

These settlements were the means of calling forth grateful feeling on the part of the Presbytery to the Head of the Church. Messrs. McGillivray and Bayne being present, were formally welcomed to the Presbytery. The number of special meetings had left a much smaller amount of business than usual to be transacted at this regular meeting. Minutes were read and sustained, expressing Presbytery's mind on the loss it had sustained by the death of the Rev. Mr. Ross, and also setting forth its appreciation of the valuable services rendered to the Church by the Rev. S. J. Taylor during two years of missionary work in the village of Mattawan and surrounding country. Reports were heard from members of deputations appointed to visit supplemented congregations with a view to secure in every case where it could be done a reduction in the grants required. Some of these were successful, in other cases it was found that no reduction could be made. The grants asked for mission stations were carefully examined into, and despite a strong desire to make a reduction wherever this could be done, it was found that a very considerable sum would be required to carry on the work with efficiency. The state of the mission at Mattawa was the subject of anxious consideration on account of the retirement some time ago of one missionary, and the new prospect of the withdrawal of the student, Mr. R. C. Murray, now doing excellent service in the field. It is earnestly hoped that someone may be found willing and qualified to enter upon this large and needy field. Mr. Ballantyne was appointed to visit it at an early day. A committee was appointed to report to next regular meeting a scheme for a series of missionary meetings to be held within the bounds during the winter. Advantage was taken of the meeting of Presbytery to hold missionary meetings in Pembroke and Alice, the former of which was addressed by Rev. Messrs. Edmondson, McGillivray, and Campbell, the other by Rev. Messrs. McKillop, Blakely, and Bayne.

PRESBYTERY OF GUELPH.—The stated meeting of this Court was held in St. Andrew's Church, Guelph, on Tuesday, the 20th inst. The Rev. James Middlemiss, of Elora, acted as Moderator, and the Rev. J. C. Smith as Clerk. After the reading and sustaining of the minutes of the previous meeting, the Presbytery, as in former years, appointed a committee with instructions to report in November next, to make arrangements for the holding of a Presbyterial Conference on Sabbath School Work and the State of Religion generally within the bounds. Said committee is composed of the ministers and representative elders of Fergus and Elora, with the Rev. J. B. Mullan, Convener. On behalf of the Finance Committee and of the Committee on Superintendence of Students, Rev. John Davidson submitted reports on their respective work. Reports also on missionary services rendered in the bounds during the summer months, by Messrs. James Reid and G. B. Gregg, students of divinity, were received, and were regarded as generally of a satisfactory nature. The Moderator requested the Rev. W. S. Ball to accept the chair, while he should submit to the Presbytery a detailed scheme of missionary meetings to be held throughout the bounds. The arrangements suggested by the committee were substantially adopted. With reference to a report read of Mr. Henry Knox's labours under the immediate supervision of the Barrie Presbytery, the following resolution was unanimously adopted. It was moved by Dr. Wardrope, and seconded by Rev. J. C. Smith: "That the Presbytery of Guelph have heard with much gratification of the success which has attended the labours of Mr. Henry Knox during the past six months in the Muskoka district; that while cherishing a deep sense of the kindness and liberality of those friends who have so generously borne up to the present time the pecuniary obligation connected with Mr. Knox's services there, they cannot reasonably expect a further continuance of such liberality; that the Presbytery in view of the earnest desire which is known to prevail among the people in that district that a way may be opened up for Mr. Knox's early return, hereby agree to recommend him to the Home Mission Committee for employment as a catechist in the field referred to; and further that the representatives of this Presbytery on the Home Mission Committee be requested to support this recommendation at the first meeting of the Committee in Toronto. The Clerk submitted the copy of a call and relative papers from Knox Church, Mitchell, in the Presbytery of Stratford, in favour of the Rev. Donald Tait, B.A.,

of Berlin. After consideration it was agreed to cite the congregation of Berlin, to appear for their interests at an adjourned meeting of Presbytery to be held in St. Andrew's Church, Guelph, on Tuesday, the fourth day of next month, at eleven o'clock a.m. The Rev. A. M. Hamilton was appointed to give the citation. The next ordinary meeting was appointed to be held in the same place on the third Tuesday of November next, at ten o'clock a.m.

