Committee's grant to Nanaimo, this Committee are of opinion that the probability of securing a minister for that field from the Canadian Church is greatly lessened because of the condition on which the grant is made, viz., that the minister connect himself with the Presbytery in British Columbia in connection with the Church of Scotland.

5. That copies of these resolutions be sent to the Colonial Committee of the Church of Scotland, and to the Presbytery in British Columbia.

#### MISCELLANEOUS

The Convener reported that Mr. G. Bruce had declined the appointment to Regina, Mr. J. R. McLeod to Muskoka, Mr. D. C. Johnson to Manitoulin Island and Mr. D. H. MacLennan to Bruce Mines. He also reported that Mr. J. Morison had accepted the appointment to Sault Ste Marie, and, after ordination by the Presbytery of Bruce, had entered upon his work in November; further, that Mr. Henderson of Sault Ste. Marie had been transferred to Bruce Mines, he having accepted an appointment to that field in room of Mr. D. H. MacLennan. The report was received.

The Committee sanctioned the appointment of Mr. J. B. Stewart as Ordained Missionary at Castleford and Dewars. The grant to be at the rate of \$200 per annum.

There was laid on the table and read a letter from Rev. A. Findlay, as representative of the Barrie Presbytery, intimating the appointment of an Ordained Missionary to Parry Sound. It was agreed, while sympathizing with the efforts of the Presbytery to supply this field, to express regret that an appointment had been made without consulting this Committee or its Convener, and to decline to sanction the appointment made.

The meeting was closed with the benediction.

ROBT. H. WARDEN, WM COCHRANE, D.D.,  
Secretary. Convener.

REV. DR. REID, has received the following sums for schemes of the Church, viz.: "Northern Advocate," county of Simcoe, for Home Mission, \$35; Foreign Mission, \$50; French Evangelization, \$15; Knox College Endowment Fund, \$10; A Friend, Dufferin County, for Foreign Mission, Zenana, \$2. Dr. Reid has received from the infants' class, Streetsville Sabbath school, per Mrs. Beattie, a quantity of children's papers for destitute localities. These will be handed to the students of Knox College.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VI.

Feb. 11,  
1883.

NONE OTHER NAME.

{ Acts iv.  
1-14.

GOLDEN TEXT.—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

CONNECTION.—Peter, taking advantage of the interest excited by the cure of the lame man, was preaching to the people. The temple authorities, in concert with the Sadducees, perhaps incited by them, determined to arrest the apostles.

NOTES.—Sadducees, named either from Zadok, a disciple of Antigonos, or Zadok the famous high priest in Solomon's time (1 Kings 2: 35). They were one of the most influential Jewish sects in the time of Christ. In opposition to the Pharisees, they (1) denied the doctrine of the resurrection (Acts 23: 5); (2) denied the authority of the oral law; (3) accepted the teachings of Moses, being strict

observers of the Mosaic law; (4) held also the absolute moral freedom of man. The four speeches of Peter rise in publicity and boldness, the first to the eleven; the second to the Pentecostal assembly; the third to the multitude in the temple; the fourth before the highest court of the nation. Rulers. Some say "civil magistrates" are here meant, but it more probably refers to "rulers of the synagogue." Elders, chief persons. It formerly was applied to heads of families, then to older men having influence; lastly to a special class having authority among the Jewish people (see Num. 11: 16-25). Scribes, a learned and respected class among the Jews, who copied, read, and explained the law. Council. Sanhedrim, the highest Jewish court, and believed to have been composed of seventy-one (some say seventy or seventy-two) members, twenty-four being chief priests, heads of the twenty-four courses of priests, and the others being selected from the "rulers," "elders," and "scribes." It is said to have had its origin in the seventy elders appointed by Moses to aid him (Num. 11: 10, 24, 25).

1. THE APOSTLES IMPRISONED.—Ver. 1.—Captain. The high constable, or chief secular officer of the temple; whose duty it specially was to preserve order.

