

the means of grace as you might be? (4) Do you spend at least some time daily in private prayer and study of the Word? (5) Are your givings for Christ's cause as large as they might be? (6) Are you loyal to your own congregation, and doing your utmost to further its interests? (7) If in any of these you are conscious of shortcoming, will you not this very day resolve to devote yourself wholly to the Lord, and give yourself entirely to His service?"

THE report of the treasurer and managing committee of the London East Presbyterian Church, presented at the annual meeting on the 9th inst., gives the total receipts for the year as \$2,033.89, disbursements, \$1,323.63; balance on hand, \$710.26. The Building Fund account shows receipts, \$1,271.55, disbursements, \$738.25; balance, \$533.30. During the year the old mortgage had been paid off and a new one executed for \$3,500, on which the first six months' interest, \$122.50, and the first semi annual instalment of \$100, have been paid. A contribution of \$901.34 to the Building Fund was sent from Scotland by the pastor's father. The following figures are from the trustees' report: Num'ber of members at last annual meeting, 85; removed from the congregation during the year, 12; added by card, 29; received on profession of faith, 12; present membership, 115; increase, 29; number of families in congregation, 60; single persons, 14; baptised during the year, 11. The Sabbath school report exhibited an average attendance of 97, and a total of 130 on the roll.

THE annual missionary meeting of the Central Church, Galt, was held on the evening of January 10th, at eight o'clock. There was an excellent attendance, notwithstanding the fact that the night was very dark and very stormy. The Rev. James A. R. Dickson, pastor of the church, presided, and, after singing and prayer, stated that the subscriptions to the Schemes were in advance of last year; and also that the total amount, exclusive of Presbytery, Synod and Assembly Fund payments, was \$421.66. Of this the following disposition was made: Home Mission, \$100; Foreign Mission, \$100; College Fund, \$100; French Evangelization, \$75; Widows' and Orphans' Fund, \$20; Ministers' Retiring Fund, \$20; leaving a small balance in the hands of the treasurer for necessary expenses. The Rev. Mungo Fraser delivered an appropriate and exceedingly suggestive address on "The World for Christ," and the Rev. Dr. Cochrane gave a speech on the Mission Work of the Church, of great power and eloquence. The meeting was an intensely interesting one, and no doubt will be productive of the best results.

THE annual Christmas entertainment of St. Andrew's Church, Williamstown, was held on the evening of the 26th December. Notwithstanding the disagreeable weather and the bad state of the roads, the spacious hall in connection with the church was completely filled. After tea, addresses were given by the pastor, the Rev. Mr. Burnet, of Martintown, and Messrs. Rillance and Fuller, of Lancaster. Rev. Mr. Matheson gave an interesting reading. The choir of the church rendered some choice selections of music during the evening. Additional interest was added to the entertainment by the presentation to Miss McGruer, the efficient organist of the church, of an address accompanied by a beautiful photograph album and dressing-case. Mr. Lewis, leader of the choir, was presented with a purse of \$23; and the climax was reached when the pastor of the congregation, the Rev. A. McGillivray, was presented by the ladies with \$155, with which to procure a set of furs. Such considerate generosity speaks eloquently of the attachment between pastor and people. The net proceeds of the entertainment amounted to the handsome sum of \$176.

ON the evening of the 28th ult., a most enjoyable entertainment was held in the Beamsville Presbyterian church, in connection with the Sabbath school, at which the singing and recitations of the scholars were far above the ordinary. On the same evening reports were made, shewing the state of the school to be healthful and promising. There have appeared, from time to time, encouraging accounts from the congregation of Beamsville as well as that of Clinton, which, under the pastorate of the Rev. D. C. McIntyre, M.A., have been doing good work. The present pastor was inducted into this charge in September, 1878, and since that time eighty-one names have been added to the communion roll—fifty-eight by profession and twenty-three by certificate. A long-standing debt of over \$400 on the Beamsville church was recently wiped

out, as also one of \$200 on the Clinton place of worship. Immediately upon this it was decided to build a manse; the decision was at once acted upon, and now there stands beside the church a brick manse, handsome, substantial and convenient, erected on a plan which was kindly presented to the congregation by Mr. Darling, of Messrs. Wyld, Brock & Darling, of Toronto. The building cost at the least \$2,500, all of which has been paid, with the exception of a very small amount, which is, however, provided for by notes. A winter course of lectures, flourishing Sabbath schools, everything reveals progress; a progress not only towards outward prosperity, but also in liberality and in desire after spiritual things. Mr. and Mrs. McIntyre are deservedly very popular. COM.