WE call attention to the advertisement of Dr. Hamilton's book on Baptism, and the favourable opinions of it which are there quoted. We have already expressed our own favourable opinion of the work, and can only repeat our hope that it may have a very wide circulation.

WE beg to direct attention to the advertisement of Mr. H. W. East in another column. Mr. East is the pioneer manufacturer and importer of umbrellas in this city, having commenced business so long ago as 1856. In his shop at 336 Yonge street, opposite Gould, will be found a complete stock of umbrellas, trunks, valises, etc., all of the best material, well made, and at fair prices. The superior quality of his workmanship was acknowledged by Her Royal Highness Princess Louise when in Toronto.

It would seem that there is any amount of trouble in store for the Methodists on the other side, if half of what was said by Professor Austin Bierbower in defence of Dr. H. W. Thomas at the late trial for heresy of the latter gentleman. Evidently there must be many more who will have to be dealt with, for Mr. B. says: "At least three bishops can be turned out as heterodox on the same rulings; and at least two of the official editors, one of the general secretaries, the principals of the three theological seminaries, and a large number of the other most prominent ministers in the Church, as all of these hold substantially the same views as Dr. Thomas regarding the inspiration of the Bible, the atonement or future punishment. Bishop Foster is squarely heretical on the doctrine of the resurrection of the body, which he denies even the resurrection of Christ. Bishop Hurst, I understand, is heretical on eternal punishment and inspiration, and Bishop Merrill is heretical on the atonement, as is Bishop Foss, who holds the same views as Dr. Thomas, as near as I can make out. Dr. Warren is quite as liberal as he is on inspiration, and Dr. Vincent, I have been told on good authority, is a Universalist."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLI.

Oct. 9. } THE TABERNACLE. } Ex. ix. 1-16.
1881. }

GOLDEN TEXT.—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex. xl. 34.

HOME READINGS.

M. Ex. xxxvii. 1-38. The Curtains, etc.
T. Ex. xxxviii. 1-29. The Ark, etc.
W. Ex. xxxviii. 1-31. The Altar of Burnt-offering, etc.
Th. Ex. xxxix. 1-43. Priestly Garments.
F. Ex. xl. 1-38. Tabernacle Reared.
S. I. v. viii. 1-36. Consecration of Aaron.
Sab. Heb. viii. 1-13. Levitical Priesthood Abolished.

HELPS TO STUDY.

The first "tabernacle" spoken of in the Bible is that mentioned in Ex. xxxiii. 7. In that passage the words translated "tabernacle of the congregation" ought perhaps to have been rendered *tent of meeting*. As Jehovah would not manifest His presence among the Israelites, who had been defiled by idolatry, Moses is supposed to have moved his own tent to the outside of the camp, where it served as a meeting place for the faithful leader of an erring people, and their Divine Ruler.

The second "tabernacle" mentioned is that which forms the subject of our lesson. It was for four hundred years the centre of Jewish worship, serving in its time the same purpose that the temple served afterwards.

The third "tabernacle" referred to in the Scriptures is that erected by David in Jerusalem for the reception of the ark after it had been recovered from the Philistines.

The first and third of these tabernacles were merely provisional. The second was next to the temple in permanence, and was constructed so as to be durable as well as portable.

This structure with its contents formed what some one calls "the Bible of the wilderness," teaching symbolically the holiness of God, the sinfulness of man, and the way of salvation through an atonement.

The following arrangement of the subject matter may be found suitable: (1) *The Tabernacle and its Contents*, (2) *The Consecration*, (3) *The Priesthood*.

I. THE TABERNACLE AND ITS CONTENTS.—Vers. 1-8.

Minute directions for the construction of the tabernacle and its furniture are to be found in the last fourteen chapters of Exodus. By means of sockets, rings, loops, etc., all the parts were made so as to fit securely into each other, in order that the structure could be easily erected wherever the people encamped, and as easily taken down again when necessary and packed into very small compass for carriage to the next stopping place. A space about 150 feet long and 75 feet wide was enclosed by a cloth screen 7½ feet high. In the centre of this enclosed space or court was the tabernacle proper, about 45 feet long and 13½ feet wide, divided by a veil or screen into two apartments, the larger called the holy place, and the smaller the most holy place. The holy place contained the altar of incense, the candlestick and the table on which were set the shewbread, dishes, spoons, etc. (see Ex. xxv. 29, 30). The most holy place contained the ark of the covenant, surmounted by the mercy seat and cherubim, and the ark contained the two tables of stone on which the ten commandments were engraved. Inside the gate of the court, and right before the door of the tabernacle, were placed the altar of burnt offering and the laver.

