

however widely severed.

I pray that the Father of Mercies will not leave you "comfortless," but that in answer to your and our prayers, He may shortly send you one "after his own heart," who will go out and in among you, breaking unto you "the bread of life," so that on the day when God shall make up his jewels, *not one of you* may be missing.

Stand by one another, until another hand shall lift, and carry forward, your banner. Let none fall out of your ranks, but by the call and order of the Commander in Chief.

Accept of my sincere thanks for the kind wishes you have expressed for the welfare of Mrs. McMillan, and my family, and accept the assurance of our best wishes in return. May the peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus.

W. McMILLAN.

Saltsprings, April 27th, 1876.

EAST RIVER.—The issue of the East River business should teach the clergy a lesson, (no offence to you Messieurs Editors) for they are too ready to think they can cut and carve a congregation to suit their convenience. The consequence is often bitterness and strife. The clergy fall into contempt. Their influence for good is gone. The East River congregation is to-day a living proof that you can not cut and carve a congregation to suit the ambition or convenience of any Kirk session. There is too much vitality in men for that, and to those who would make the attempt we respectfully say "here endeth the first lesson." A word to the wise is sufficient,

Her Majesty has ordered a copy of the "Life of Norman McLeod, D. D.," to be sent to each of her children

S. S. LESSONS.

Notes on International Sabbath School Lessons, by Rev. F. N. and M. A. Peloubet.

LESSON VIII. MAY 21, 1876.

CHRISTIAN FELLOWSHIP. ACTS 4: 23-37.

(A. D. 33.)

23. Unto their own friends in the faith. Nothing in the context requires us to limit the term of the apostles.

24. One accord must denote as elsewhere (1: 14; 2: 46; 7: 57, etc.) a concert of hearts, not of voices. If they all joined aloud in the prayer, the proof must not be drawn from this word or from their voice.

25. This passage is taken from Psalms 11: 1, 2, and is an exact quotation from the Septuagint. This proves that the Psalm had reference to the Messiah.

26. The quotation from the second Psalm is still continued. Christ, Messiah (Anointed) and Christ are Hebrew and Greek equivalents.

27. Herod. Herod Antipas, the son of Herod the Great, the same who put John the Baptist to death, tetrarch of Galilee and Perea. Pilate. Pontius Pilate, the sixth Roman procurator of Judea. Gentiles. Romans, Roman soldiers.

30. Nothing emboldens ministers more in their work than the tokens of God's presence with them and a divine power going along with them.

31. *Result of the Prayer.* Immediately as a manifest answer to their prayer, the place where they were assembled was shaken. This was a token of God's mighty power responding to their cry.

32. This description of the union of heart and the liberality which distinguished the disciples applies to all of them, as the unqualified nature of the language clearly intimates.

33. And with great power. The word "power" here denotes *efficacy*, and means that they had *ability* given them to bear witness of the resurrection of the Saviour.

35. And laid them down, etc. That is they committed the money received for their property to the disposal to distribute it as was necessary among the poor.

36. Joses, Barnabas. Perhaps this name was an honorable acknowledgment of his charity in selling his whole estate for the relief of poor Christians, and on account of the "consolation" they received thereby.