

H. McDougall, Mal. McCuaig and Mal. McLean. The Rev. Kenneth McLennan, M.A., of Charlottetown, P.E.I., was nominated for the Moderatorship of the General Assembly. The Rev. W. A. Lang, M.A., was granted leave of absence for three months, owing to ill health, and the clerk was instructed to ask Mr. McGillivray to superintend the matter of giving supply to Mr. Lang's congregation—every member present agreeing to give a day. Mr. Lang having resigned the moderatorship of the session at Roxborough, the moderator was appointed in his stead. The congregation having applied for probationers, the matter was referred to the Home Mission Committee which was re-appointed with Mr. Lang, convener. The matter of rating the several congregations for the Presbytery and Synod Fund, was deferred owing to the small attendance until next meeting; but as funds are urgently needed the treasurer, clerk and convener of the Home Mission Committee were appointed to prepare a tentative scheme of rating, taking for a basis the number of families and communicants, and the stipend promised. The committee were enjoined to collect the several amounts at once. The report on the State of Religion being called for, Mr. Cormack moved to suspend the rule requiring each congregational report to be read in open court, Mr. Wm. Ferguson seconded, and the rule was accordingly suspended. The Rev. John Ferguson, convener, then read a report, which he prefaced with a complaint that full returns had not been received. The report was received and adopted, and the Convener re-appointed with Messrs. Wm. Ferguson, J. Matheson and J. Simpson associated with him. At the suggestion of Mr. Wm. Ferguson, Mr. Cormack's name was added. The Presbytery appointed its next ordinary meeting at Lancaster, on the second Tuesday of July, at 2 p.m. Dr. Lamont moved that the Presbytery hold a conference on the State of Religion at the evening session of next meeting, and that the moderator appoint certain parties to prepare papers of ten or fifteen minutes, duration to evoke discussion. The motion was agreed to.—HUGH LANONT, *Pres. Clerk*.

**PRESBYTERY OF OWEN SOUND.**—This Presbytery met in Division Street Church, Owen Sound on the 20th March. There was a full attendance of ministers and three elders. The Rev. George Law presented a certificate from Glasgow Presbytery of the Church of Scotland. A committee was appointed to confer with Mr. Law, and on their report the Presbytery agreed to apply to the Assembly for leave to receive him as a minister of the Church. Mr. Straith declined the call from Meaford. Application made by Warton and Hepworth for leave to moderate in a call was granted. The greater part of the first sederunt was spent in considering the Home Mission work. It was agreed that a student be obtained for the new field of Tobermory, and a grant of \$2 per week asked to aid in the work. Mr. D. D. McLennan was appointed to visit the middle field of the peninsula to see whether they can raise sufficient money to warrant the Presbytery to send in a student. Instructions were given as to student supply for the various fields. The Rev. James Ferguson was appointed to supply Johnstone, Daywood, and Caven. Messrs. Cameron, A. McLennan, Stevenson and Somerville, ministers, and Messrs. Currie, Sutherland, Christie and Saunders were appointed commissioners to the General Assembly. A committee, with Mr. Cameron convener, was appointed to draw up a memorial on Sabbath observance to be presented to the managers of the steamboat lines doing business on the upper lakes, and the report was adopted as follows: "The Presbytery of Owen Sound in connection with the Presbyterian Church in Canada, taking into consideration that not a few persons, especially young men from congregations within its bounds, find employment during the summer months on board the steamers plying between ports on the Georgian Bay and the upper lakes, some of whom occupy the responsible positions of captains, mates, engineers, and wheelmen, besides others, male and female, in less responsible positions: and further, taking into consideration the solemn command of God that one day in seven should be observed as a day of worship and rest, which day is recognized and protected by our civil law, and much needed by men engaged in the arduous duties of navigating our dangerous waters, and such laborious work as loading and unloading at so many ports, especially between Collingwood and Sault Ste. Marie: the Presbytery having regard to these things hereby agrees to put on record the deep interest it

