

been read in their congregations, when it was found that it had been read and the result satisfactory. The Treasurer of the Presbytery was instructed to write to all the congregations regarding the amount expected from each congregation to meet the general expenses of the Presbytery and that the amount be paid on or before the next regular meeting of Presbytery. A conference on the state of religion was held in the evening which was introduced by the Rev. J. L. Murray. Minutes of Session not examined were ordered to be given in at next meeting of Presbytery. Remits from the General Assembly are to be taken up at the next meeting of the Presbytery. - R. LEASK, Pres. Clerk.

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 16th December, 1879. Mr. Fraser was appointed Moderator for the next six months. The Presbytery took up the remit anent the status of ministers who have been permitted to retire, when it was agreed that ministers as stated in the remit have their names retained on the Presbytery's roll, with power to deliberate but not to vote. In regard to the remit on the proposed "Presbyterian University of Canada," it was moved by Mr. McMillan, and seconded by Mr. Young, "That in regard to the remit anent establishing a university for conferring degrees in divinity, the Presbytery approve of the principle of the remit." It was moved in amendment by Mr. Scott, and seconded by Mr. Niven, "That this Presbytery does not approve of the principle of establishing a university for conferring degrees on the plan proposed in the remit sent down by the Assembly, but recommend that affiliation be sought for in connection with some existing institution." The motion was carried. Messrs. Scott and Niven begged leave to enter their dissent, which was granted. On the remit anent Romish Ordination, it was moved by Mr. McMillan, and seconded by Mr. Brown, "That in regard to the remit on the validity of Romish Catholic Ordination, this Presbytery is in favour of re-ordination. It was moved in amendment by Mr. Morrison, and seconded by Mr. Scott, "That this Presbytery consider the ordination of the Romish Church valid." The motion was carried. The remit anent the reception of ministers from other churches was approved of *simpliciter*. All the ministers but one stated that they had read the appeal issued by a Committee of Assembly, and had either taken up a collection or had made arrangements to do so. A call was laid on the table from Holstein and Fairbairn in favour of Mr. Alex. Russell. The call was sustained, and the Clerk was instructed to forward it to Mr. Russell. Arrangements were made for the ordination on the 20th January, conditional on Mr. Russell's acceptance of the call. The Presbytery's Home Mission Report was read. The report was received, and the different items fully considered. Each minister in the Presbytery was appointed to give a Sabbath to one of the four vacant congregations or stations, that have not continuous supply, during the next quarter. The next regular meeting was appointed to be held in Knox Church, Mount Forest, on 16th March, at eleven a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Court met at Port Elgin on the 16th ult. Mr. Straith was appointed Moderator for the next six months. Mr. John Ferguson gave in his trials for ordination and was examined on the usual subjects, all of which were sustained as highly satisfactory. His ordination and induction were appointed to take place at Chesley, on the 30th inst., at eleven o'clock. Certificates of good and regular standing were granted to Messrs. Meldrum and Thompson, students at Knox College. Leave was granted to Mr. Moffat to moderate in a call at Hanover, on a convenient day before the next ordinary meeting. The Moderator having asked the ministers present if the Moderator of Assembly's letter had been read and if the day of thanksgiving had been observed in their congregations. All but one answered in the affirmative, and he gave a reason for not reading the letter, and promised that it should be read shortly. Mr. Tolmie gave in the Home Mission report which was received and adopted. The report shewed that more definite information was needed regarding the conditions on which the missionaries on Manitoulin Island were giving their services to that field. The convener of the Presbytery's Home Mission Committee was therefore directed to correspond with the missionaries and obtain the necessary information and also to send to the Rev. H. McKay the deliverance of Presbytery in September last and