THE North Normanby congregation opened their new church on the 8th inst. The services were conducted by the Rev. D. Fraser, M.A., of Mount Forest. The church was well filled both morning and evening, notwithstanding the inclemency of the weather. Mr. Fraser was listened to with unusual attention. Both discourses were replete with thought, and delivered in a manner that could not fail to impress them upon the mind of the hearer. The tea meeting on Monday evening was a great success. The building was filled to its utmost capacity. After partaking of the good things supplied by the ladies in great abundance, the meeting was called to order by the pastor, who acted as chairman for the evening. Addresses were given by Rev. Messrs. Fraser and Jamieson, and by Messrs. Campbell, Townsend and Davidson. An excellent choir, composed of the members of the congregation, was in attendance, and added much to the enjoyment of the meeting by the fine selections of music which they so ably rendered. A very interesting part of the programme was the presentation of the Bibles to those who had repeated the Shorter Catechism with perfect accuracy. At the opening of the Sabbath school last spring, the pastor intimated that he would give a prize of a Bible to anyone who could repeat the whole catechism, including questions and answers. The examination took place at the church on the 3rd and 4th inst., and fifteen won the prize. Some of them were only twelve years old. There were five in one family who received the prize. Their parents were justly proud of them on that occasion. The church is a neat frame building, with accommodation for 240. The amount collected on Sabbath and at the soiree was \$94. The church was begun last summer, and was opened without debt.—COM.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON V.

Jan. 29. } THE PHARISEES ANSWERED. { Mark ii. 18-28. } 1882. } 28. iii. 1-5.

Commit to memory verses (iii.) 1-5.

GOLDEN TEXT—"Remember the Sabbath day, to keep it holy."—Exod. xx. 8.

CENTRAL TRUTH.—The Sabbath was made for man—the whole man, and all men.

HOME READINGS.—M. Mark ii. 18-22.—T. Mark iii. 1-6.—W. Matt. ix. 14-17; Luke v. 33-39.—Th. Matt. xii. 1-14.—F. Luke vi. 1-11.—S. 1 Sam. xxi. 1-6.—Sat. Isa. lviii. 1-14.

TIME.—Summer and autumn, A.D. 28. Vs. 18-22, probably following close after Matthew's feast (the last lesson) in the autumn. The rest of the lesson for to-day follows after the call of Matthew (ch. ii. 14), and took place in the early summer.

PLACE.—Capernaum and vicinity.

PARALLEL PASSAGES.—Vs. 18-22, with Matt. ix. 14-17, and Luke v. 33-39. Vs. 23-28, and iii. 1-5, with Matt. xiii. 1-14, and Luke vi. 1-11.

INTRODUCTION.—Jesus was very popular with the people; but the Pharisees were aroused against Him, as He preached truths that condemned their conduct and disappointed their expectations. So they followed Him, watching closely for some act of His by which they could take Him before the local courts, and put a stop to His career. Examples are given in to-day's lesson.

#### HELPS OVER HARD PLACES.

18. The disciples of John, who was in prison. Used to fast. The Pharisees used to fast twice each week (Luke xviii. 12) as a religious ceremony. 19. Children of the bride-chamber: the attendants on the bridegroom. Fast: it would be very inappropriate to fast in the midst of the joy of the wedding. Bridegroom: a type of Christ, shewing His tender love and care of His Church, their joy, defence, and friend. The day will come, etc., referring to the time when Christ would be crucified. 21. The unfitness of fasting while Christ is with them is shewn by two brief parables. New wine: unfermented, that would shrink when sewed on, and tear out the tender old cloth. 22. New wine: not yet fer-

mented. Old bottles: made of the skin of animals; they grew brittle by age. Both burst by the pressure of the gases formed in the process of fermentation. 23. Went through the cornfields: fields of grain (not Indian corn); the fields are unenclosed, and the path led through them. Pluck the ear: this was allowable by law. The Pharisees complained only because it was on the Sabbath. 24. Not lawful: broke their Sabbath traditions, because they said that it was a kind of reaping, and therefore wrong. 25. What David did (1 Sam. xxi. 1-6). He was their hero and example. 27. The Sabbath was made for man: for man's body, mind and soul,—the whole man, and for all men. 1. Entered again: probably the next Sabbath. Withered hand: shrunken by accident or disease, and incurable. 2. Watched Him: with a hostile, hateful intent. Might accuse Him: before the tribunal. Breaking the Sabbath was a capital offence. 3. Stand forth: so that all could see. 5. Anger: indignation at their hard hearts, and leading others astray. Grieved: shewing that His anger was not passionate, but with pity and a desire to save them. Stretch forth: Christ only spoke, He did not break even the Pharisees' Sabbath law.

