

establishing of a permanent missionary. The clerk read the papers in a call from Milbank to Rev. A. H. Kippen, of Dorchester station. Rev. Mr. Kippen intimated that he did not accept the call. A deputation consisting of Messrs. Alex. Gould and A. McQueen, of London South, appeared on behalf of a petition for the formation of a new congregation in that suburb of the city. Rev. J. A. Murray spoke on behalf of the petitioners, who, he said, were very anxious to be formed into a separate congregation. They had secured a very desirable site, about one hundred and twenty feet square, at the corner of Bruce street and the Wortly road, and it was estimated that the cost of the church, completed, including the site, would be about \$11,000. The building was to be a very beautiful and commodious one, costing \$9,000. Already the subscription list has reached the amount of \$5,000. The petitioners desired to have immediate organization, according to the rules of the Church, and wished to have the site approved. There was a large and wealthy Presbyterian population in London South, and every reasonable prospect of the establishment of a successful church. It was moved by Rev. Mr. McKinnon, seconded by Rev. L. Cameron, that the petition be granted, the site selected approved, and that Rev. J. A. Murray, with Messrs. Gould, Webster and Adam Murray, be a committee to organize the congregation at an early date, and that Rev. Mr. Murray administer the Lord's Supper. Carried. A claim was read from Rev. John Fotheringham for \$5 arrears due him for preaching at Lucan and Fraser churches. The Home Mission Convener was instructed to write to these congregations in reference to the matter and report at next Presbytery. A request was made on behalf of Guthrie Church, Caradoc, and Cook's Church, Longwood, for permission to moderate in a call, and also that they make their own arrangements for a supply for two or three months. Granted. The resignation of Rev. W. R. Sutherland, pastor of Knox Church Ekfrid, was read by the clerk, and Mr. Sutherland was heard. He has been pastor of the church for some thirty years, and thought for various reasons that a change was desirable. On motion of Dr. Proudfoot, seconded by Rev. Mr. McKinnon, the petition was received and ordered to lie on the table until the next meeting of the Presbytery, when representatives of the congregation will be cited to appear. Both the mover and seconder spoke in touching terms of the long, faithful and noble services in pioneer church work of Rev. Mr. Sutherland. It was ordered that the congregation be notified by the clerk. A letter was read from Wm. Sutherland, secretary-treasurer, Dorchester Station, stating that an addition of \$50 per annum to the salary of Rev. Mr. Kippen had been guaranteed, making the total now \$500. The clerk was instructed to notify the congregation that the Presbytery commended their action, with the hope that the other congregation (Crumlin) under Mr. Kippen's charge would follow the example of Dorchester Station. The reduction of the Home Mission grant in London East from \$300 to \$250 was discussed, and Messrs. Cheeseborough and Brown were heard on behalf of the congregation, asking that the amount be again raised to \$300. It was stated that they had increased the salary of their pastor \$100 per year, and if, in addition to this, the \$50 were taken from them, they would feel the burden seriously. They needed encouragement. Rev. Mr. Wright said the givings of the congregation last year amounted to \$19 per family. Rev. Dr. Proudfoot spoke in high terms of the liberality of the London East congregation, particularly as nearly all of the adherents were labouring men, and he was in favour of continuing the \$300 grant. He proposed to lay the matter over to the September session of the Presbytery, when the new scheme by the General Assembly would be before them. A motion was passed to this effect, and also expressing sympathy with the congregation in their difficulties, and encouraging them in their earnest, liberal work. Rev. Dr. Proudfoot addressed the Presbytery on the proposed scheme for the endowment of Knox College. It was felt that a crisis had arrived and failure would be disastrous. Already there had been subscribed \$106,000, and the work could not now be dropped. If the canvass were systematically and thoroughly made all through this western constituency of the Church the endowment would be made secure. The reports of canvassers should be in by the September session of the Presbytery. In London, on account of the recent disasters by the overflow of the river,

