

Robert Campbell read the report of the Presbytery's City Mission, giving details of the work done by the missionary, and urging further action in the direction of reaching Presbyterians not attached to any of the congregations in the city. Mr. Patterson supplemented the report by a short address. Reports were read and suitably dealt with as follows: On Sabbath Schools, Rev. William R. Cruickshank, Convener; Temperance, Rev. John J. Casey, Convener; Statistics, Rev. J. Patterson, Convener; Protestant Education in Quebec, Rev. Wm. J. Dey, Convener; On French Work, Rev. C. Heine, Convener. Professor Scriminger was empowered to moderate in a call in St. Joseph Street Church when deemed necessary. Rev. D. W. Morison received authority to moderate at Valleyfield. The Clerk was instructed to call the attention of the City Clerk to the resolutions of the Presbytery in regard to Sabbath desecration. Rev. Neil McNish, B.D., LL.D., was nominated Moderator of Synod. Rev. J. A. F. McBain and Mr. James Robertson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Professor Cousin obtained leave of absence for six months and Messrs. James Hally and R. H. Warden for three months to visit Europe. Mr. Anthony Cauboue, who at last meeting was suspended from ministerial work, was now solemnly deposed, having declared his intention to return to the Church of Rome. Messrs. Lyle, of Hamilton, Currie, of Three Rivers, Dewey, of Richmond, Herridge, of Ottawa, Clark, of New Edinburgh, and Bayne, of Morrisburg, being present, were invited to sit and deliberate. Principal MacVicar made an important statement from the Board of the Presbyterian College. The Presbytery heard with satisfaction the statement made, and unanimously resolved to record its gratitude to God for the signal favour shown to the institution and for the large measure of success and usefulness that has attended its efforts; to concur most cordially in the resolution of the Board to increase the Endowment Fund to a sufficient amount, and to seek speedily the full equipment of the College, and to commend this undertaking to the congregations within the bounds and to all others who may be asked to aid it, and to use all possible efforts to carry it to a successful issue. The Committee on West Farnham reported and was continued. The next quarterly meeting will take place here on the 7th of July at ten o'clock a.m.—JAMES PATTERSON, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 7th inst., Rev. R. D. Fraser, Moderator. Revs. A. McFaul and W. Frizzell were appointed, by rotation, Commissioners to the General Assembly, in place of others who resigned. Rev. Dr. Reid read a report from the committee appointed to advise with the Session and congregation of Carlton Street Church, setting forth a large amount of arrears in the stipend promised to the minister, that they express themselves as unable to adhere to the same promise for the future, and that—viewing all the circumstances—the committee ask the Presbytery to ask the congregation to pay up said arrears, also that a new arrangement be attempted for the future, and if such an attempt should fail that the pastoral tie be terminated. Resolutions were also read from the congregation, promising payment as soon as possible; but, in view of the unlikelihood of a satisfactory arrangement for the future, recommending that the pastoral tie be dissolved. Commissioners and the minister were heard on the foregoing. A motion was then made, as also an amendment, the amendment carried, viz.: that the congregation be instructed to pay the arrears due to their minister, and that further consideration of the matter of the reports be deferred until action shall have been taken by the congregation. The Treasurer, as Convener of a committee previously appointed, read a report anent a revival of the assessments of the congregations for the Presbytery Fund, for the purpose of meeting the travelling expenses of Commissioners to the General Assembly. The report proposed dividing the congregations into three classes, according to their secular strength, and assessing these at different rates per member. After some consideration, the report was laid on the table, and further dealing with it was postponed to another meeting. Rev. P. Nicol reported moderating in a call from Laskay and West King, which was given unanimously in favour of Rev. P. Fleming, of Warsaw and Dumfries, in the Presbytery of Peterboro'. The salary promised is \$650, and there is a manse. After hearing Commissioners, the Presbytery sustained the call, and ordered the same to be transmitted, with relative papers, to the Presbytery of Peterboro', with request that Rev. J. Carmichael, of Norwood, support the same. It was also agreed that, in the event of the proposed translation being granted, Mr. Fleming be inducted on the 25th inst., services to commence at two p.m., in the church on the ninth line in King, the Moderator to preside and deliver the charge, Rev. J. W. Cameron to preach, and Rev. P. Nicol to address the people. It was then reported by Rev. J. A. McDonald that he had moderated in a call from Shelburne and Primrose, which was given in favour of Rev. T. J. McClelland, recently of the Reformed Presbyterian Church, U.S. An application was read from Mr. McClelland for admission as a minister of our own Church. Papers were also read in his favour from his former presbytery. It was moved and agreed to ask leave of the General Assembly to receive him as a minister, and the call aforesaid was laid on the table in the meantime. A very interesting report was read by Rev. R. P. McKay from the committee on the State of Religion. The Moderator also read an excellent report from the committee on Sabbath Schools, and submitted an elaborate tabular exhibit anent the same. Both reports were received and adopted, with thanks especially to the conveners, and were ordered to be sent to the Synod's committees on said matters. Rev. W. R. Hunter brought up his motion anent the formation of a new Presbytery, and spoke in support thereof; other members expressed their sentiments, and it was left to those who favoured the proposal to draft a memorial thereanent, to submit the same at another meeting, and to move its transmission to the General Assembly. Rev. J. McNish was appointed to take steps for organizing a regular congregation at West Toronto Junction, and Messrs. James Teasdale, John Paxton and John Wanless were appointed

