

PEDEN'S PRAYER.

BY THE REV. W. WYE SMITH.

THE Covenant is down, and a dastard
wears the crown,
And Scotland with a frown bears the
letters as she may;
And the sun looks down between auld
Nithdale's hills of green,
Where Cameron's grave is seen by the pil-
grim on his way.

His was the rapid course of the torrent from
its source, —
The more we see its force, it the sooner
meets the sea; —
For his young crown was won, and soon his
race was run,
And many a way one with the martyr
fain would be.

And years had come and gone, since the day
the martyr's slain,
(No more at Sanguhar's stane, but before
the King on high)
Had the Covenant renewed, they had solemn
sealed in blood,
And in victors robes had stood in the
assembly of the sky.

And there among the heather—his thin
hands clasped together,
And his weary glance up thither where the
paths of victory lie—
And pleading for release, is Peden on his
knees,
And "O to be wi' Ritchie," is the burden
of his cry.

The mountain-mists and snows had been
sent to blind his foes,
And when his cry uprose he was heard yet
once again;
And the prayer his faith had spoken re-
ceived an answering token,
When the golden bow was broken, and the
saint forgot his pain.

NEWHARRET ONT.

THE CURSE OF DRINK.

A MAN who died some time since
from the effects of a drunken
spree, in his sober intervals
used to tell his experience:
"I was a minister of the Gospel, but
tampering with drink, that demon tore
from around me the robes of my sacred
office, and sent me forth, churchless
and godless, a very hissing and byword
among men. I became a lawyer, and
my voice was heard pleading in the
large courts. But the dust gathered
on my open books, and no footfall
crossed the threshold of the drunkard's
office. I had money, but it went to
feed the dreadful appetite for drink
that consumed me. I had a home,
adorned with all that wealth and taste
could suggest, but the light faded from
its chambers. I had children, beauti-
ful, to me at least, as a dream of the
morning, but they are gone. I had a
wife, whose charms of mind and per-
son were such that to see her was to
remember her, and to know her was to
love her. For thirteen years we
walked the rugged path of life, re-
joicing in its sunshine and sorrowing
in its shade. But the infernal mon-
ster, Drink, would not spare me that
blessing. I had a mother, who for
long years was a victim of suffering
and disease, and her choicest delight
was in the reflection that her youngest-
born son was useful to his fellows, and
an honour to her who bore him. But
my wretched intemperance struck her
like a thunderbolt. Ah! me, never a
word of reproval from her lips; only
a tender caress; only the shadow of a
great, unspoken grief, gathering over
the dear old face; only a trembling
hand laid lovingly on mine; only a
piteous appeal to heaven for her poor
lost son. And thus I stand a clergy-
man without a church, a barrister
without belief or business, a father

without a child, a husband without a
wife, a son without a parent, a man
with scarcely a solitary friend in the
world, a soul without hope—all swal-
lowed up in the maelstrom of drink."
—*Temperance Battlefield.*

AN amusing illustration of the ignor-
ance of the Chinese in the matter of a
judicial oath was furnished some time
ago by the native usher in the Consular
Court at Shanghai. He was observed
to be making an anxious search for
some missing object; and on being
questioned by the judge, he stated that
he was looking for the little book
which is given to the witnesses to smelt!
And this man had been for eighteen
years usher of the court.

LESSON NOTES.

SECOND QUARTER.

A. D. 37.] LESSON III. April 15.

SAUL'S CONVERSION.

Acts 9. 1-18. Commit to memory vs. 1-6.

GOLDEN TEXT.

And he received sight forthwith, and arose,
and was baptized. Acts 9. 18.

OUTLINE.

1. Christ's Fox. v. 1-2.
2. Christ's Call. v. 3-9.
3. Christ's Messenger. v. 10-18.

TIME.—A. D. 37, about the same time
with the events of the last lesson.

PLACE.—Damasus, in Syria.

EXPLANATIONS.—*Breathing*—So full of
hate that it seemed like his breath. *Went
unto the high priest*—His name is supposed
to have been Theophilus. *Letters to Damas-
cus*—The high-priest held a certain rule over
Jews in all lands. *This way*—"The way"
was another name given to the Christian religion.
Or women—Even the helpless and gentle
women suffered in the persecution. *Bring
them bound*—For trial at Jerusalem. *He
journeyed*—About one hundred and fifty
miles. *Shined round*—A glory from the
heavens fell around him, revealing God.
Heard a voice—The voice of Christ. *Per-
secuted thou me*—Christ felt the wrongs of his
people as his own. *Who art thou*—Saul had
never seen Jesus. *Kick against the pricks*—
To kick against goads, like an ox who will
not submit to be driven. Saul was thus
fighting against his own sense of duty.
What wilt thou—He at once submitted to
Jesus as a master. *It shall be told*—His duty
would be shown, one step at a time. *The
men*—Saul's company. *Hearing a voice*—
They heard a noise, and saw a light, but did
not see and hear what Saul did. *Saw no
man*—Made blind, for the time being, by the
vision. *Three day*—Days of sad and deep
thought. *Ananias*—Of course not the same
with that in chapter 5. *In a vision*—The
Lord Jesus appeared to him. *Street called
Straight*—A street running through the city
of Damasus still. *House of Judas*—How
exact the knowledge of Jesus. *He prayeth*—
Prays now as never before. *Hath seen in a
vision*—Saul and Ananias both had visions
at about the same time. *I have heard*—
Ananias could scarcely believe that so fierce
an enemy had been converted. *A chosen
vessel*—The word means here "a tool" or
"instrument." *He must suffer*—He who has
made others suffer was himself to suffer in
Christ's cause. *Scales*—Something like a
crust or scaly covering. *Was baptized*—Thus
joining himself with the Church of Christ.

