

vener; with Rev. Jas. Carswell and Duncan McEwan, elder. State of Religion: Rev. John McRobie, convener; with Rev. J. McLintock and D. S. Robertson, elder. Sabbath Schools: Rev. R. Leitch, convener, with Hon. A. Vidal and Mr. Nesbit, elders. Colleges: Rev. John Thompson. Examination of Students: Rev. J. B. Duncan, convener; with Revs. J. Wells and T. McAdam. Arrangement of Business: Rev. H. Currie, convener; with the clerk and Mr. McDonald. Schemes of the Church: Rev. John Thompson, convener; with Mr. William Bryce and Mr. F. Blaikie, Elders. Deputations to visit supplemented congregations: Rev. Messrs Cuthbertson, Maundaumin; McLintock, Corunna and Mooretown; McDonald and McKutcheon, Sombra; Goldie and Johnston, Oil City and Oil Springs; J. B. Duncan Point Edward; McAdam and Gordon, Adelaide and Arkona; and report at next meeting. The next meeting was appointed to be held in Strathroy, on the third Tuesday of September, at two o'clock p.m., and Messrs. McAdam, Goldie, and Cuthbertson, ministers, and Thomas Gordon, elder, were appointed to make arrangements for the discussion of some interesting subject at the evening sederunt of that day. Mr. Ballantyne, a student labouring at Oil City and Oil Springs, gave a statement of the field there. On consideration it was agreed that the claims of Oil City having been presented by our missionary, Mr. Ballantyne, the Presbytery acknowledge and commend his zeal and diligence in the work there. The Presbytery also further recognize the necessity of a place of worship being provided for Oil City and give its moral support thereto by commending Mr. Ballantyne to the liberality of its congregations, with the view of assisting Oil City in erecting a suitable place of worship.—G. CUTHBERTSON, Pres. Clerk.

ALMA COLLEGE, ST. THOMAS.

The closing exercises of the term at Alma Ladies' College, St. Thomas, were of an interesting nature. The Convocation was held on the 27th ult. The college chapel was crowded by students and friends. On the platform were seated the President of the Council Rev. B. F. Austin; the Registrar, Rev. R. J. Warner, Rev. J. T. Davis, Springfield; Rev. F. Athol, Watford; Rev. R. C. Parsons, Ridgetown, Mr. Colin Macdougall, Dr. Wilson, M.P., Judge Hughes, Sheriff Munro, and Mr. John Mullar, of the Collegiate Institute.

Principal Austin in the course of his address stated that during the last year the college had contained 165 students, and the faculty felt satisfied at the results of their work, and that they were much better equipped for the future than they were a year ago. He had to congratulate the students on the results of the examinations so far. There were only two ladies graduating, but they had done the work of six years in two, and it was only in consideration of their having previously studied under competent masters that diplomas were granted them. The college was not going to send forth graduates of two-year or even three-year terms.

The Principal's address was followed by essays and renditions of high-class music, which were warmly appreciated by the large audience. The Registrar then read the results of the examinations, after which brief and appropriate address by Dr. Wilson, M.P., whose zeal on behalf of higher education is well known, Mr. John Millar, Principal of the Collegiate Institute, Judge Hughes, Sheriff Munro and Mr. Colin Macdougall, Q.C.

In the evening a successful entertainment was held, the chief features being literary and musical contributions by the members of the Almahitan Society.

The promoters of Alma College are to be congratulated on the success attendant on their efforts to establish in St. Thomas a first-class institution for the higher education of women. The success is deserved. The Principal and his associates have established their reputation as most competent and well qualified educationists.

THE "Religious Intelligencer" says: "Quarrelling Church members are Satan's delight. While they contend with each other they have neither time nor disposition to do good. Besides, he uses the fact of their strife to persuade others that Christians are no better than other people; and so many are kept from becoming Christians. You cannot afford to quarrel, brethren. For your own sake, for the sake of the unconverted about you, for Jesus' sake stop contention, and live in love and peace."

A RETURN has been issued to the members of the British Parliament, which is of interest to the temperance party here as well as in Britain. It seems that during 1882 there were 38,377,820 gallons of proof spirits distilled in the United Kingdom, of which 19,206,892 were distilled in Scotland, 10,124,467 in England, and 8,046,461 in Ireland. The number of gallons of proof British spirits consumed was, however, 16,811,494 in England, 6,502,955 in Scotland, and 5,239,815 in Ireland. Scotland and Ireland may fairly plead that they are not so bad as they are painted, and that of the spirits which they distilled Englishmen drink the larger share.

