

"That in terms of the power granted by the General Assembly and the wish of Mr. Caubouie, and without pronouncing any opinion as to the re-ordination of ex-Catholic priests, the Presbytery proceed to license Mr. Caubouie, and in the event of the congregation of St. Hyacinth still adhering to their call to him, ordain and induct him as pastor of said church. The Presbytery resolved to meet at St. Hyacinth on Thursday, the 30th August, at ten a.m., for these purposes." Messrs. Patterson, Middleton and Mullin, were appointed an *interim* session to ordain elders in the mission fields of Avoca and Maskinonge. The Presbytery resolved to hold a special meeting at St. Louis de Gonzague, on Thursday the 26th July, at seven p.m., to induct Rev. J. Turnbull, probationer, as minister there. Mr. Warden, treasurer of the Presbytery fund, reported balance on hand from previous year \$114.08; received during the year \$302.35; expended \$416.43; with a balance now of \$12.78; with arrears from four congregations which, it is hoped, will be paid without delay. Mr. Warden reported verbally for the committee on minimum stipends showing that the important work entrusted to them was making encouraging progress. There was read an extract from the Synod records bearing upon the subject of Protestant education in the Province of Quebec. A Committee was appointed to attend to this important matter, viz.: Rev. R. Campbell, convener; Principal MacVicar, D. Patterson, J. B. Muir, Dr. McGregor and James Croil. Committees were then appointed for the year, after which the Presbytery adjourned to meet in this place on Tuesday, the 2nd October.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on the 3rd July at Norwood. Thirteen ministers and seven elders were present. It was reported that the arrears of stipend due by Cartwright had been paid. Another effort is to be made to induce Ballyduff to follow the good example of Cartwright. Messrs. Carmichael and Torrance, ministers, and Dr. Taylor, elder, were appointed a committee to confer with the people on the subject. Presbytery re-affirmed the validity of the claim. The reports of the committee on Presbyterial visitation were called for. Several of the committees reported verbally, with regard to meetings held and work done. These were held to be insufficient to meet the views of the Presbytery in appointing said committees, and written reports of all the proceedings were ordered to be produced at next meeting. The records of several of the sessions were laid on the table for examination. The order of Presbytery was renewed, that all the records not examined during the year should be presented at next meeting. Arrangements were made for visiting by delegation the supplemented congregations and mission stations within the bounds. Mr. McCrae was appointed to visit Knoxville, and Garden Hill; Mr. Clark, Warsaw and Dummer, and Mr. Bell, Bobcaygeon and Dunsford. Mr. Cooke was appointed to visit the mission fields of Chandos and Burleigh; Mr. Torrance, that of Harvey, and Messrs. Craigie, Fleming, and Carmichael those of Haliburton, Minden, and Stoney Lake, respectively. Mr. Cleland was instructed to have a list of questions prepared and printed for use by delegates when visiting the mission fields. There was read a communication from the Clerk of the Assembly to the effect that the application of Presbytery on behalf of Mr. White, for leave to retire from the active duties of the ministry, had not, in the meantime, been granted. There was read also a petition from Mr. White praying the Presbytery to take his case into their most favourable consideration. Upon motion of Mr. Bell, seconded by Mr. Carmichael, it was agreed to put on record the following findings: "That the Presbytery have heard with regret and surprise of the Assembly's refusal to grant Mr. White leave to retire from the active duties of the ministry: (1) Because Mr. White's case is one of real necessity, and fully certified to the Presbytery to that effect; (2) because it deprives Mr. White, for a year at least, of the benefit of funds to which he is justly entitled, both by long and faithful service in the Church, and by his present infirm and painful condition; (3) because such cases only tend to discourage young men, and to keep them from giving themselves to the work of the ministry, and from joining the Aged and Infirmary Ministers' Fund when they do become ministers." The Rev. Mr. Burns, who had been previously invited to sit as a corresponding member, was heard on behalf of the Endowment Fund of Knox College. After a free interchange of opinion in reference to the

matter presented by Mr. Burns, it was at length moved by Mr. Torrance, seconded by Mr. Russel, elder, Coldsprings: "That this Presbytery express its sympathy with the effort now being made to raise an endowment for Knox College, and commend it to the liberality of the congregations within the bounds." It was moved in amendment by Mr. Sutherland, seconded by Mr. Cameron: "The Presbytery, while sympathizing with the object of Mr. Burns—namely, the Endowment of Knox College—cannot, however, at present recommend to our congregations this scheme, but leave them to take such action in the premises as they deem fit, inasmuch as the Presbytery is endeavouring to increase the stipends of their ministers, who are inadequately supported; and, moreover, inasmuch as some of our congregations have contributed already to the endowment of Queen's College." The motion was adopted. Messrs. McCrae, Cooke, and Torrance, ministers, and Dr. Taylor, elder, were appointed a committee to co-operate with the college authorities in making arrangement with such ministers and sessions as shall express a willingness to contribute to the fund. The next meeting of Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the fourth Tuesday of September. The name of Mr. Carmichael was added to the Committee on Presbyterial Visitation, of which Mr. Torrance is convener, and the congregations of Cartwright and Ballyduff were added to the group of congregations under the supervision of the committee. Mr. Craigie's name was added to the committee of which Mr. Bell is convener, and the congregations of Bobcaygeon and Dunsford added to the group of stations under same committee. Messrs. Benneu, Torrance, and Taylor were appointed a Committee on Statistics, and Messrs. Craigie, Clark, and Roxburgh, a Committee on Sabbath Schools. Presbytery entered upon the consideration of a call from Hastings to Mr. D. A. Thompson, probationer. Mr. Sutherland reported the steps taken in moderating in the call. A salary of \$700 and manse is promised. In the call there was not only unanimity but enthusiasm. The call was sustained. Mr. Thompson, being present, declared his acceptance, and his ordination and induction were appointed to take place on the 19th July at half past one p.m., Mr. Sutherland to preside, Mr. Fleming to preach, Mr. Andrews to address the minister, and Mr. Carmichael the people.—WM. BENNET, *Pres. Clerk*.

