

and Mr. G. P. Buchanan were appointed auditors for the coming year. On motion of Mr. A. Spence, seconded by Mr. Geo. Watt, the board of management were recommended to replace the large window above the main entrance of the church by a stained glass window, in keeping with the rest. The meeting was very harmonious.

The new Presbyterian church at Campbellford was opened for Divine service on the 28th ult. The services were conducted in the morning and evening by the Rev. Principal Grant, of Queen's College, and in the afternoon by the Rev. Mr. Torrance, of Peterboro'. The building was filled to overflowing at all the services, and the sermons were listened to with marked attention and much appreciated. The church is considered a very handsome edifice, is built of red brick on a commanding elevation, and seated for 430 worshippers. There is no pulpit, but platform and desk, and the seats are neat and substantial. It is well lighted, well ventilated, and heated by hot air from furnaces in the basement. The cost, when the spire is completed, will be about \$8,000. On the Monday evening tea was served in the basement by the ladies of the congregation, and at half-past seven, when the chair was taken, every available seat in the church was found to be occupied. Interesting addresses were delivered by the Rev. Dr. Neill, of Seymour, Rev. Messrs. Carmichael, of Norwood, and Chapman of the C. M. Church, after which the Rev. Mr. Mitchell, of Belleville, spoke for an hour, securing the rapt attention of a delighted audience. During the course of the evening the Rev. Dr. Neill was deputed by the ladies of the congregation to make a presentation to Mrs. Sutherland (the pastor's wife) of an elegant silver cake basket and pickle cruet, and also to the Rev. Mr. Sutherland a fine set of silver mounted harness, as expressive of the regard in which both are held by the congregation. Mr. Sutherland briefly replied, expressing thanks for such an unexpected manifestation of kindly feeling and esteem, mentioning that this was but one of the many acts of kindness which he and his family had received from the congregation, and also gratefully acknowledging their readiness to co-operate with him in carrying on the Lord's work. Mr. Robert Cock, Secretary-Treasurer of the Building Committee, made a brief statement of the present financial position and prospects of the congregation, which were very encouraging. He then in the name of the Committee acknowledged certain special gifts, which had been made by three ladies of the congregation, viz.: a handsome pulpit Bible and psalm book from Miss Jane Dinwoodie, two elegant chairs for the platform from Mrs. A. Wilson, and a beautiful church clock from Mrs. T. S. Porte. The thanks of the congregation were enthusiastically given to the donors for their splendid gifts. The collections at the Sabbath services and the proceeds of the soiree amounted to upwards of \$400 clear.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie, Tuesday 30th January. Present nineteen ministers and seven elders. There was not much business of public interest. Session Records were called for examination. Those produced were examined and attested; and the clerk was directed to notify Sessions which failed to send in their records that these will be called for at next meeting. Leave was given to the Moderator of East Nottawasaga, etc., to moderate in a call when desired; the same to the Moderator of Knox Church, Oro. A deputation was appointed to deal with a matter of difficulty arisen in 2nd West Gwillimbury. Leave was given to the trustees of 1st Tecumseth to sell the manse property, and to allow the Methodist congregation in Tottenham to use the church there until their own church be ready for occupation. Next meeting of Presbytery: last Tuesday of March at Barrie at 11 a.m.—R. MOODIE, Pres. Clerk.

**PRESBYTERY OF PETERBOROUGH.**—This Presbytery met on the 16th of January in St. Andrew's Church, Peterborough, the Rev. J. Ross as Moderator. Besides the Moderator there were present Messrs. Cleland, Ewing, Windel, Andrews, Bennett, Duncan, Clark, Cameron, Bell, Torrance, Jamieson, McCrae, Cooke, Sutherland, Carmichael, Fleming, Beattie, ministers; and Messrs. John Liggett, Edward Mayhood, D. Aitcherson, A. Montgomery, W. Plunkett, R. Tully, T. J. Nelson, I. Russell, Hershaw Little, and J. M. Fife, elders. The minutes of several previous meetings held since the former ordinary meeting were