feels in the good work and prosperity of the Georgian Bay steamers, its rightful care over the moral and spiritual welfare of the officers and men to whom these steamers are entrusted, and its honest desire for the safety and comfort of passengers who are also more or less interested in seeing Sunday sailing and Sunday traffic avoided as far as possible: and further, the Presbytery resolves to approach respectfully in the way of memorial the managers and directors of the various lines of steamers doing business on the Georgian Bay, to urge upon them very earnestly to take the above mentioned things into their serious consideration, and to strive so to arrange the times of sailing of their steamers as to give officers, crews, and passengers their Sabbaths in port. The Presbytery further feels confident that if the managers of our steamboats make a persistent and faithful effort to give all parties concerned their Sabbath rest, they will find that this course will ultimately redound to the prosperity of the companies, to the safety and comfort of the passengers, to the general welfare and loyalty of their servants, and go far to secure to their steamers, from the best portion of the community, favour and confidence, especially in the matter of summer travel, for which the northern route is specially adapted." Mr. Somerville presented the report of the committee appointed to consider the Assembly's remit on Standing Committees. The report was received and its recommendations adopted. The committee on the remit on Theological Examinations was unable to report. The committee was enlarged and instructed to report at next meeting. Mr. Currie submitted a draft of report on State of Religion, and Mr. McDiarmid on Sabbath Schools. Both reports were incomplete on account of returns not being all in. The reports were received as interim reports, and instructions given to forward the completed reports to the Synod's Convener on the State of Religion and Sabbath Schools. Mr. Cameron was appointed to report to the Synod's Convener on Temperance in reply to the circular sent out. The Convener of the Home Mission Committee was instructed to apply for the money due the Presbytery for Home Mission work during the past half year. The conference on the State of Religion was postponed till next meeting. The Presbytery agreed to meet in the same place on the 24th April, at half-past one o'clock, and the meeting was closed with prayer.—JOHN SOMERVILLE, M.A., *Pres. Clerk*.

THE morbid curiosity which gathers a crowd about the walls of a jail where an execution is going on is one of the inexplicable phases of human nature. They can see nothing, hear nothing; yet there they will linger for hours, held by some strange fascination. Is it the mysterious sympathy of humanity with death and suffering, or is it merely the vulgar appetite for horrors?

It is announced that preliminary arrangements have been completed for the establishment of an Anglican Sisterhood in Toronto, which has received the sanction of the bishop of the diocese and of the Metropolitan of Canada. It is stated that \$25,000 will be necessary to establish the Sisterhood, of which sum \$7,500 is to be raised in England by an influential clerical committee formed for the purpose.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XVI.

April 29,  
1883.

PAUL PREACHING CHRIST.

[Acts 9:  
19-31.]

**GOLDEN TEXT.**—"He which persecuted us in times past now preacheth the faith which once he destroyed."—Gal. 1: 23.

**CENTRAL TRUTH.**—Those who know Christ must make Him known.

**CONNECTION.**—Saul, in the house of Judas, in Damascus, had received his sight, and been baptized; and our present lesson proceeds with the interesting story.

**NOTES.**—For Saul, Damascus, synagogues, Jerusalem, Cosaroea, Tarsus, Samaria, and Holy Ghost, see previous lessons. Jews: Hebrews, the inhabitants of Judea. The gates: ponderous doors in the walls of the city, covered with iron or brass; carefully guarded at all times; generally closed at night. Fall. The wall: most ancient cities were surrounded by strongly built walls as a means of protection and defence. Barnabas, a name given by the apostles to Joseph, a Levite of Cyprus (Acts 4: 36). He is said to have been a fellow-student of Saul under Gamaliel; commended Saul to the disciples (Acts 9: 27); was sent to Antioch; went with Paul

on a missionary tour through Asia Minor; returned to Jerusalem to the council (Acts 15: 2); paid a sharp attention with Paul at Antioch; separated from him and went to Cyprus. There is a letter bearing his name, but it is not believed that he wrote it.

**I. SAUL AT DAMASCUS.**—Ver. 19.—Received meat . . . was strengthened.—Our Lord directed Jesus' daughter to be given something to eat when He had raised her from the dead (Mark 5: 43). And Saul would be weak from his long abstinence and agitation of mind. Rest for his mind and food for his body strengthened him. Certain days with the disciples, he at once joined their company. How joyful and thankful they would be!

**Ver. 20.**—Preached Christ in the synagogues: we sometimes forget how much the first success of the Gospel was due to the opportunities of reaching the Jews in their synagogues. Had Paul been a Gentile he would have had no such opportunities. Behold God's wisdom in the choice he made of an Apostle to the Gentiles!