To the many disasters that have occurred during the present year, the sinking of the "Daphne" on the Clyde must be added. The accident is a singular one. No adequate explanation of its cause has yet been given. All that has been suggested is that the vessel went down the ways too rapidly into the river; it is stated that the current was strong and the steamer, being unballasted was top heavy, rolling over and carrying with her the great crowd of workmen and others who were on board at the time of the launch. Had the men not been helplessly imprisoned in the ill fated vessel, many more might have been saved. Could they only have escaped from the ship, a larger number would have been picked up by those who had gone to save life. The present report is that about 150 perished in what had been looked forward to as a happy event, but which by many will be remembered as one of the saddest of their life's experience.

The Royal Baking Powder Co. have issued "The Royal Baker and Pastry Cook"—A Royal addition to the kitchen library. It contains over seven hundred receipts pertaining to every branch of the culinary department, including baking, roasting, preserving, soups, cakes, jellies, pastry, and all kinds of sweetmeats, including receipts for the most delicious candies, cordials, beverages, and all other necessary knowledge for the *chef de cuisine* of the most exacting epicure, as well as for the more modest housewife, who desires to prepare for her lord and master a repast that shall be both wholesome and economical. With each receipt is given full and explicit directions for putting together manipulating, shaping, baking, and kind of utensils to be used, so that a novice can go through the operation with success; while a special and important feature is made of the mode of preparing all kinds of food and delicacies for the sick. The book has been prepared under the direction of Prof. Rudmann, late *chef* of the New York Cooking School, and is the most valuable of the recent editions upon the subject of cookery that has come to our notice.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 22, 1883. ISRAEL DEFEATED AT AI. { Joshua 7: 10-26.

GOLDEN TEXT.—"Be sure your sin will find you out."—Numb. 32: 23.

CENTRAL TRUTH.—Sin brings Trouble.

CONNECTION.—Joshua repeated to the people what the Lord commanded him. The city was compassed for six days, and seven times on the seventh day; and, the walls falling down, when the people shouted, the city was taken and destroyed. Rahab and her father's household only being saved. The people had been strictly charged to take none of the spoil for themselves, but Achan did so. An expedition was sent against Ai (apparently without consulting God), and was defeated. Joshua and the elders, with dust upon their heads, fell to the earth before the Lord.

NOTES.—Judah, one of the twelve sons of Jacob. The one which bore his name was the largest that went out of Egypt. (Num. 1: 27.) From it Christ came. Babylonish garment; literally "a goodly maple of Shinar." Just as many ladies to-day get dresses from Paris, so people in Jericho used to get fine garments from Babylon on the Euphrates. The Babylonians were famous for the beauty and richness of their embroidered goods. (Ezek. 27: 24.) This garment was a large cloak. Shokol: in the early days of Hebrew history all money went by weight or so many shekels. Thus Abraham weighed out 400 shekels to the sons of Heth for the cave of Machpelah. (Gen. 23: 16.) A silver shekel was equal to seventy-five cents. Stoning with stones: the Jews usually punished criminals in this way. We hang them; the Romans crucified them. Stephen, the first Christian martyr, was stoned to death. (Acts 7: 58.)

I. THE CAUSE OF FAILURE.—Ver. 10.—Wherefore hast thou? God did not answer till eventide; and when he did answer, it was in reproof. Joshua had been lamenting the defeat, instead of trying to discover the cause. A lesson to us.

Ver. 11.—Israel hath sinned: see the solemn charge by Joshua, (Ch. 6: 18.) The covenant was broken, and Israel had been defeated. Stole and dissembled. one sin leads to another: here, disobedience, theft, deceit.

Ver. 12.—Therefore: the cause is now made known. They were accursed. A curse was upon them for their sin, and the curse could not be removed till the sin was put away: and God threatens to desert them if they do not put away the sin from among them.

Ver. 13.—Sanctify yourselves against to-morrow. it was now eventide, and the proclamation was to be made at once. By ceremonial washings, and by putting themselves into a devout frame of mind, they were to prepare for the inquest of the morrow. Why had not Achan, long before this, confessed his sin? Perhaps God's delay in answering, and this further delay till the morrow, was in order that he might repent. But he did not. Canst not stand before thine enemies: Israel could not prevail, while there was sin in the camp. No more can we, if sin is hidden in the heart.