Ver. 2.—The resurrection. There is generally a choice of arguments, and he is wise who uses his strongest! The resurrection of Christ, was the great miracle, which they could abundantly prove. If God thus raised him from the dead, God must love and acknowledge him. If so, then His words and His claims must be all true. And His promises to His followers, that they should rise in glory, would come true also—John 11: 23-26.

Ver. 3.—In hold. We find by Acts 12, that the prison (doubtless the same here), was very strong and securely guarded.

Ver. 4.—Five thousand: perhaps it means that the number of believing men now amounted to five thousand, having been converted at Pentecost. It was a good "application" of a great and powerful sermon. Mark, its strength was in its unimpeachable facts.

Ver. 5.—On the morrow: the apostles were arrested late in the day. The next day they were tried.

Ver. 6.—Annas, Caiaphas: Annas, appointed high priest by the Roman Governor of Syria A.D. 7. Joseph Caiaphas, his son-in-law, by similar authority succeeded, A.D. twenty-three. Annas (still living) seemed to have the chief place in the council, or Sanhedrim, John and Alexander. We have no further information about these men. Gathered together. Many of these men had been concerned in condemning Christ.

Ver. 7.—By what power: literally, by what kind of power, by what kind of name? The Jews thought there existed mysterious powers and influences for good and evil. "What was the influence that had healed the lame man? What magic or sorcery was it?" And people among us, who are ready to mock at the superstition of the Jews, believe that a "seventh son" has supernatural power; or that it is "unlucky" to commence anything on Friday; or that a horse-shoe nailed over the door will keep evil from the house.

II. PETER'S DEFENCE.—Ver. 8.—Filled with the Holy Ghost: a great necessity was met with, a great inspiration of the spirit. The promises of Matt 10: 19, 20: Luke 21: 14, 15, were abundantly fulfilled.

Ver. 9.—The good deed: the council spoke of it as "this," or "this thing." Peter calls it a "good deed." It was a good deed, a deed of mercy; and to be presumed therefore to be pleasing to a God of goodness and mercy: and this Peter goes on to demonstrate.

Ver. 10.—Name of Jesus Christ of Nazareth: a bold declaration. The Jesus of despised Nazareth, compare John 1: 46. Peter wanted them to know whom He meant, and uses the very designation Pilate had put as a title on His cross, whom God raised. He came back at once to the Resurrection. By the power of Him, raised from the dead and now in heaven, this man is healed.

Ver. 11.—The stone: an allusion to Psalm 118: 22; and to our Lord's application of it, in Matt 21: 42. (Re-read, "He is the stone.") It is thus clearly shown to be a prophecy concerning Jesus.

Ver. 12.—None other name. the question whether we trust in Jesus, alone, for salvation, must decide whether we are saved or not. To reject Christ, is to reject salvation. The Jews professed to love God; while they insulted Him by hating and crucifying His Divine Son.

III. THE SOURCE OF POWER.—Ver. 13.—Unlearned and ignorant meaning untrained in the schools, and unversed in the abstruse (and often puerile) literature and theology of the Rabbies. The only explanation they could think of, was that they identified the apostles as having been taught by Jesus. Do men—even our enemies—recognise this in us.

Ver. 14.—Say nothing against it: the council could not deny the fact of the healing. The man stood there; and a hundred witnesses could testify concerning His healing! So when a wicked man is converted. It demonstrates beyond all reasonable doubt, the power and mercy of God.

#### PRACTICAL TEACHINGS.

1. Opposition will come: but Christ's power will also be seen. The storm uproots a few of the trees, but strengthens all the rest, and roots them the firmer in the soil.

2. The spirit is always present with the believer, giving him wisdom and strength. Christ's promise is every day fulfilled.

3. Christ is the only source of salvation. To trust in anything else, is to deny Christ.

4. For men to take notice that we "have been with Jesus," may be the first beginning of blessing to themselves!

5. Men cannot deny the blessings Christianity has wrought. Make the great facts of revelation and experience, as hammers to strike with.

**NO OTHER NAME.**