along with him to be an interim session, to report at another meeting. In harmony with a motion previously given notice of, a committee was appointed consisting of Rev. Messrs. A. Wilson, convener, C. A. Tanner, Dr. Gregg W. Frizzell, and R. P. McKay, to draft a memorial to the General Assembly for an enlargement of the scheme for French Evangelization, so as to aim at the good of other nationalities besides the French. A letter was read from the Board of Management of the Women's Foreign Missionary Society reporting the formation of a Presbyterian Society, with five auxiliaries and five mission lands, and asking the Presbytery to co-operate with them so as to aim at an auxiliary in every congregation within the bounds. The co-operation asked was favoured by the Presbytery, and the clerk was instructed to inform the board accordingly. Next ordinary meeting was appointed to be held on the 12th of May, at 10 a.m.—R. MONTEATH, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 3,
1885.]

OBEEDIENCE.

{ Eph. 6:
1-13.

GOLDEN TEXT.—“Children, obey your parents in the Lord: for this is right.”—Eph. vi. 1.

TIME.—A.D. 62.

Introduction.—Having finished the Book of Acts, we now naturally direct our attention to some of the Epistles written by Paul during the two years' imprisonment with which the Book closes.

Church at Ephesus.—In order to prepare for the study of the Epistle, refresh the memory by reading over the account of Paul's labours in Acts xix. 20. It is not worth while troubling the classes with any reference to the discussion as to whether this Epistle was first written to the Ephesians or Laodiceans, or was a circular letter intended for several Churches. Whoever they were, for whom, then specially designed, it is instructive to all Christians by whatever name called.

How sent.—It was sent by *Tychicus*, Eph. vi. 21, who carried, at the same time, the Epistles to the Colossians and Philemon. He was probably accompanied by *Onesimus*, the converted slave, returning to his master.

Character of the Epistle.—It bears the impress of the Apostle's mind in that state of exaltation, which was the growth of years of faithfulness and the precursor of his departure. It is rather the language of lofty emotion, which words seem unable to express, than the logical discussion of doctrine, so characteristic of former Epistles, hence, very difficult. In the first chapter, more particularly, when we are permitted as it were to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the unwearied smoke of some sweet smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august and thoughts so unspeakably profound.—*Bishop Elliott.*

Content of Epistle.—For the study of the whole Epistle, it naturally divides itself into two parts.

1. *The glory of the Church*, as to its ground, goal, extent, and service. Chaps. i., ii., iii.
2. *The Spirit ruling in the Church*, as to general duties and special duties.

It is with special duties of the household that this lesson has to do.

EXPLANATORY.

1. *Duties of children to parents.*—Ver. 1-3. There are two duties stated, and reasons for performance added.

(1) *Obedience.*—This is the first duty which children should never forget. Both father and mother should be obeyed. And it should be remembered that true obedience is frank and hearty, not reluctant, grumbling, and of necessity. Many children do what they are told, just because they dare not disobey for fear of punishment.

Reason. It is right.—It is right (1) because God commands it. Anything He tells us to do is to be done because He never errs, whether we understand or not. It is right (2) because from the position the child occupies, it is best for itself, for the family, for society, and for the Church, that the child should obey. Disobedient children destroy the blessedness of the home, they grow up to be disobedient to the laws of the land, injure society, refuse to obey God, and thus destroy themselves and others.

Limitation. But there is a limit beyond which the obedience of a child should not go. If parents should ask a child to do what is contrary to the law of God, then the Apostle says obedience is not required. *Obey in the Lord.* Do not lose your interest in your Lord for the sake of your parents. Paul was addressing a city where there were many heathen children. If their parents required them to reject Christianity, they should not obey. So now, with all religious duty.

(2) *Honour.*—This is a very beautiful injunction, and is more than simple obedience. Nothing can be more lovely than to see children looking up to their parents with love and reverence, and delighting to do them honour—and, if need be, trying to cover up their infirmities.

First command with promise.—It is first in importance of all our social duties; or, it is the first of the Ten Commandments to which a promise is expressly attached.