**Ver. 21.**—All that heard him were amazed: they all knew he had been a destroyer of Christianity, and his present zeal and sincerity would have great influence over every candid mind.

**Ver. 22.**—Increased the more in strength: the spirit in his heart, and the scriptures in his hands, and all the study and thought of his past life to draw upon, made him day by day a mightier champion of the truth. Confounded the Jews: their own Scriptures were on the side of Saul, and they could not rebut his proofs that Jesus was the Anointed One of God.

**II. SAUL ESCAPING.**—Ver. 23.—The Jews took counsel to kill him: to send him to Jerusalem to be tried before the council was too tame a proceeding. They plotted to assassinate him.

**Ver. 24.**—Known of Saul: he had good friends, and they had penetrated the counsels of the enemy. Watched the gates: the Governor of the city (2 Cor. 11: 32) was in the plot, so that his murder would have been instant and public, if they had been able to find him. Their wrong-headed spite was nothing more wonderful than was Saul's a few weeks before!

**Ver. 25.**—By the wall, in a basket: he narrowly escaped this time with his life. He refers afterward to it (2 Cor. 11: 33) in a way that makes us think he felt mortified and degraded by the circumstance. Perhaps he had no direct intimation of the Lord's will, and was inclined to brave the storm and lay down his life, but was over-persuaded by the brethren.

**III. SAUL IN JERUSALEM.**—Ver. 26.—When Saul was come to Jerusalem: after escaping from Damascus he went to Arabia—by which would be understood in those days the Sinai peninsula—and it was three years after that he came to Jerusalem (Gal. 1: 17, 18). They were all afraid of him: we cannot wonder at that. With so many traitors and spies in the world, they supposed him to be one.

**Ver. 27.**—But Barnabas took him: it was three years since the great persecution; and probably Barnabas and many others who had fled, were now again residing at Jerusalem. He may have known Paul in his youth: and almost certainly would know him in "the synagogue of the Cilicians," where he and others disputed with Stephen—and very likely with Barnabas himself—for Cyprus was considered a part of Cilicia. At any rate, Barnabas was perfectly convinced of Paul's conversion; and introduced him to the apostles.

**Ver. 28.**—He was with them: there is always room in Christian hearts and circles for every convert, come from where he may!

**Ver. 29.**—He spake boldly: he had learned to use his tongue. His boldness and determination were as great as ever. Only, now, sanctified to Christ's cause. And note, too, that although the Church is modelled after the Synagogue, this institution of free speech has, from mere supineness, become almost a dead letter among us. Disputed against the Grecians: no doubt some of those very men with whom he had acted in opposing Stephen. And as they could not withstand Stephen, so now they could not withstand Paul. Went about to slay him: the same danger from bigoted and violent men, as at Damascus.

**Ver. 30.**—When the brethren knew: the Christians came to know of this plot; and conveyed Paul, some fifty miles, to the seaport of Caesarea. From there he got a ship to Tarsus—also a seaport.

**Ver. 31.**—Then had the churches rest (*Revised*, "the Church": after much affliction, the brethren now found a time of peace and comfort. Churches are now spoken of, for the first time, in Galilee and Samaria, as well as in Jerusalem. And they were "multiplied"—were much increased with converts. About this time, Caligula insisted on his statute being placed in the temple at Jerusalem, as it had been in other chief cities of the empire. The Jews were so engrossed with opposing this scheme, that they ceased, for the time, to molest the Christians.

#### PRACTICAL TEACHINGS.

1. Paul began Christian work just where he found Christ. Brother, your work is around you!
2. He did not heed being charged with inconsistency. It is better to be "inconsistent," than to be *always wrong*.
3. A wicked governor, a hostile garrison (2 Cor. 11: 32), and a city full of enemies, could not take Paul's life. "A man's immortal till his work is done."
4. Barnabas did a greater work for the Church of God, when he brought Paul to the apostles, than when he brought them "the whole price of his estate!"
5. Like the alternation of sun and shade, the Church grows best when it is neither all persecution nor all ease.

Before <b>CONVERSION.</b> SAUL SERVING SATAN.	After <b>CONVERSION.</b> PAUL PREACHING PEACE.
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