

their sphere of action. The Anglican Church there has six bishops, those of Calcutta, the Metropolitan See, Lahore, Rangoon, Madras, Bombay, Colombo, Travancore and Cochin. These derive their incomes from Church Missionary Societies in England, whose funds are furnished by the voluntary contributions of English Churchmen.

It is supposed that the British Government have inspired the movement for Church disestablishment in India. It finds favour with the Viceroy and Mr. Ilbert, who is an energetic member of the Executive Council. The Calcutta correspondent of the London Times, in a recent communication, intimates his belief that although the proposed measure will give rise to a vigorous agitation it is nevertheless destined to triumph at an early date.

There are very strong reasons why a foreign church in India should depend on its own resources for its maintenance. A church doing missionary work among a heathen population from whom it exists means for its support is bound with self-imposed fetters. It forms a strong barrier between itself and those it seeks to enlighten. As it is, there are too few points of contact between Christians and natives and it is a grave mistake to place a needless prejudice against the Christian religion in the minds of the natives. The adherents of the Anglican Church in India alone could without any great stretch of liberality, not only sustain the present operations of the Church there, but greatly extend them. Instead of disestablishment in India or anywhere else, proving a calamity, it would turn out a great blessing to the cause of practical Christianity.

ANGLICAN SECTARIANISM.

(FROM A KINGSTON CORRESPONDENT.)

The cold and narrow spirit of many Anglican High-Churchmen had a good illustration lately in a remark made by the Bishop of Ontario to an Ottawa reporter, in regard to the very harsh and abrupt dismissal of the Rev. Dr. Wilson, a man of saintly character, and much beloved in Kingston, from the curacy of St. George's Cathedral there. The Bishop could not see "what interest this could have for anyone outside of that particular congregation. In his view, evidently, denominational lines are not lines merely, but high fences over which neighbours and brothers may not dare to look. The congregation of a real Kingdom of Christ, of which all Christians are citizens, have a deep interest in all that relates to its welfare. To no true citizen can any wrong done in any quarter to his Lord or Master be a matter of unconcern. And in the harsh, not to say cruel, treatment which Dr. Wilson has received, those who knew most of the man and the circumstances, and whose eyes are not blinded by prejudice, see a wrong done, not only to him, but also to the Divine Master, whose example he has been so closely following in his loving sympathy and devotion to the work of "rescuing the perishing." For years his heart and soul have been in the work, and it was just because of this that he so warmly appreciated the work of the Salvation Army, which, as already shown in details in these columns, has been the means of saving many on the verge of eternal ruin. He has done much, by his constant brotherly vigilance to confirm the converts and lead them on in their new life, while his own pulpit ministrations have become most profoundly vitalized by his fuller experience of the depth and powers of the "great salvation," so that many earnest Christians in Kingston, outside of the Church of England as well as in it—rejoiced at the evident blessing of the Holy Trinity in thus fitting him for increased usefulness. He is a man of warm impulsive temperament, and that he has been altogether prudent in countenancing some doubtful features of the "Army" is open to question. But, in an age when lukewarmness, if not coldness, is far more common than any excess of zeal and devotion, it is a curious indication of this very fact, that for at worst a simple imprudence—the outcome of warm enthusiasm added to the long stream of excessive labour—an able and devoted clergyman should be so abruptly rejected by those to whom he had so long and so faithfully preached the Gospel of Christ. This is a matter which touched all Christians, because it touched their Master, and Principal Grant simply expressed the strong feeling of many, when he uttered an emphatic protest against the wrong, as an instance of the same spirit which left the disciples to censure Mary of Bethany for her act of loving devotion to her Lord.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON V.

Feb. 3. } PAUL'S SECOND MISSIONARY JOURNEY. { Acts 15: 37-41: 16: 1-19.

GOLDEN TEXT—"Come over into Macedonia and help us."—Acts 16: 9.

TIME.—A.D. 51.

PLACES. Antioch in Syria, Lystra in Lycania; Troas in Mysia.

PARALLEL PASSAGE.—Gal. 4: 13-16 with 10: 6.

Notes and Comments.—Ver. 35. Paul and Barnabas having returned from the conference at Jerusalem as narrated in Lesson I. continue in Antioch, we can't tell how long. "Teaching," giving instruction, building up those who had received the truth. "Preaching," proclaiming the Gospel to those who had not received it. "Many others" who, we know not, likely some who afterwards were active in the Church, as Ignatius and Euodius.

