

any session be sent to all ministers within the bounds of Presbytery, and also to the clerks of neighbouring Presbyteries. The Presbytery adjourned to meet in Kilsyth church on the 6th June, at two p.m., and was closed with the benediction.—JOHN SOMERVILLE, M. A., *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 15th May in Hamilton. Twenty-four ministers and eleven elders were present. Rev. W. P. Walker, of Binbrook gave explanations in justification of the letter written by him and published in the Glasgow "Herald," and a committee was appointed to draw up a finding in view of these explanations. Mr Walker appealed to the Synod of Hamilton and London against confirming the minutes of the meeting held on March 20th, for reasons to be given in. A resolution from the congregation of Burlington asking to be separated from Nelson, on the ground that Mr. Abraham, their pastor, was not, owing to the state of his health, able to overtake all the work, was considered. Delegates from Nelson opposed the separation, and offered to accede to anything which might be necessary towards making the pastor's work less onerous. After due consideration it was resolved to grant Mr. Abraham six month's leave of absence, and Messrs. Laidlaw, Lyle, and Dr. James were appointed a committee to supervise the congregations in Mr. Abraham's absence, to consult with both congregations as to their future, and to report. Three month's leave of absence was granted to Mr. Burson, that he might visit Great Britain. Messrs. Yeomans and Laidlaw were appointed to support the overture on missionary supply before the General Assembly. Committees were appointed to obtain subscriptions for the Endowment Fund of Knox College throughout the bounds. Mr. Laidlaw was appointed moderator of the Session of Barton. The resignation of Mr. Robertson, of Strabane was allowed to remain on the table till next meeting of Presbytery. Rev. Mr. Stewart was appointed for two years as ordained missionary in the Fort Erie Mission field. The other business was not of public importance.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting on Tuesday in Chalmers Church. The session was but a short one, all the business having been disposed of before mid-day. The following were the principal items:—Reasons were assigned for the absence of Messrs. Smellie, Millican and J. K. Smith. The session records of Rockwood and Eden Mills were produced and examined. Mr. James Bryant and Mr. John Porteous, ministers without charge, were invited to sit as corresponding members. A committee was appointed on the Superintendence of Students in the Bounds, with Mr. Torrance as convener. The clerk reported that statistical and financial returns had been received from all congregations and mission stations connected with the Presbytery. Mr. John Davidson, convener, reported from the committee to whom the draft constitution of Knox Church, Guelph, had been referred, to the effect that they found nothing in the draft inconsistent with the rules and principles of the Church, but suggested a few changes, chiefly verbal, and these having been adopted, the Presbytery sanctioned the constitution. Mr. Davidson further reported that at the request of Mr. Middlemiss he had moderated in a call at Glenallan and Hollin, which had come out unanimously in favour of Mr. Harry Norris. The call, having been sustained, was placed in Mr. Norris' hands; and he having signified his acceptance of it his induction was appointed to take place in the church at Glenallan on the 29th inst., at two o'clock in the afternoon, Mr. Davidson was appointed to preach and preside, Mr. Mullan to address the people, and Mr. Edmison the minister. At the request of the Presbytery Mr. Porteous gave an account of his labours at Preston, when it was agreed to express gratification at the tokens of success attending his services, which he was asked to continue. A committee was appointed to visit the station and ascertain what amount they could raise for the supply of ordinances. Replies were read from Mr. J. Innes, M.P., and Mr. Joseph Hickson, General Manager of the Grand Trunk Railway, to the petition of the Presbytery against Sabbath desecration by railway traffic. Notices were read from the Presbyteries of Halifax, Toronto, Owen Sound, and London, of their intention to apply to the General Assembly at its meeting in June for leave to receive certain men, whose

names were given, as ministers and probationers of this Church. The clerk reported that the Synod of Toronto and Kingston had granted their application for leave to take Mr. Angus Robertson on public probationary trials for license. He also stated that Mr. Robertson wishes to be transferred to the Presbytery of Manitoba, and he was authorized to furnish said transfer. Next ordinary meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of July. The proceedings were closed with prayer and the benediction.—ROBERT TORRANCE, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.:—"Northern Advocate," County of Simcoe, for Home Mission in Manitoba, \$80; "Northern Advocate," for Foreign Mission in China, \$22; a friend in Mc Killop, for Home Mission, \$1, and Foreign Mission, \$1; a friend, Chatham, for Foreign Mission in China, \$5; a friend, Hamilton, for Home Mission, \$7; R. H. C. in Emerson, Manitoba Home Mission, \$2.50, and Foreign Mission, \$2.50; a Presbyterian in Uxbridge, for Foreign Mission, \$5; a friend, Paisley, Home Mission, \$2, Foreign Mission, \$2, also colleges, \$1; a member of Caven Church, Bolton, for Foreign Mission, \$50, also for Home Mission, \$50, anonymous, for temporalities law expenses, \$1.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIII.