request an expression of his mind in regard to the same. A communication was received from the Rev. J. R. McLeod, tendering his resignation of the congregation of Sault Ste. Marie, on which the Presbytery agreed that the resignation lie on the table in the meantime, and that inasmuch as the Assembly's Home Mission Committee gave Mr. McLeod his appointment to that field and was responsible for his stipend, intimation be given to the Committee of his action, with request for the expression of opinion in regard to the matter. It was agreed that the mission stations of Salem, Emskillen and Riversdale be supplied for the ensuing quarter by members of Presbytery, definite arrangements being made between the Moderators of the respective sessions and the individual members. Mr. Straith gave in the report on Statistics, which shewed that all the congregations of the bounds had contributed to all the schemes of the Church, with but few exceptions. It was agreed that the attention of Sessions and Boards of Management of the congregations that failed to contribute to the schemes of the Church be called to their neglect and that they be reminded of the importance of contributing liberally: that in the case of congregations continuing in arrears of stipend, special attention be given to the matter in the visitation of Presbytery for which arrangements are being made, also that congregations be urgently recommended to raise the contributions to the schemes of the Church by missionary associations, or at least by collectors making direct application to the members and adherents, rather than by Church collections. Mr. Anderson gave in the report of the Committee appointed to prepare questions to be asked by the Presbytery in its visitation of congregations, which was received, and for which the Committee were thanked. The series of questions submitted, having been considered *seriatim* and amended, was adopted. The next meeting of Presbytery was appointed to be held in Free St. John's Church, Walkerton, on the second Tuesday of March next, at two o'clock p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON II.

Jan. 21, 1880. } **THE FLIGHT INTO EGYPT.** } Matt. ii. 13-23

GOLDEN TEXT.—"Flee into Egypt, and be thou there until I bring thee word."—Matt. ii. 13.

HOME STUDIES.

M. John i. 1-14.....The Word made Flesh.
T. Isa. ix. 1-7.....The Prince of Peace.
W. Ps. lxxii. 1-20.....David's royal Son.
Th. Isa. lx. 1-12.....Gold and Incense brought.
F. Ex. ii. 1-10.....Moses Saved.
S. Acts iv. 23-34.....Herod and Pontius Pilate.
Sab. Matt. ii. 13-23.....The Flight into Egypt.

HELPS TO STUDY.

The flight into Egypt seems to have taken place almost immediately after the visit of the wise men. We cannot suppose that Herod waited many days to see whether they would return to him or not.

Between these two events there is no room for the visit to Jerusalem, the presentation in the temple, and the return to Nazareth, recorded by Luke. It is most reasonable to suppose that at least the first two of these last mentioned events, happened previous to the visit of the wise men. There is nothing to shew that they arrived immediately after the Saviour's birth, or that the "house" in which they found Him was the stable in which He had been born; and their own calculation of the date of the birth of Christ, as communicated to Herod, gives two years to come and go upon.

The proper place, in Luke's narrative, for the events of those two lessons is probably in the middle of the 39th verse of chapter ii.

The divisions of our present lesson are: (1) *The Flight*, (2) *The Persecution*, (3) *The Return*.

1. **THE FLIGHT.**—Vers. 13-15. Although the usual residence of Joseph and Mary was at Nazareth, they appear to have thought it their duty to remain at Bethlehem, and bring up the Divine Child in the "City of David." Here then they continued till God warned them of impending danger.

Of this first part of our lesson four subdivisions may be made: (1) *A Dream*, (2) *God's Care*, (3) *"Go, and he Goeth,"* (4) *A Prophecy Fulfilled*.

1. **A Dream.**—Ver. 13. As a rule dreams are not worthy of much attention; but we learn from the Bible that God often influenced His people and others in this way, and perhaps He sometimes does to still.

When they were departed. This refers to the wise men. No accidents happen in God's hands. The infant Saviour was to remain at Bethlehem until the wise men should see Him, and He was also to escape in good time from the wrath of Herod.

The Angel of the Lord. This was a dream; that was not all a dream, the "Angel of the Lord" was actually present and spoke to Joseph.

2. **God's Care.** Ver. 13. He orders the movements of His people for the accomplishment of His purposes and for their good.

Arise. No time was to be lost. We often find this word introducing a command to God's servants, urging them to instant action.

Flee into Egypt. This country was at a considerable distance, but still it was the nearest, out of the jurisdiction of Herod; a heathen country, but used more than once before for the safety of God's people.

3. **"Go, and he Goeth."**—Ver. 14. In faith Joseph was a true son of Abraham. He obeyed directly and without question.

By night. Probably the very night of the dream. The details of the journey are not recorded. There is no foundation whatever in scripture for the wild legend invented by the Church of Rome, and still believed by millions, to the effect that on the way to Egypt, dragons came and bowed down to Christ, the lions and leopards adored him, the roses of Jericho blossomed wherever he trod, the palm trees at his command bent down to give them dates, and at his entrance into Egypt all the idols of the land fell down with a sudden crash, and lay shattered and broken upon their faces.