read and confirmed. A committee, consisting of Messrs. Beattie, McCrae, Windel, and Russel, was appointed to draft a minute expressive of the feelings of the Presbytery toward the late Col. Haultain. Request was made for moderation in a call at Cartwright and Ballyduff. Upon motion of Mr. Bennett, the petition was ordered to lie on the table until a report shall have been received from the committee appointed to take steps to remove the arrears of stipend due from those congregations to their former pastor. There was read a very courteous letter from the Presbyterian Woman's Foreign Missionary Association, then in session in St. Paul's Church, inviting the Presbytery to join them at tea at six o'clock the same evening. The ladies were thanked for their kind invitation, and regret expressed that owing to a previous engagement the Presbytery could not accept of it. Mr. Cleland reported on the subject of Home Missions. Report was received and adopted. The Presbytery resolved to instruct sessions to forward their records for examination at next meeting. Messrs. Beattie, McCrae, Cameron and Russel were appointed a committee on Temperance; Messrs. Torrance, Jamieson, Sutherland, and Roxboro a committee on the State of Religion; and Messrs. Carmichael, Bell, Clark, and Henderson a committee on Sabbath Schools, the first named on each committee to be Convener thereof. The Presbytery next considered certain remits sent down from the Assembly. The remit on the mode of appointing standing committees was first taken up; this occupied the remainder of the afternoon session. The further discussion of the Remit on Theological Education was deferred until next meeting of Presbytery. At eight o'clock the Presbytery adjourned for an hour to give members an opportunity of visiting the meeting of the Woman's Foreign Missionary Society, in session in St. Paul's Church. Mr. White, formerly of Warsaw and Dummer, requested the Presbytery to take the usual steps to obtain leave from the Assembly for him to retire from the active duties of the ministry. Messrs. Cleland and Bell were appointed a committee to prepare the papers necessary in the case for presentation to the Assembly. It was agreed that the next meeting of the Presbytery be held at Cobourg on the second Tuesday of March, at eleven o'clock a.m., and that the first evening of the meeting be devoted to a conference on the State of Religion, and on the subjects of Temperance and Sabbath Schools. The evening meeting was appointed to be held at half-past seven o'clock, to which the public generally are to be invited. Mr. Bennett moved the resolution, notice of which he had given three months before, in reference to an increase in ministers' stipends within the bounds. It was moved by Mr. Carmichael, seconded by Mr. Sutherland, and unanimously adopted,—That the Presbytery cordially acquiesce in the view Mr. Bennett has presented in his admirable report respecting the stipend paid to ministers and the means proposed to increase the same, thank him for the report, and recommend that it be printed and copies thereof distributed among our congregations. The Presbytery agreed to adopt the following finding in reference to the death of Lieut. Col. Haultain: "While bowing in humble submission to the wise and sovereign will of God in the sudden removal of our dear brother and co-Presbyter, Lieut. Col. Haultain, we cannot refrain from placing on record our sense of the great loss which we have sustained. We would bear testimony to his eminent services in the Church of Christ, as shown in his readiness to sacrifice time, money, and strength for the production of the best interests of his fellow-men and the glory of his Saviour. While as a Presbytery we feel our loss, we desire to express our deepest sympathy with his bereaved wife and aged mother, and all the members of his bereaved family. We would assure them of our prayers that the Comforter may dwell in their hearts in all fulness, and that they all may, through their trials, be made meet for the inheritance of the Saints in light. We would also tender our sympathy to the session and congregation of St. Paul's Church in the loss of one who had long been a labourer and counsellor with them. We pray that the voice of the Master which has called him away may be heard as the call to duty by many who will cheerfully answer, 'Here am I, Lord.'"—WM. BENNET, Pres. Clerk.

**ACKNOWLEDGMENTS.**—Rev. Dr. Reid has received the following sums for Schemes of the Church, etc., viz.: A Friend, Burns P.O., for Foreign Mission, \$15; A. R. J. (Moore), for Foreign Mission, \$5.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

Feb. 25, 1883.

ANANIAS AND SAPPHIRA.

Acts v. 1-11.

**GOLDEN TEXT.**—"Lying lips are abomination to the Lord."—Prov. 12:22.

**CONNECTION.**—The great revival continued. There was great unity of love and labour. Many of those who had property sold it, and gave the money to the church. Everyone seemed to have a care for everyone else. Barnabas is specially mentioned for his benevolence.