June 10, } AT ICONIUM AND LYSTRA. { Acts 14: 1-18.

GOLDEN TEXT. "Speaking boldly in the Lord"—Acts 14: 3.

CENTRAL TRUTH.—God honours the faithful teachings of His word.

NOTES.—Synagogue: a Jewish house of worship. Jews; Greeks; Gentiles (see previous lessons). Lystra: a city in the eastern part of Lycaonia. Few Jews and Greeks resided there; no synagogue is mentioned; a city thoroughly heathen in its religion. Lystra was the home of Timothy. Derbe: a small city of Lycaonia, coupled with and about twenty miles from Lystra. Lycaonia: a province of Asia Minor under Roman rule in the time of Paul. Its inhabitants were familiar with Greek mythology, and "the speech of Lycaonia" was doubtless a corrupt Greek, or as some think, like the Cappadocians, that of the ancient Assyrian. Jupiter, Greek *Zeus*, the tutelary deity of Lystra, and the chief mythological divinity of the Greeks and of the Romans. He was worshipped as the god of rain, of thunder and lightning, and was believed to determine the course of human affairs. Mercurius was the son of Jupiter, and always accompanied his father. According to the Lycaonians he was the god of eloquence, and was held to be the spokesman of Jupiter when he wished to communicate with men: hence Paul, who was the chief speaker, was taken to be Mercurius, and his companion Jupiter.

CONNECTION.—Being expelled from Antioch in Pisidia, Paul and Barnabas continued south-east about sixty miles, to Iconium, which was in a different jurisdiction: and therefore, for the time, safer for them. There, as elsewhere, they began to preach the Gospel.

I. THE GOSPEL AT ICONIUM.—Ver. 1.—Iconium: a considerable city, in a fertile plain. Now called Koniye, with 20,000 inhabitants. Into the synagogue: they preached always first to the Jews; though doubtless there were always many synagogue-worshippers who were not Jews. Believed: their message was received, souls won to Christ.

Ver. 2.—The unbelieving Jews (*Revision*, "disobedient"): meaning that they were determined not to be convinced; and were malignant and rebellious. Stirred up the Gentiles: they would naturally have great influence with the Gentiles as being countrymen of the apostles, and therefore supposed to know all about them. The brethren: this would imply that there were a number of disciples now becoming organized: the beginning of a New Testament "church."

Ver. 3.—Long time: they staid a good while; probably the remainder of the summer—for we may suppose they began their mission in spring. Signs and wonders: generally, miracles of healing. Very rarely (as with Elymas the Sorcerer,) judgments: punishments.

Ver. 4.—City was divided: the revival went on, till all took sides, either for or against the apostles. They would rather have it so, than see a dead indifference.

Ver. 5.—An assault made (*Revision*, "onset"): proceedings began, intended to end in violence and bloodshed. Gentiles, and also of the Jews: the disaffected of both parties combined.

II. THE GOSPEL AT LYSTRA.—Ver. 6.—Wore wares of it: they understood the danger, and fled. Lystra and Derbe: to Lystra first, forty miles, still south-east from Iconium. Derbe was twenty miles farther. Lycaonia a wild dreary region, with salt lakes, and without fresh water in the hot season; and at this time governed by a petty king. Region: round about: they would visit all the villages of the small province. There

seemed to be few Jews, and no synagogue at Lystra or Derbe.

Ver. 8 Impotent in his feet: the poor cripple would sit for alms in some public place. He would be well known to all.

Ver. 9.—Faith to be healed: the man intently listened to Paul, who perceived he was a proper subject for healing. It needs faith to obtain blessings!

Ver. 10.—He leaped and walked: very similar to the man healed by Peter at the gate of the Temple. It was a joyful day to this man!