4. **A Prophecy Fulfilled** Ver. 15. The words of the prophets often, in fact generally, have two or more applications.

Out of Egypt have I called my Son. This is to be found in Hosea xi. 1, and undoubtedly refers to Israel as a nation, but the Bible is its own interpreter, and the same Holy Spirit that inspired Hosea to write the words, also inspired Matthew to treat them as a prophecy concerning Christ.

II. **THE PERSECUTION.**—Vers. 16-18. Herod the Great is described by Josephus as a cruel and relentless tyrant who put to death a vast number of people, including his wife, Mariamne, and his three sons, Aristobulus, Alexander, and Antipater. Under this head, four subdivisions may also be made: (1) *Herod's Wrath*, (2) *The Massacre of Innocents*, (3) *"Go, and he Goeth,"* (4) *A Prophecy Fulfilled*.

1. **Herod's Wrath.**—Ver. 16. When he saw that he was mocked, literally, "made sport with" or outwitted, he was exceeding wrath, enraged to the highest pitch. The wise men of course had no intention of playing him a trick; but the deceitfulness of his own nature made him all the more ready to accuse them of deception and to be angry with them for it.

2. **The Massacre of the Innocents.**—Ver. 16. The opponents of the Bible make much of the fact that this event is not mentioned by Josephus; but surely a thing may be true although Josephus does not say it; it would take more than one Josephus to record the atrocities committed by Herod; and this massacre is quite in keeping with the general statements made by that historian regarding the character and doings of the man.

3. **Another Prophecy Fulfilled.**—Vers. 17, 18. The remarks already made regarding the dual application of the words of the prophets apply here also. No doubt the passage in Jeremiah xxxi. 15, refers to the Jews in captivity, but it is enough for us that in the text of our lesson, the Holy Spirit gives it a different application.

4. **Rachel's Lamentation.**—Ver. 18. Bethlehem was inhabited by Benjamites and Ephraimites, and both of these tribes were descended from Rachel. Some twenty loving mothers, daughters of Rachel, were no doubt, "weeping" sorely enough for their darlings, torn from their arms and cruelly put to death.

III. **THE RETURN.**—Vers. 19-23. When Joseph was directed to take the Holy Child and His mother to Egypt, a promise of recall was given to him. That promise was now to be fulfilled. The subdivisions under this head are: (1) *The Death of Herod*, (2) *Another Dream*, (3) *"Come, and he cometh,"* (4) *A Third fulfilment of Prophecy*.

1. **The Death of Herod.**—Ver. 19. Herod's death was in keeping with his life. His last command was that a number of the noblemen of his court should be executed, so that there might be mourning at his death.

2. **Another Dream.**—Ver. 19. As in the first dream Joseph was told why he was to go to Egypt, so in this second dream he is told why he is to return.

For they are dead which sought the young child's life. The use of the plural here instead of the singular conveys to Joseph the assurance that there was now no enemy left alive who could accomplish the child's death.

3. **"Come, and he cometh."**—Ver. 21. The prompt obedience of Joseph again comes before us, and furnishes an example which all ought to follow.

He returns to the land of Israel, but probably by this time understanding that a continuous residence at Bethlehem was not necessary to the up-bringing of the "Son of David," and finding that

Archelaus did reign in Judea, he avoided that part of the country and went home to Nazareth, Archelaus being known to have inherited the cruel disposition of his father, and Herod Antipas the tetrarch of Galilee being of a milder character.

4. **A Third Fulfilment of Prophecy.**—Vers. 23. The wording here is exceptional. The prophecy that He should be called a Nazarene is not attributed to any particular prophet but stated to have been spoken by the Prophets. It will be remembered that Nazareth was such an obscure and despised place that Nathanael asked "Can any good thing come out of Nazareth?" The prophets concur in describing Christ as despised of men; and His residence in Nazareth fulfils, not one prophecy, but the substance of many prophecies, e.g., Psalm xxii. 6, Josiah lii. 2, 3, 4.

Conclusion.—From the whole lesson we learn that those who come to God through Christ, and place themselves in His hands, shall be saved and protected, in spite of whatever powers may combine for their destruction.

A DESPATCH from Larnica, Cyprus, says the cattle plague is spreading, and no horned cattle are allowed to leave or enter Larnica by sea or land.