Ver. 36. "Some days after," still nothing to indicate length of time. "Paul said," so the second missionary journey originated with Paul. "Visit our brethren in every city—see how they do." Rev. "Faro:" in faith, love, and hope, their spiritual growth, characteristic of one whose heart was over full of the care of all the churches. (2 Cor. 11: 28.)

Vers. 37, 38. Here comes the beginning of a sad quarrel between two good men. "Barnabas determined," "Paul thought not good:" the cause of their difference was Mark. He was the nephew of Barnabas, who was drawn to him; but Paul had found him to fail once, at Pamphylia. (Ch. 13: 13.) He had an opportunity and lost it. Afterwards, however, he proved himself worthy and Paul received him back to his friendship and commended him. (Col. 4: 10, 11, 2 Tim. 4: 11.)

Ver. 39. "Contention so sharp;" really, bitter, each, as it would appear, was excited and spoke strongly. Paul looked at the matter from the side of right; Barnabas from that of affection. Perhaps Barnabas knew Mark better than Paul did, and was sure that such a failure would not occur again, but Paul had no such assurance and did not think it right to import God's work for any man. The impartiality of Scripture is manifest in the relation of the infirmities of two such good men; and while we take heart that these were men of like passions as ourselves, we should learn to keep guard and bridle our tongues lest we too should offend. "Departed asunder:" but see how God can overrule evil for good. There are now two bands; two missionary journeys are made at the same time, and two pairs labour in different places. "Barnabas—Cyprus," his own country. (Ch. 4: 36.) We have no further record of the labours of Barnabas.

Vers. 40, 41. "Chose Silas:" in the place of Barnabas, and soon after Timothy in the place of Mark. Silas was one of the deputation sent from Jerusalem to Antioch with Paul after the conference. He is called a prophet. (Ch. 15: 32.) "Being," Rev. "Commended:" there was a special prayer meeting of the Church to ask God's blessing on the intended work of these men, the narrative would indicate that Barnabas with Mark had sailed before this. "Syria—Cilicia:" trace route on map. "Confirming:" establishing in the faith, perhaps organizing into churches and giving directions and counsel for their conduct.

Chap. 16. vers. 1-3. "Derbe—Lystra." Sites uncertain. Timothy's opinions are divided as to whether he was a native of Derbe or Lystra. The construction of the verso would indicate the latter. Here Paul had suffered violence and had been left for dead, but his blood had proved a divine seed, and he finds now a number of disciples, the seal of his apostleship, and amongst them him whom he delighted in after years to call his "son Timothy." "Certain woman" Eunice (1 Tim. 1: 5); "father—Greek" no indication that he was a believer, on the contrary, the idea conveyed is that he was a pagan still. "Well reported of by the brethren:" without which he never could have become the companion of Paul; but he had gifts and graces as we know. Read Paul's epistles to him. "Circumcised him" was not this inconsistent with the principles for which Paul had been contending? By no means, the son of a Jewish mother he was regarded as a Jew by the Jews. He was evidently willing to submit to the rite, and without its performance he could not have been admitted into Jewish synagogues, or listened to with respect by them; in the case of Titus (Gal. 2: 3) the case was altogether different. He was a Greek, had not any Jewish blood, and the Jews sought to compel him to be circumcised. There it would have been a sad compromise, here it was wise, loving, and Christian.

Vers. 4, 5. "Through the cities," of Asia Minor, including Iconium and Antioch in Pisidia. "Delivered—decree," of the council at Jerusalem. The words may mean leaving written copies, which might easily be done as the message was brief. "Established:" when the cause for disension was removed came an increase in faith and in numbers; blessed when these two go together.

Vers. 6, 7, 8. In these verses we have two distinct statements that they were under the guidance of the Spirit; in both cases restraining them from their purpose, that, as we shall find further on, they might be led into new and wider fields. "Phrygia:" an undefined space in central Asia. "Galatia" here he remained long enough to found several churches. The slight reference to his work in Gal. 4: 13, 15, leads to the conclusion that he had an illness there, and that the Galatians were deeply devoted to him, receiving him "as an angel of God, even as Christ Jesus." "Mysia:" a province of Asia. "Bithynia:" a province distinct from Asia, or, after the admonition of v. 8, they would not have endeavoured to go there. "Troas:" the new Troy but of vastly greater importance to Christians as the place from which the apostle sailed for the con-

quest of Europe to Christ, the place where the Macedonian cry, "Come over and help us," was first heard, a cry that is coming up from heathen lands to the churches to-day.