Ver. 14.—Tribes, families, households, man by man: these were, in succession, to be indicted, by lot or ballot; but we know not the manner. The Greeks and Romans often used pebbles, shells, or black and white beans. Solomon says "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16: 33.) The lot was a solemn appeal to God's decision.

Ver. 15.—Burnt with fire: first stoned and then the body burned. (Ver. 25.) Everything he had was to be burned with him. Sin must be entirely purged away, folly wickedness.

II THE CAUSE REMOVED.—Ver. 16.—Early in the morning: not only because in the East's affairs are transacted early, before the day becomes oppressively hot, but also as showing his alacrity to have this sin removed. Prught Israel by their tribes: in whatever way the ballot was drawn, Judah was taken as the tribe where the sin was.

Ver. 17.—Of the families of Judah, that of Zarah was taken. and of the family of Zarah, the household of Labdi was taken. The circle is narrowing upon Achan! Still no confession.

Ver. 18.—Man by man. Each man—probably a large number—was balloted or drawn: and Achan was taken. Son of Zerah, or Zarah: Zabdi was three or four generations from Zerah, yet called his "son," meaning descendant. Achan (Ver. 24) is also called "son" of Zerah.

Ver. 19.—My Son: Joshua was acting judiciously; had no personal anger. Make confession unto Him: glorify God, by telling thy guilt, and thus justifying the lot, and make confession of thy sin! It was also a mode of putting him on his oath.

Ver. 20, 21.—I have sinned. he confesses, when too late to avoid punishment. And how often yet, is it hopeless remorse, instead of timely penitence! Babylonish garment: a long robe, or stole "from Shinar," in the far West. Probably of great value, two hundred shekels of silver. In ingots or pieces, not probably in coins, and worth at least \$100. Gold of fifty shekels: a wedge of gold of less weight, worth \$400 or \$500 (?), equal in purchasing power to ten times as much gold and silver now. The temptation to a covetous man was great: but the victory of overcoming it would be equally great! Hid in the Earth: he shows his guilt by hiding his booty. It was stolen from the Lord; for all the gold, silver, brass and iron were consecrated to his treasury. (Ch. 6: 19.)

Ver. 22, 23.—Behold, it was in his tent: the proof was conclusive: the stolen property was brought by the messengers whom Joshua sent.

Ver. 24.—Joshua and all Israel: the nation was involved in the sin; and the nation joined in punishing the criminal. All that he had: his ill-gotten gain all came to an end. Theft and covetousness never long "succeed!" Valley of Achor: valley of Trouble. Achan means "troubler." Hosea prophesies that God will give "the valley of Achor for a door of hope:" the very valley of "trouble" shall be a path for the joyful return homeward from Babylon.

Ver. 25.—All Israel stoned him with stones, and burned them with fire: whether his sons and daughters perished with him is obscure. Some suppose they did, as being parties to the hiding and retaining, if not to the stealing of the treasure. Others, that they were brought as spectators, and as a warning to them: and that the words "burned them" mean Achan and his flocks and property. *Kitt's* suggests that "they were included in the doom by one of those sudden impulses of indiscriminate popular vengeance," which Joshua could not control.

Ver. 26.—A great heap of stones: called in Scotland "caims." It was a memorial, for the ages to come, of the bitter end of sin. The Lord turned. the sin being now cleared away from the nation, God took them again into his favour. Those who rashly speak about God's "severity," fail to comprehend, as they should, the exceeding "sinfulness" of sin!

PRACTICAL TEACHINGS.

1. Lamenting of sin is proper, but when active uprooting of sin is added, it is better.
2. There must be no tardiness, when sin is to be put away. (Ver. 13.)
3. Though the criminal was hidden among 600,000 other fighting men, the finger of God traced him out, through tribe, and family, and household! "Be sure your sin will find you out!"
4. Gold, used for God, is a blessing: gold without God, is but an accursed thing. So time, influence, talent, life itself!
5. Seeing, coveting, taking, hiding! (Ver. 21.) Achan thought that was all; but the process still went on—detection, exposure, condemnation, execution, infamy!

BEWARE OF COVETING!