On the first day of the first month, a year all but fourteen days from the departure of the Israelites out of Egypt, the tabernacle was to be set up for the first time.

And thou shalt put therein the ark of the testimony. The ark was a very costly box or casket, about three feet long, two feet three inches in breadth, and the same in height. Of all the objects in and about the tabernacle, this seemed to be the most sacred; in fact it would appear as if its safe keeping was one of the main purposes of the whole building. But precious as the ark was, it was only an ark, a box made to contain something, and that something, surely still more precious, more sacred, more inviolable than its receptacle, was the two tables having the moral law inscribed upon them. Here let us learn what God thinks of the ten commandments.

And thou shalt bring in the table and set in order the things that are to be set in order upon it. "There is," says the "S. S. Times," "a plan for everything in God's service. God knows how He wants things arranged, as well as what He wants, and where. It is a poet who says that 'order is heaven's first law;' but it is plain prose and sober fact, that whatever is the order of heaven's laws, order itself is one of them—a law proclaimed for earth as well as for heaven: Let all things be done decently and in order.' There is no haphazard work where God's work goes on according to God's directions. No minister ought to attempt to lead a public service without having a plan arranged beforehand. A wise plan of exercise is as important in its way as a devoted spirit, to a good superintendent. So it is to a teacher. A desire to serve God in teaching, and a knowledge of the lesson to be taught, cannot compensate for the lack of a plan of teaching. Planning how to pray is a proper preparation for proper prayer—in the closet, the family, or the prayer-meeting. When you have the God-appointed and the God-gathered material for God's worship and service in hand, then 'set in order the things that are to be set in order.' That is the rule for God's servants everywhere."

The altar of incense, placed immediately before the veil, with its odours penetrating into the most holy place, represented the prayers of God's people; and the altar of the burnt offering, situated before the door of the tabernacle, indicated that man can draw near to God with acceptance only through sacrifice, that is, through the "more excellent sacrifice" which the ceremonial offerings merely foreshadowed.

II. THE CONSECRATION.—The tabernacle and its furniture were to be anointed with oil composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. This indicated their entire consecration to the sacred purpose for which they were intended, impressed the people with a sense of the infinite holiness of God, and taught them to reverence the place in which His presence was peculiarly manifested.

The word sanctify, as used in the text, simply means set apart from a common to a sacred use. Inanimate objects are incapable of holiness in the strict sense, but they acquire a certain sacredness when used only for religious purposes.

III. THE PRIESTHOOD.—The "Westminster Teacher" says that the door of the tabernacle of the congregation was the fitting place for the setting apart of the priests in view of the work to which they were to be consecrated, that of mediating between the people and God; and that the washing with water would symbolize the purity of heart and life which God requires of those who are to minister to Him in holy things.

The following sentences on the same subject are from the "S. S. Times": "Even the one whom God Himself had called to be His priest, and to be the father of a race of priests, must, with his sons, be set apart for the priestly work by special consecrating services. Although it is no longer of birth, or in an utterly exceptional instance, that one may have the privilege of leading in God's worship, or of serving at God's altar, it is not for any man who is called, or who calls himself, a representative servant of God, to attempt the performance of those duties which pertain to any grade of the Christian ministry, without being fittingly prepared therefor, and set apart thereto.

The extending of the range and sphere of the ministerial membership does not by any means lessen the responsibility of each particular minister in his sphere, or make it less important that he should have all the requisite training for the duties of his place. If no ministry or ministering of any kind is now needful that is one thing. Then, of course, neither you nor any one else can be called a minister. But if there is such a thing as a ministry, and you would be a minister, the best training you can get is none too much for you, unless you are far more superior to Aaron than appearances so far would indicate."

CORRECTIONS.—In the second line of the introduction to the lesson in last week's issue, for "silent" read *salient*; and in the first line of the fourth paragraph of the same, for "finished" read *furnished*.