Ver. 9. "A vision—night." Not a dream, this we may think would be in reply to prayer for direction. "Come over into Macedonia:" so we need not trouble ourselves with any enquiries as to how the apostle knew that he was a Macedonian—it was the call of conscious suffering and wretchedness, the call of those who felt their need of help in their struggle to light and truth. It was "us," not me, but the masses there, "help us."

Ver. 10. And they were not disobedient, at once they "endeavoured to go into Macedonia;" rather "we." So we see here the presence of the narrator with the missionary company. So modestly does Luke introduce himself into the narrative. Possibly resident at Troas he had been consulted by Paul as to his health. "Gathering:" Rev. "Concluding that the Lord had called us for to preach the Gospel unto them."

HINTS TO TEACHERS.

Prefatory.—I take it for granted that you have a map of this missionary journey, it is to be found in all "Teachers' Bibles," and in many without the teacher's matter—nearly all the Quarterlies, Teachers and Scholars, contain one, these cost only a few cents and you cannot afford to be without one in these lessons. Make yourself familiar with the route, so that you can speak freely of the places visited and their relation to later work and the general spread of the gospel.

Topical Analysis.—(1) A quarrel between apostles (85-89). (2) The second missionary journey of Paul (40, 6: 8). (3) The vision, and the call to Macedonia (9, 10).

On the first topic little need be said in addition to what is in the "notes;" we may, however, point out (1) That here is an argument for the genuineness of the narrative. no impostor would have related such a quarrel between his two greatest characters, but like the histories of the Bible, right through we see real men, with all their greatness and littleness. (2) We may learn that the best men are not perfect. There were good men, bound together by no common ties, loving and serving the same Lord, in whose cause they had been fellow-workers and fellow-sufferers, and now, just preparing to start on a fresh journey of conquest for their Master, infirmity of temper comes in and so far as they were concerned would have hindered their work. There is only one perfect model man, the Lord Jesus, let us set Him always before us. (3) God can overrule evil for good. They did not go together, as they purposed, but they both went, and so, by God's grace, the gospel was furthered, not hindered.

On the second topic let us point out that it was begun with prayer; let this be a model for us in our undertakings; happy the workers and hopeful the work around which those who are to be engaged in it and those who sympathize can gather to ask the Divine aid and blessing; one of its first results was to add to the number of workers. Timothy who was found afterwards to be so prominent and useful in the church, he, "well reported of," was ready to follow the apostles and become a fellow worker, sharing their labours, their privations, sufferings and triumphs. The churches were established, strengthened, built up, and how much they needed the comforting, strengthening help of apostolic presence we can but feebly understand; many of them but lately rescued from Paganism, by which they were still surrounded, objects of persecution and of suffering for a faith they as yet but little realized; this visitation confirmed and established them, the doubting, the wavering, the weak in faith, were filled with a firmer resolve and went forward with a stronger resolve. So also, they were increased daily, we are told, the gospel as preached by these men had its Pentecostal power and multitudes were added to the believers. All the results cannot be told, hardly conceived, the revelations of eternity alone will make them known.

On the third topic show how the way of Paul had been hedged in; forbidden to preach in Asia, suffered not to go into Bithynia, they went along the only way open to them until they reached the sea coast, and then comes this vision appealing for "help." But what help could Greece want, refined, polished, intellectual Greece? What could these four poor missionaries do for such a country? They could do just what we can do to-day for heathen countries, give it the gospel. Impress here that no amount of worldly prosperity or advancement with men or nations can make up for the want of the knowledge of Jesus. Without that, if they would not perish, they must have help. Paul so understood the vision, he felt that it was a call to preach the gospel, and he went to give the help needed. So, to-day, the heathen cry, ignorant, perhaps, as that of Macedonia, is going up. "help us," and the help we can give is the blessed news of salvation; teach that our highest duty and privilege is thus to help, by our prayers, by our means, and by our personal labours.

TRUTHS AND TEACHINGS.

There is missionary work for the best men the church can give.

Those who turn back once from the work must not wonder if they are afterward distrusted.

Let us not comfort ourselves because our failings are like those of the apostles, but see to it that we have their faith and zeal.

The greatest commendation we can have is to be well reported of by Christian brethren.

Timothy, the Scripture-loving boy, becomes an able apostolic helper.

As soon as we are assured of the Divine will let us seek to obey it.

Man in ignorance and sin cannot help himself.

The cry of humanity is still for the gospel.

Main Lesson.—Missions, the ever-abiding duty of the church; Mark 15: 15; Acts 19: 9-11; Rom. 10: 14, 15; Col. 1: 28.