

was appointed to take place at Richmond Hill on the 15th of January, at eleven o'clock a.m., Rev. J. Dick to preside, Rev. J. Carmichael to preach, Rev. R. Gray to deliver the charge, and Rev. W. Amos to address the people. Rev. D. Camelon was appointed to preach at Lasky, etc., the following Sabbath, and declare the charge vacant, and Rev. P. Nicol was appointed moderator of Session during the vacancy. Notice of a motion for next meeting was read from Rev. R. D. Fraser, that the ordinary meetings of Presbytery be held henceforth on the first Tuesday of every month. A report was read by Rev. A. Wilson for a committee previously appointed anent the production of Session Records, recommending in substance, that at each stated meeting eight Sessions be required to produce their records, according to their order on the Presbytery Roll, and that the clerk give them due notification beforehand. This report was adopted. A committee was appointed, consisting of Revs. D. J. Macdonnell, J. M. Cameron and A. Gilray, to notify the congregations within the bounds of the amount they should respectively raise for the Augmentation Stipend Fund, so as to secure \$6,000 from the whole Presbytery. In the afternoon of the same day the Presbytery met in Charles Street Church, where, after devotional exercises, and a sermon preached by Rev. Walter Reid, from 1 Thess. i. 7, Rev. John Neil was duly inducted to the pastoral charge of said church. He was afterwards addressed on the duties of his office by Rev. D. J. Macdonnell, and the people were addressed by Rev. Dr. Gregg. When general business was resumed, a report was read by Rev. R. P. Mackay from the Presbytery's Committee on the State of Religion. The report contained four recommendations as to what should be done within the bounds in order to promote practical piety. Said recommendations are not given here; but after some discussion, they were adopted. The Presbytery then proceeded to consider what action should be taken in regard to matters in Cooke's Church. On suggestion made, the Court invoked direction from on high, led by Rev. H. Parsons. Various members of the Court expressed their sentiments, and the following motion, submitted by Principal Caven, and seconded by the Clerk, was unanimously adopted: "The Presbytery express deep regret at the difficulties which have arisen in Cooke's Church, and especially at the want of harmony between the elders on the one hand, and the minister and a large part of the congregation on the other. The Presbytery earnestly counsel Mr. Kirkpatrick to avoid in his public utterances every thing which may give offence, or wound the feelings of individuals, and earnestly counsel all parties to study the things which make for peace, as they would have regard to their own edification and the glory of the Church's Head." The Presbytery appointed Drs. Reid, Gregg, McLaren and Caven as assessors to the Session, with the view of endeavouring (if possible) to restore relations between the minister and the elders. Dr. Gregg was appointed to preach in Cooke's Church as soon as practicable, and there to read the foregoing to the congregation. Rev. J. Mutch introduced the question of organizing a mission station at West Toronto Junction, and stated that a place of worship in that locality is advertised for sale. A committee was appointed, consisting of Revs. J. Mutch, A. Gilray, R. P. Mackay and Mr. J. L. Blaikie, to make enquiry and report to the Presbytery. The next ordinary meeting was appointed to be held in the usual place on Tuesday, the 13th of January, at eleven o'clock a.m.—R. MONTEATH, *Pres. Clerk*.

#### THE SITUATION AT INDORE.

THE Rev. J. Wilkie, of the Canadian Mission, Indore, has received the following letter in reply to the memorial addressed by our missionaries to the Government of India: Sir, I am directed to acknowledge the receipt of your Memorial dated the 25th of July respecting the difficulties which your Mission has encountered in carrying on its work in Indore. Your first request is that the position of missionaries in Native States may be clearly defined. In reply to this part of your memorial, I am to invite your attention to the principles (Letter from the Government of India to the Governor-General's Agent in Central India No. 2,875 I. dated the 27th September, 1883. Paragraph 3.) laid down in September of last year in the following terms: "The Governor-General in Council holds that the Government have a right to require from all Native States for all British subjects personal religious freedom, and security from molestation within their own houses, and on their own property, but that, in such cases as that of the Indore State, they cannot interfere, otherwise than by advice, in regard to the subjects of the Native Prince, or in regard to the enforcement of his police regulations for the maintenance of public peace and order." By the principles thus enunciated the Government of India will continue to be guided. The meaning of the stipulation—that before you are permitted to carry on your work of teaching within the compound of your house in the city you must be willing to submit to the jurisdiction of the Durbār—is not altogether clear. But if it means that you must be willing to surrender the privileges which you and other English missionaries enjoy in Native States, in common with all European British subjects, then I am to inform