SUBJECT: THE RIGHT WAY OF KEEPING THE SABBATH.

I. A TIME TO FEAST AND A TIME TO FAST.—Vers. 18-20. The "Children of the bride-chamber," or as in the revised version, "The sons of the bride-chamber," were those who brought the bridegroom to the bride's residence and accompanied the couple back to the bridegroom's house, expressing their joy by the way. In such circumstances, and at such a time, fasting would be most inappropriate. Christ is the bridegroom; the Church is the bride; the disciples of that day, and the active servants of Christ in all ages, are the children of the bride-chamber, instrumental in bringing the bridegroom and bride together. As fasting is properly an expression of some felt grief, and as the disciples passed through no special season of mourning prior to Christ's death, they had no occasion to fast; and to fast without cause would be only to imitate the spiritless formalism of the Pharisees. "Fasting," says a commentator, "is Christian only when it is the natural expression of a Christian's experience."

II. RELATION BETWEEN FORM AND SPIRIT.—Vers. 21, 22. The form of a divine ordinance is adapted to its spirit, hence the old forms would not suit the new dispensation. To the Pharisees the form was everything; they disregarded the spirit of an ordinance; and here they erred. There is a possibility, however, of making too little of forms. Where, for example, the form of Sabbath-keeping or of family worship is neglected, the spirit of these observances need scarcely be looked for. The parable of the new cloth and the old garment appears to point primarily to a mistake made by John's disciples in looking only for a patching up of the old Jewish religion. "To them," says Abbott, "Christ responds that He came to give the world new garments, not to patch the old ones." Regarding the new wine and the old bottles, Peloubet says: "This parable would guard us against expecting that our religious experience will be exactly in the same form as that of notable saints of whom we read, or that imitating the forms and ways and outward lives of good men will make us good, or that the measures blessed in one revival are the best at another time. Putting our experience in other people's forms injures our own piety, as well as spoils the former as a help to others."

III. WORKS OF NECESSITY.—Vers. 23-26. The Pharisees paid more attention to the niceties of the traditional Sabbath laws than they paid to the divine command. These old laws prohibited plucking ears of corn on Sabbath because it was a kind of reaping, and rubbing them in the hand because it was a kind of threshing. By the example of David, Christ shews that the disciples were guiltless in taking the ears of corn for food when they "had need."

IV. THE SABBATH FOR MAN.—THE WHOLE MAN AND ALL MEN.—Vers. 27, 28. "For man's whole nature," says the writer last quoted, "for body and soul, for physical rest, for mental and social improvement, for his spiritual and moral growth, and for his eternal salvation; and a religious observance of the Sabbath is the best fitted to promote all these. They treat man as nothing but an animal, who advocate the use of the Sabbath for mere recreation and pleasure. The Sabbath was not made for man's body only, but for man—his whole nature. And it was made for man as man, i.e., all men; we must so keep the Sabbath as not to take away the Sabbath from others."

V. AN EXAMPLE OF THE RIGHT USE OF THE SABBATH.—Chap. iii. 1-5. The case of the man with the withered hand is also recorded in Matt. xii. 9-14 and Luke vi. 6-11. Christ attended a place of worship on the Sabbath and did good to the afflicted—a "work of mercy." The fourth verse evidently implies that if we do not try to do good on the Sabbath we are doing evil—nay, the neglect of an opportunity to do a good deed is wrong at any time. As the cure is wrought merely by a word, the Pharisees have no ground of accusation. A distinct lesson, throwing light on the way in which God saves sinners, is to be learned from the fact that the man with the withered hand was commanded to perform an action to him impossible, and yet that he was enabled to obey. Similar commands are given to souls that are withered, powerless, spiritually dead; but, as in the case before us, power is given along with the command, and in the very effort to render obedience life and liberty are realized.

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