Ver. 11.—When the people saw: it was not for the man's sake alone, but for the people's sake, and the Gospel's sake. Do we always remember, that when we are renewed, it is not alone for our sake, but also for a testimony to the world? In their excitement they spoke their own language; though Greek was the language of commerce and public affairs. The gods are come down to us: they believed in the many gods of the ancient mythology—then to a large extent fading out in the large centres of population. The apostles did not understand their language.

Ver. 12.—Jupiter: Mercurius: Barnabas as having the most commanding presence, and the eldest, they called Jupiter, the greatest of the gods. Paul, less distinguished in appearance, but persuasive in speech, they called Mercury, the interpreter or messenger of the gods; and god of eloquence. There was a story, touched on by Ovid, who was in this region, that these gods had once come down in shape of men among these rustics; and they did not believe them, and thereby lost great blessings. They were determined not to make a second mistake of this kind. Poor idolaters!

Ver. 13.—Jupiter, which was before their city: the shrine or temple of Jupiter was outside the small city, as if guarding the place; and the god would be spoken of as being "before" or in front of the city. Oxen and garlands unto the gates: beasts for sacrifice and feasting, decked with flowers. The "gates" are to be understood of the house or premises where the apostles staid. Perhaps the house of Eunice, Timothy's mother. They seemed to have known nothing of the preparations, and to have retired to their lodgings.

Ver. 14.—The apostles, Barnabas and Paul: notice, that Barnabas here is called an "apostle." Remember how the Holy Ghost said, "Separate Me Barnabas and Saul." (Acts xiii. 2.) Whom the Spirit thus calls, may well be an "apostle." Ran in among the people: they were shocked at the proposal; and earnestly and vigorously protested against it.

Ver. 15.—We also are men: why do you act so foolishly? We are mere men; and poor sinners like yourselves. Ye should turn from these vanities: we came here to show you how to do better. God which made Heaven and Earth: the worshippers of Jupiter did not assert that He was the Creator of all things. They supposed matter was eternal. But the "living God" now preached, made man and all worlds. Him alone they should serve.

Ver. 16.—Suffered all nations: the nations had the knowledge of God from Noah, but they had turned away from it; and God had not sent them such special revelations as he was now sending them.

Ver. 17.—Left not himself without witness: and yet, God testified of His goodness, wisdom and mercy, every day, to all men. "Their line (rule, or doctrine) is gone out through all the earth." (Ps. 19: 4.) They ought to have known, from God's dealings with them, that he was far better to them: that they deserved; and should have learned of His mercy—and sought it.

Ver. 18.—Scarce restrained they the people: they felt foolish in being thus prevented sacrificing; and could scarcely be persuaded. Some would become vexed and spiteful; others would choose the worship of the "living God."

PRACTICAL TEACHING.

1. No worker likes to leave a successful and growing work. (Ver. 3.)

2. Because people are "divided" on the subject of religion, is no reason why religion should be entirely ruled out. (Ver. 4.)

3. Flying from persecution is not flying from the Lord's work.

4. Unexpected mercies sometimes come. The lame man never expected healing.

5. Like a "Consul," sent by another Government to dwell in one of our cities, God's "Consul" in our hearts is *Conscience*. It tells us we should seek Him, and love Him. He is never "without witness." (Ver. 17.)

In France there are said to be no fewer than 2,000 priests threatened with the withdrawal of their emoluments from the State for violation of the Concordat.

THE English Congregational Union meetings were held in London this year. Dr. Parker was elected President. £243,000 have been subscribed to the jubilee fund.

NEARLY £9,000 have been bequeathed by Miss Catherine Paterson of Edinburgh to Church and charitable objects, including £500 to Mr. Spurgeon's Stockwell orphanages.

MR. McALL's work in Paris is daily increasing; he has now, including M. Saillens' twelve meeting places, eighty *salles de reunion*. Last year's expenditure reached upwards of £12,000.

REV. JOHN LONGMUIR, LD.D., senior pastor of Commerce Street Church, Aberdeen, died on 7th inst., in the eightieth year of his age, and forty-third of his ministry. Dr. Longmuir was a man of great scientific and literary attainments.

THE subscriptions for the national memorial to Archbishop Tait now amount to £9,000, sufficient to provide for the monumental memorials, which will not cost more than £5,000. The residue is to be devoted to the "Tait Mission Fund," designed to promote the work of evangelization in London and elsewhere.