you the Government of India do not approve the stipulation, or admit the right of the Durbār to make it. The next request which you put forward relates to the acquisition of property within the Residency limits. The Government of India have no objection to your Mission acquiring Mr. Dinshaw's house if it is still available; but, if the case is otherwise, they are confident that you will be able to arrange for the acquisition of a suitable site or residence in communication with the Governor-General's Agent. I am accordingly to refer you to that authority. You report that you have established a school and enrolled 167 boys. You accordingly request that the school may be registered for a grant in aid. The Governor-General's Agent has been instructed to arrange for the early inspection of your institution, and upon the receipt of the Inspector's Report your claim will be favourably considered. I am to request that you will submit formally to the Governor-General's Agent, through the Inspector, your several applications both for a grant in aid and for a building grant in order that the inspecting officer may report upon them in detail. In connection with your school you also suggest that the Residency school may be transferred to you. In the opinion of the Government of India the time has not yet arrived when this can be done. The question must be reserved for future consideration. Finally you apply for a license to perform the marriage ceremony in Central India under Act XV. of 1872. The circumstances of the British Cantonments at Mhow and elsewhere are somewhat different from those of the portions of Central India which are under native jurisdiction. I am accordingly to request that you will renew this part of your application, stating precisely in whose favour the license is required and for what localities. Upon the receipt of this application, which should be transmitted through the Governor-General's Agent, the matter will be disposed of. I have the honour to be, Sir, your most obedient servant,

H. M. DURAND,

Officiating Secretary to the Government of India.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 4, 1885.

#### PAUL AT TROAS.

{ Acts xx. 2-16.

**GOLDEN TEXT.**—"And upon the first day of the week when the disciples came together to break bread, Paul preached unto them."—Acts xx. 7.

**TIME.**—From early summer of 57 A.D. to spring of 58 A.D.

**INTRODUCTION.**—In resuming the study of the Acts of the Apostles, it is important that the threads be gathered up where they were dropped last summer. We left the Apostle just as he left Ephesus, in the midst of his third great journey. The first journey as recorded in chapter xiii. and xiv., in company with Barnabas, was from Antioch to Seleucia; then to Salamis and Paphos (in Crete); then to Perga, where John left them; then to Antioch (in Pisidia), Iconium, Lystra and Derbe. They then returned and revisited the churches, organizing and confirming; and sailing from Attalia reached Antioch in about one year from the time they started.

After an interval—during which the dispute about circumcision was referred to the Council at Jerusalem, and settled by them—the Apostle accompanied by Silas, started on his second journey to visit his beloved converts. Barnabas and John having sailed from Seleucia (the port of Antioch,) for Crete, Paul took the overland route through Syria and Cilicia, and visited the following places: Derbe and Lystra, passed through the regions of Phrygia and Salatia to Troas; thence to Philippi, Thessalonica, Beroea, (by the via Egnatia,) and by sea to Athens and Corinth. From Cenchrea he sailed to Ephesus, thence to Caesarea, and having gone up and saluted the Church at Jerusalem, returned to Antioch after an absence of about three years.—Chapter xvi-xviii. 22.

He started upon the *third journey* by the same overland route as the second, and passing through Phrygia and Galatia came to Ephesus, where he laboured for nearly three years with such marvellous success that "all the Jews and Greeks in Asia heard the word of the Lord Jesus." It is at the close of that eventful period our lesson begins, in the early summer of 57 A.D. It is of the greatest importance that by the use of a map, the pupils be familiarized with the routes indicated.

**Notes and Comments.**—Ver. 2, 3.—Covering a period of nine months—the most active in Paul's life—as is inferred from his epistles. Having gone to Troas, and being disappointed in not meeting Titus, whom he expected with intelligence from the distracted Church at Corinth, he went to Philippi, where after a protracted period of anxiety Titus met him with a comforting report. There he wrote the Second Epistle to Corinth, and sent Titus back with it. Compare 2 Cor. ii. 12, 13; vii. 5, 6; ix. 2.

He then visited Illyricum (west of Macedonia on the Adriatic Sea), Rom. xv. 19, but to what extent is not known, and probably passed south by land to Corinth, where he abode three months. Whilst at Corinth he wrote the Epistle to the Galatians, to counteract the Judaizers who were subverting the Church there, and the Epistles to the Romans which were carried thither by Phoebe, a deaconess, at Cenchrea.

"*Jews Laid Wait*," etc.—Numerous in commercial centres. Hatred toward himself, and coveting his collections. Recall conspiracies at Damascus and Jerusalem against Paul's life.

Ver. 4, 5.—These companions were connected, perhaps deputed, by the churches to convey their contributions to the poor of Judea, which the Apostle insisted upon in order to avoid the appearance of evil. Also a protection by the way, and would help to weld the Jews and Gentiles in mutual affection.