TEACHINGS OF THE LESSON.

Where does this lesson teach—

1. That Christ can change enemies to
friends?
2. That we should obey Christ's call?
3. That Christ calls men to work for him?

THE LESSON CATECHISM.

1. For what purpose did Saul go to Damas-
cus? To persecute the Church. 2. How
was he stopped on the way? By Jesus
speaking from heaven. 3. What did Saul
say to the voice from heaven? "What wilt
thou have me to do?" 4. What was Saul's
condition after meeting the Lord? He was
three days without sight. 5. By whose
hands was he restored to sight? By a believer
named Ananias.

CATECHISM QUESTION.

17. What were the chief parts of the
ministry of Christ in his life?The chief parts of the ministry of Christ
in his life were these five; namely,—

1. He fulfilled the whole law, and gave us
a perfect example of piety towards God and
goodness to men.
2. He preached to the people his divine
doctrine which he brought from heaven.
3. He wrought miracles to prove that he
was sent from God.
4. He chose out his Apostles, and trained
them up for their public service.
5. He appointed two lasting ordinances in
his church.

A. D. 37.] LESSON IV. [April 22.

SAUL PREACHING CHRIST.

Acts 9. 19-31. Commit to memory verses 20-22.

GOLDEN TEXT.

He which persecuted us in times past now
preacheth the faith which once he destroyed.
Gal. 1. 23.

OUTLINE.

1. A Bold Preacher. v. 19-22.
2. A Base Plot. v. 23-25.
3. A Busy Pilgrim. v. 26-30.
4. A Blessed Peace. v. 31.

TIME.—Immediately following the events
of the last lesson, A. D. 37 to 39 or 40, a
period of about three years.

PLACES.—Damasus, Jerusalem, and Tarsus
in Asia Minor.

EXPLANATIONS.—*Received meat*—Any
kind of food is here meant. *Strengthened*—
After three days without food or sleep.
Certain days—A little while only. *Straight-
way*—From a persecutor he became at once
a preacher. *In the Synagogues*—The places
where the Jews met to worship. *Preached
Christ*—This should be "preached Jesus."
All that heard him—The Jews, not the
Christians. *He that destroyed*—The one who
had persecuted and scattered the Church
Saul increased the more—Grew more mighty
as he continued preaching. *Confounded the
Jews*—They could not answer his words.
That this is very Christ—That Jesus came as
the promised Saviour of the world. *After
many days*—During this period Saul spent
some time in Arabia, Gal. 1. 17, and then
returned to Damasus. *Wers fulfilled*—
Were ended. *Took counsel*—Formed a plot.
To kill him—They were angry because they
could not answer him. *Was known*—Became
known. *Watched the gates*—To kill him
while going out of the city. *In a basket*—
From a window overhanging the wall. 2 Cor.
11. 13. *Came to Jerusalem*—At least three
years had passed since he left Jerusalem.
He assayed—Undertook. *Afraid of him*—
They had not heard that he had become a
disciple of Jesus, or had not believed it.
Brought him to the apostles—To Peter and
James, the Lord's brother. Gal 1. 18, 19.
He was with them—They received him as a
believer in Jesus. *Spoke boldly in the name*—
Spoke for Jesus as boldly as he had spoken
against him. *Against the Grecians*—The
Jews of foreign birth, who had been enemies
of Stephen and his own friends. *Went about*—
Undertook. *Down to Caesarea*—After two
weeks' stay in Jerusalem. *Sent him forth*—
By a sea voyage. *The churches rest*—From
persecution. *Edified*—Were built up in the
faith. *Comfort of the Holy Ghost*—The joy
which the Spirit brought. *Multiplied*—In-
creased in number.

TEACHINGS OF THE LESSON.

How does this lesson show—

1. An example of courage in Christ's
cause?
2. An example of earnestness in Christ's
work?
3. An example of kindness toward Christ's
disciple?

THE LESSON CATECHISM.

1. What did Saul do after he was con-
verted? "Straightway he preached Christ."
2. How was his preaching received in
Damasus? The Jews tried to kill him.
3. How was Saul let down over the wall of
Damasus? In a basket. 4. What did he
do at Jerusalem? He joined the apostles.
5. What followed the conversion of Saul?
The Church had rest from persecution.

DOCTRINAL SUGGESTION.—Christian fel-
lowship.

CATECHISM QUESTION.

18. Wherein did he give an example of
piety towards God?

Christ gave an example of piety towards
God in his constant obedience to God his
Father in all things, in his zeal for God's
honor among men, and in his frequent con-
verse with God in prayer.

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