SUCCESS AND PERSECUTION IN FORMOSA.

In a private letter received by Rev. W. A. McKay, Woodstock, from Rev. Dr. McKay of Formosa, the writer says: "On the east coast 2,000 have thrown away their idols and are receiving Christian instruction. At one place we were singing till midnight; and that saved our lives. The savages came down the mountains and surrounded our villages, but on hearing our voices, knowing we were awake, they went for their on and murdered two families. Psalm cxxv, 2."

THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precept of the Bible.

That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*The Examiner*.

WHAT you are doing for love you can do no longer for mere gain. The higher motive drives out the lower.—*W. H. Freeman*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

July 29. 1883. THE READING OF THE LAW. Joshua 8 30-33

GOLDEN TEXT.—"I have set before you life and death, blessing and cursing."—Deut. 30. 19.

CENTRAL TRUTH.—Blessed are they who obey God's law.

CONNECTION.—The sin of Achan being removed, God gave them victory over Ai. From there they went to Shechem; and Joshua, according to the command given through Moses, assembled Israel to hear the law, and "the blessings and the cursings." (Deut. 11: 29.)

NOTES.—Ebal and Gerizim, two mountains directly opposite each other, and in the narrow valley between them was the town of Shechem, now Nablus. They are about 2,800 feet high, Ebal being the higher, and their summits a mile apart. When Joshua read the law to the people six tribes were on Mount Ebal and six on Mount Gerizim. (Deut. 27: 11-13.) The air in that region is so pure and clear that a voice speaking on one of these mountains can be heard on the other and in the valley beneath them. The priests the Levites, they were descendants of Levi, one of Jacob's twelve sons. On y those Levites were priests who were descended from Aaron. The priests offered the sacrifices, and they carried the ark of the covenant. The other Levites, who were not descended from Aaron, served at the tabernacle and temple, but they could not offer sacrifices.

1. THE ALTAR AT EBAL.—Ver. 30.—Joshua built an altar, a new building is associated with many of the early patriarchs and saints Abraham, Jacob, Moses, Joshua, Gideon, David, Elijah, etc. Let every Christian man have his "altar" of worship in his own house. In mount Ebal, the mount of cursing. Henry remarks, "Where we have most reason to expect a curse, here by Christ's sacrifice, we have peace with God."

Ver. 31.—An altar of whole stones: no adornment to take away the attention of the worshipper from the sacrifice. Burnt offerings, peace offerings: where the whole animal was consumed, it was called a burnt-offering. It might be taken to typify complete consecration to God. The peace-offering set forth the idea of propitiation and atonement.

Ver. 32.—Wrote upon the stones: from Deut. 27: 2-4, we learn that the writing was upon plaster on the stones, either inscribed in the soft plaster, or painted on the smooth surface. The latter was the Egyptian mode, and probably that followed by Joshua. Dr. Thomson ("The Land and the Book") says he had seen such specimens, 2,000 years old, in perfect preservation. Copy of the law of Moses: some condensation of the law we know not how much of how little. Perhaps the "blessings and the cursings" in Deuteronomy.

11. THE BLESSINGS AND THE CURSINGS.—Ver. 33.—All Israel: though the camp was at Gilgal, in the valley of Jericho, and seemed to be there afterward (Chron. 9: 6), yet all the people gathered at Gerizim and Ebal to renew their covenant with the Lord. Elders, and officers, and their judges, their national polity was well arranged, and all that was needed was just to follow God's directions: and they might have been very happy! Half of them over against Mount Gerizim: from Deut. 27: 12, we learn that these stood on Gerizim, to respond to the blessings, the tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin: Half of them over against Mount Ebal these responded to the curses: Reuben, Gad, Asher, Zebulun, Dan and Naphtali. All this was according to Moses' directions.

Ver. 34.—Read all the words of the law. He caused the Levites to read it. (Deut. 27: 14.) Modern travellers have spoken and read to each other across the valley, when nearly a mile distant. There is something in the conformation of the mountains and valley that makes the latter a natural "whispering gallery."

Ver. 35.—There was not a word, etc.: there was nothing left unread that ought to have been read. Much of Moses' fine books is history; that which was law was read at Shechem, with the blessings and cursings; and all the people said "Amen!" So let it be in our hearts and lives. To every word of God let us listen, assent, and yield a prompt obedience! The women, and the little ones, and the strangers: all were there, and all took part; the law was theirs—their blessings and its threatenings.

PRACTICAL TEACHINGS.

1. The solemn feast at Gilgal, and the solemn covenant at Shechem, were good beginnings for their national life. The nearer any nation or person follows such an example, the better for them and the world.

2. Let us have the law of God written, if not on stone altars, on "fleshy tables of the heart," and often there read and pondered.

3. Though we may not think we "choose" cursing and death, yet they always follow, where we choose disobedience.

4. The great teaching of this lesson is the two ways—the two kinds of life set before us; and the duty and safety of choosing—now, openly, and forever, the Way of Life and Blessing!

MIND ALL GOD'S WORD.

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon*.