All arrived at Philippi by land, where Paul and Luke remained to observe the Passover, the seven companions having passed over to Troas where they waited for them.

Ver. 6, 7.—"*Days of unleavened bread*:"—Paul would explain how the type was fulfilled in the death of the "Lamb of God that taketh away the sins of the world."

"*Five Days*:"—Contrary winds. The trip (chapter xvi. 11) made in two days.

"*We*:"—Luke now appears as Paul's companion. In chapter xvi. 10, he appears for a while and then vanishes, but now and henceforth we have the words of an eye-witness.

"*First day of the week*:"—A proof that the Church already observed the Christian instead of the Jewish Sabbath. See also 1 Cor. xvi. 2.

The adoption of seven-day periods amongst the Gentiles is proof that special honour was given to this day, the Gentiles not having such a division of time—*Alford*.

"*Break bread*:"—Literally break pieces off the loaf as given to each. The agapæ or love feast and Lord's supper were combined in Apostolic age.

"*Until Midnight*:"—He was about to leave them in the morning, never to see them again, hence the urgency of his appeal. It was not a continuous address, but a conversation in which all sorts of questions and difficulties were asked and answered.

Ver. 8, 9, 10.—As is still customary in the east, public gatherings are brilliantly lighted. The upper story—because in the close streets of an eastern city—is less noisy and more airy. Many modern churches might profitably imitate them as to ventilation and light.

"*Window*:"—with or without glass or shutter—and often projected over the street. *Eutychus* sat in the sill, and being overcome by sleep owing to the heat and brilliancy and other physical causes—as hard work during the day—fell into the street and was taken up dead. Luke, a physician, would pronounce as to the result, not simply the appearance of death.

Paul like Elijah, 1 Kings xvii. 21, and Elisha, 2 Kings iv. 34, placed his own body in contact with the dead to stimulate faith and miraculously restored him to life.

Ver. 11, 12. The communion was delayed by the accident, but its solemnity greatly increased. Paul would utilize the event to illustrate the character of His work who is the Resurrection and the Life.

Ver. 13. "*Assos*:" A beautiful city built on a rocky eminence, in the Province of Mysia. The ship in rounding the Lectum Cape would travel forty miles, twice as far as the direct road by land.

Paul determined to go alone by the Roman road, through the oak-wood shades and over the water courses, in order to call on friends by the way, or, like his Master, to have a season by himself in communion with his Heavenly Father. "His heart would burn within him," as on the celebrated journey to Emmaus.

Ver. 14-16 "*Mitylene*:" capital of the island, Lesbos; thirty miles south of Assos. The whole island was called Mitylene; famous in history as the birth-place of the lyric poetess Sappho, and the poet Alcaeus.

"*Chios*:" an island of great fertility and beauty, but proverbial for the loose morals of its inhabitants.

"*Samos*:" a large, populous and fertile island, separated by a narrow channel from the coast of Lydia. On the promontory opposite Samos is the city, Trogyllium, only one mile distant, where they anchored all night.

Paul was now but a short distance from Ephesus, and his heart yearned to see and minister to them, but he determined to pass by Ephesus, not having time to spend, lest he should miss the feast at Jerusalem.

The collections, vindication against calumniators, and preaching the Gospel made it important that Paul should be there.

"*Asiatics*:" a very important city in olden times; the mother of eighty colonies, and capital of Ionia.

#### PRACTICAL HINTS.

1. Contemplate Paul's gratitude as he left Ephesus, saturated with the Gospel. When the end of our work comes what shall our feelings be?
2. Compare Saul coming to Damascus, armed with authority from the Sanhedrim and Paul armed with Apostolic authority going to correct abuses in Corinth.
3. God made the wrath of the Jews praise Him by sending Paul by land to revisit the churches, and especially by giving Troas the best opportunity of hearing Paul they ever enjoyed.
4. How often we are addressing people for the last time! How intensely earnest and urgent it should make us!
5. If they hear not Moses and the Prophets, they will not hear although one arose from the dead.
6. Seek quiet communion with God as often as possible.
7. Forsake not the assembling of yourselves together.

PARIS December 1.—Since the Divorce law was inaugurated the private inquiry offices have become very obnoxious, hence the widespread sympathy for Mme. Hughes.

THE ranch of Richard King, the cattle-king of Texas, which is the largest owned by any individual in the country, has a frontage on the Rio Grande of seventy-five miles.

BOSTON Post Office authorities have in operation, experimentally, a machine for cancelling and postmarking letters. In a recent trial letters were put through the machine at the rate of 150 per minute.