the canvass would be postponed. The following had been recommended to prosecute the canvass: In London and St. Thomas—Rev. Principal Caven and Rev. D. H. Fletcher; Westminster and Delaware—Rev. Mr. Henderson; Thamesford—Rev. N. McKinnon; Dorchester, Crumlin, and Hyde Park—Rev. J. A. Murray; Fingal, Argyle Church, Aldboro', and New Glasgow—Rev. K. McDonald; Mosa and Glencoe—Rev. L. Cameron; Ailsa Craig, Carlisle, Wallace town, and Lobe—Rev. J. K. Wright; Kintore, English Settlement, and Bethel—Rev. Mr. Ball; Longwood, Chalmers and Duff's Church, Dunwich—Rev. H. Cameron and Rev. Mr. Connell. Arrangements will yet be made for canvassers in other places, and books and other canvassing materials will be sent as soon as received by Rev. Dr. Proudfoot, convener of the committee. The standing committees were then appointed. Reports of commissioners to the General Assembly were made by the following: Revs. Dr. Proudfoot, Kennie, McKinnon, Henderson, and Kippen, and Messrs. McKenzie, Robinson, and Short. Rev. Dr. Proudfoot, on behalf of the committee, reported having examined John Woods, a candidate for the ministry, and found him in every respect satisfactory. They recommended him to the Board of Examiners of Knox College. A verbal report having been made by Revs. Dr. Proudfoot and N. McKinnon, it was moved by Rev. Mr. Murray, seconded by Rev. A. Stewart, that, inasmuch as having heard the statements of Dr. Proudfoot and Mr. McKinnon, vouching that leave was granted by the General Assembly to this Presbytery to receive Rev. George Crombie as a minister of this church, we now proceed to receive him, notwithstanding the absence of the regular papers from the Assembly. Carried. Mr. Crombie then came forward, assented to the usual questions, agreed to sign the formula, and was duly received by the moderator. The following committee were appointed to visit and receive congregations: Wardville—Revs. Messrs. Stewart and L. Cameron. Port Stanley—Revs. Fraser, and D. K. McKenzie. London East—Rev. Dr. Proudfoot, and Mr. Ballantyne. Delaware—Revs. Urquhart, and Henderson. Springfield—Revs. Paradis, and McDougall. Lucan and Fraser Rets Ball, and Johnstone. Rev. Mr. Rennie read a letter from Dr. Mills, of Springfield, stating that the congregation cannot raise so much as \$6 per Sunday as heretofore and that \$4 is the full amount possible. The debt is \$90. Mr. Murray moved that the Convener of the H.M.C. be empowered to assess the congregation *pro rata* to meet the deficiency of the past. Rev. Dr. Proudfoot seconded. Carried with the understanding that the assistance is simply requested, not authoritatively demanded, by the Presbytery. Rev. Mr. Ball gave notice of a motion in reference to the work of the French Evangelization.—J. K. WRIGHT, Pres. Clerk, *pro tem.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

AUG. 12, 1883. } THE LAST DAYS OF JOSHUA. A. { Josh. xxiv 1-29.

GOLDEN TEXT.—"Choose ye this day whom ye will serve."—Josh. 24: 15.

CENTRAL TRUTH.—We ought to serve God.

CONNECTION.—Twenty five years after entering Canaan, Joshua, now "old and stricken in age," gathered the tribes at Shechem (afterward "Sycchar") to give them his last counsels.

NOTES.—Gods: These were idols which men worshipped instead of the true God. These gods were Dagon, Baal, and Ashtaroth. The Egyptians worshipped the bull, the crocodile and other animals. Other heathens make figures of wood and stone and bow down to them. Some worshipped the sun and the stars. Egypt: one of the oldest countries in the world. Joseph was sold by his brothers into Egypt, and afterwards his father and brothers dwelt there. It is enriched by the Nile, and has some of the grandest ruins, and the grandest history of any country in the world. Flood: the river Euphrates, which was called the "great river." (Gen. 15: 18.) On its banks was the splendid city of Babylon, and in the land through which it flows Abraham lived before he went to Canaan. Seven hundred years after this the children of Israel were captives on its banks.

I. THE GOOD CHOICE.—Ver. 14.—Fear the Lord: "The fear of the Lord is the beginning of knowledge." (Prov. 1: 7.) A deep reverence, and fear to offend; sincere worship. Sincerity and Truth: God sees the heart and cannot be deceived. Mere outward worship or pretended religion he will not accept. Put away the Gods: remains of heathenism long survived among them. Other side of the Flood: of the river Euphrates, from whence Abraham came. (Gen. 11: 31.)

Ver. 15.—Sworn evil unto you: if it is too burdensome; if you know some better way than serving God. Choose you this day: so Joshua challenged the people long after. (1 Kings 18: 21.) The most important choice a person ever makes is to serve God. We will serve the Lord: Joshua had decided for himself, and his family had decided. Our example may decide others. Instead of waiting to be influenced by others, we have the privilege of influencing them.