Promise.—“Long life and prosperity” is the promise. How that comes is easily explained. *Directly*, God gives blessing to those who run in the ways of His commandments. *Indirectly*, such treatment of parents is a guarantee

of such a character as will avoid vice and exercise that diligence that makes life long and happy.

That other causes step in and interfere with this law and shorten the life of dutiful children does not contradict this promise.

II. *Duties of Parents to Children.*—These duties are both negative and positive.

(1) *“Provoke not,” etc.* This may be done in many ways. In many families there is constant irritation, which grows into hatred as the children get older. Harsh words, taunting allusions, insinuations, treating of children as if they were little children, etc., have a very injurious effect on character.

(2) *Education.*—This is a very wide word. It refers to the body, intellect, and moral nature. It should be the aim of the parent to train every part in such a way as to make the best possible man or woman out of the child; as near as possible to the likeness of Christ, who is our model.

III. *Duties of Servants to Masters.* Ver. 5-8. The Apostle goes to the root of right service, by showing that in whatever we are doing, we should feel that we are *serving Christ*, and should do all as for Him. The different phrases used all point to this higher relationship. *Masters according to the flesh*, implies that we have another Master, not according to the flesh. *Fear and trembling*. With an earnest desire to please Him who ever sees us and is offended by any deviation from integrity. *Singleness of heart*. No insincerity, duplicity, or hypocrisy, but strict straightforwardness and candour, as in the presence of Christ, who cannot be deceived. *With good will*. The servant should make the master's interests his own, earnestly wish him well and seek it is good. If it is done for God, how joyfully it should be done!

Reward. This reward refers back to the spirit and dispositions before referred to. We shall get as we do. If it is a selfish service we render, then only such a reward as selfishness can give. If it is simply *eye service* we render, i.e., “because the eye of an earthly master is upon us,” then we can only expect such pay as an earthly master gives. But, if we serve the Lord, then the reward will be worthy of Him. And with Him there is no distinction of persons, He tries men's hearts and treats them accordingly.

IV. *Duties of Masters to Servants.*—Ver. 9. The same instructions are given to the masters as to the servants. God has not got one set of laws for one class, and another for another. They are to do duty as the servants of a Master in Heaven, and treat their servants, knowing them to be His servants.

Forbearing threatening. A correction much needed in the treatment of slaves, where such harsh treatment was given. In a milder form the same evil exists still—the feelings of servants are not respected and the rebuke is needed. Sin will not be passed over in any, because God will treat all alike.

V. *The Source of Strength.* When Christ was teaching the Disciples the spirit of forgiveness, they replied: “Increase our faith.” Well may we, after reading all these instructions given in this Epistle, offer the same prayer.

But the Lord sends us not a warfare at our own charges. It is His strength and not our own in which we ever come. He gives a complete outfit, that protects every part of the body, and we are urged to put it on, because we have formidable enemies to contend with, and without it we are sure to suffer defeat.

What the armour is, does not come within this lesson. The fact that Paul was bound to a soldier at the very time he was writing this epistle shows us where he got his illustrations. He spiritualizes the different parts of Roman armour.

Enemies.—Not simply *flesh and blood*. That is formidable enough. The infirmities of our own nature and the temptations of men about us are difficult to overcome; but, besides, we are surrounded with evil spirits, who are unceasingly plotting our ruin. The world, the flesh, and the Devil—a triple alliance.

Wiles of the Devil.—One Devil, who presides over his subordinates called evil spirits, demons, etc. His forces are arranged and organized for the most effective work possible.

Principalities, etc. The individuals of high rank in Satan's kingdom, or their united forces. They live in the air about us, delight in darkness and deeds of darkness and are allowed, for the present, to exercise evil influences. We are safe, even against such odds, if clothed in the divine panoply—but if not, our destruction is sure. By-and-bye Satan will be bound, and the glory of the Lord shall arise upon us.

To incarcerate a man as a lunatic in Denmark nothing is required but a certificate from a competent medical practitioner stating that the individual in question is insane. Any one in Denmark is entitled to keep a private asylum without licence, and the patients in such an asylum are not under State control. Denmark has an excess of lunatics, due chiefly to the Scandinavian habit of constant dram drinking.

A **NOTTIE**, to which a large bunch of hivalves had grown, was fished up recently by a Baltimore oysterman. Inside the bottle was a fish too large to get out of its mouth. It is supposed that the fish went in to the bottle, and either liked its quarters so well that it tarried too long, or before it could find its way out had grown so large as to nearly fill the bottle. The bottled fish will be sent to the Smithsonian Institution.

An inventive genius is said to have produced a cushion, containing a spiral spring, to be worn by skaters who have the habit of sitting down unexpectedly. A Philadelphia man is reported to have sat down so hard upon one of these articles that the rebound, which should have simply brought him to an erect position, tumbled him violently over upon his nose, whereupon he has commenced suit against the inventor for \$10,000.