**NOTES.**—Ananias, Greek for "Hananiah" "mercy of God." Nothing is known of him, except from this account. Sapphira, "beautiful," from the precious stone sapphire. The disciples were not compelled to sell their lands or possessions; this was a voluntary act of love. Ananias wished to get the credit of holy love and zeal, and of giving the whole, while selfishly keeping one portion for himself. It was deceiving the apostles and a lie to God. Satan, that is, "enemy," the great tempter and enemy of man, the devil (Job 1:6; Matt. 4:1). Community of goods, the poverty of some caused the benevolence of others to abound, and a community of goods among the early disciples. There was no forcible taking of property, nor was there any abolition of the right of personal property, as Peter's question clearly shows. "Their community of goods was no joint stock company like that advocated by communists, in which each one claims a share, but it was a free contribution, as far as was necessary to relieve the wants of the distressed." (Hague).

**I. THE JUDGMENT ON ANANIAS.**—Ver. 1.—Ananias: good names; borne by people of bad principles. There never was a revival yet, but Satan tried to work some mischief in it! If he could only get hypocrisy into the hearts and lives of the disciples, he would be quite satisfied! So he enticed this man and woman to pretend to great and unusual benevolence, but keep back part of the money for themselves.

Ver. 2.—Brought a certain part: if they had come and given a half, or two-thirds, or any portion of the price, and told the truth about it, it would have been thankfully received. But perhaps they were jealous of the praise Barnabas got. The property sold might be small, and the amount reserved insignificant; but it was the deceit and falsehood that was condemned.

Ver. 3.—Peter said: Perhaps Peter could not tell how he knew; but he did know. He was led by the Spirit direct to the truth—that this man was acting deceitfully. And he charged Ananias with having allowed Satan to fill his heart. Let us watch against Satan's entrance! Wrong thoughts—then wrong words—then wrong actions. It is like the letting out of water.

Ver. 4.—Was it not in thine own power? He might have kept his property. He might have sold it, and kept the money. He might have given a part of the money. He had no more necessity laid upon him than all men have—to enjoy God's gifts, and make others happy as far as they can!

Ver. 5.—Gave up the ghost: God punished this great deceit by a great judgment. And we may be safe in saying, that the stroke of God's hand on Ananias and Sapphira has done a world of good in keeping people from deceit and lies. It was no "fatal coincidence," or sudden apoplexy. It was God's hand in judgment.

Ver. 6.—The young men arose: the "younger" men; perhaps as opposed to "the elders." The younger brethren; accustomed to act where bodily activity was required. So it would be now—the younger and more active men would volunteer their services in any such emergency. Buried him: in the East burials are always on the same day as death. In other, or cooler, countries, it is different. In Quebec Province, the law forbids burial till the day after death.

**II. THE JUDGMENT ON SAPPHIRA.**—Ver. 7.—Three hours after: in their simple manner of life, probably some of the brethren lived and slept in that "upper room"—for it was, very likely, the same room as at pentecost—and all day long "the meeting" would be going on.

Ver. 8.—Tell me... Yea, for so much: Sapphira, who had plotted this wickedness with her husband, had another and a last opportunity of speaking the truth, and repenting of her sin. She chose to utter a solemn lie. A terrible warning to us! Liars will be shut out from Heaven. Rev. 21:8; 22:15.

Ver. 9.—Agreed to tempt the Spirit: to try to deceive God: as if to put him to the test, whether he could find out or punish this sin. Behold the feet: the younger brethren were just now probably coming in from burying Ananias. Peter was moved by the spirit to prophecy her immediate death.

Ver. 10.—Fell down straightway: she died on the spot. The young men gave her burial. And her name and character remains for a beacon, to warn us away from her sin!

**III. THE EFFECT.**—Ver. 11.—Great fear came: all felt the solemnity of being beneath the eye and knowledge of God. And those tempted to other sins as well as lying, would fear and repent. Hypocrites would fear to join the church.

#### PRACTICAL TEACHINGS.

1. God provides a place for us, though we may refuse to fill it. Ananias might have stood beside Barnabas, as a benefactor and father of the church.

2. Satan is always tempting us to keep back something from God.

3. Evil is sure of detection. God cannot be deceived.

4. God, in punishing Ananias and Sapphira, shows that he hated the sin. Does he not hate covetousness, lying, and insincerity now?

5. "When Christians are afraid to sin, and sinners are afraid because they have sinned, then the Gospel will prosper."—Peloubet.