Ver. 16.—God forbid that we should forsake the Lord: it seemed easy and pleasant to serve God that day. Joshua had told them of God's great deliverances, and given them his own good example. Such times are good to strengthen the heart against the time of temptation and weakness. "In summer prepare for winter."

II. GOOD REASONS GIVEN.—Ver. 17.—Out of the Land of Egypt: to the Israelite God's crowning mercy was always the deliverance from Egypt. So to the Christian, God's great mercy is always the forgiveness of his sins. It is such a great deliverance! All the way in which we went: in the wilderness—preserving them from enemies—from starvation and thirst—and bearing with all their waywardness. Draw out before us all the people: especially they mention the Amalekites, the people of the hills, powerful in war; yet God drove them out before Israel. Ho is our God: they had such overwhelming reasons (but no more than we!) for serving God that they solemnly vowed to choose him as their own God.

Ver. 19.—Ye cannot serve the Lord: Joshua meant by this caution that it was an important and difficult thing to be godly. To be heartless in our hearts, and to go to hell, we have only to follow our natural bent. If they decided to serve God they must give their whole souls to it. Will not forgive your transgressions: their sin would be of a very aggravated type—for they knew that idols were vain. Ignorance may lessen sin, but only penitence and atonement can secure its pardon.

Ver. 20.—Turn and do you hurt: when they turned to idols, God always punished them, often by letting their foes oppress them.

III. THE COVENANT.—Ver. 21.—Nay, but we will serve the Lord: they deliberately and heartily chose God. It is good to give words to the decisions of our hearts.

Ver. 22.—Ye are witnesses against yourselves: you have chosen God; if you turn away how great will be your sin! And they said: We are witnesses: they were quite ready to take all the responsibility which belonged to their avowed choice. So the Christian; he openly chooses God, and takes everything that goes along with that choice.

Ver. 23.—Put away, said he, the strange Gods: there must have been some hidden idolatry among them, just as among us, secret unbelief, and trusting in something else than Christ.

Ver. 24.—The Lord our God will we serve: they again and again repeated their vow to serve, and worship, and love God. Perhaps there are some in your class who have never said in words that they would obey God and love Christ. Get them to commit themselves!

Ver. 25.—Made a covenant: twice the covenant had been publicly and in a national manner made before—once at Sinai, or "Horeb," and again in the land of Moab. (See both mentioned, Deut. 29: 1.) Now this covenant was solemnly renewed. Statute and an ordinance: Joshua fixed the transactions of this day as a standing law—an article of their "Constitution."

Ver. 26.—Wrote these words: Moses and Joshua are each spoken of as "writing" in a book. An official copy (perhaps the original one) was found by Hilkiah, the High Priest, long after. (1 Kings 22: 8.) And doubtless copies were more or less multiplied even in those early days. A great stone: such memorials are often mentioned—evidences of covenants made or mercies received. So Bethel, Gilead, Edmuzzar, etc. This stone, called a "pillar," remained long in Shechem. (See Judges 9: 6.)

Ver. 27.—A witness unto us: the advantage of such a witness is that it reminds us of our vow and engagement. So the bread and wine in the Lord's Supper. So sickness, deaths, or providences in our path of life. It is for God thus to remind us, and it is for us thus to remember.

Ver. 28.—Every man went unto his inheritance: having in the public assembly pledged ourselves to God, the best thing we can do is to go home and live for God in our private and home life. These people would be very happy that day, as they went home to their villages and fields.

Ver. 29.—Died, being a hundred and ten years old: Joshua died at the age of his ancestor Joseph. He was forty five years old when he left Egypt, eighty-five years old when he entered Canaan, and had ruled in Israel twenty-five years. A faithful man, whose only ambition was to please God and have the people serve and worship Him.

PRACTICAL TEACHINGS.

1. We must choose. Professing to be neutral is choosing to remain on the side of Satan and sin.
2. "This day" is the best time we shall ever have for choosing God!
3. There are "gods" other than those of wood and metal; fashion, pride, evil passion, selfishness, bad habits.
4. Remembrances of God's mercies is a good reason for choosing and serving Him. (Ver. 17, 18.)
5. Joshua and his household would serve God, even if all others turned away. We should be decided for God.
6. Let us often look on the Shechem stones we have erected, and renew our vows to God!

TRUTHS.

No man can serve two masters.

Make good pledges and keep them.

They that seek the Lord shall find him.

A godly old age deserves respect.