

same sums granted as last year. The Presbytery resumed on Wednesday morning. Rev. Mr. McKinnon reported in favour of uniting the congregations of Alvinston, Brooke and Napier. After some discussion the report was received. Rev. Mr. Cuthbertson then presented the Home Mission Report, containing the following recommendations: 1. Your Committee beg to recommend that some ordained missionary or catechist be put in charge of the New Glasgow congregation. 2. That Mr. McConechy, student, be allowed to labour in West Adelaide and Arkona during the winter, if acceptable to the people. 3. That in cases where congregations desire their own supply, kirk sessions be directed to specify the time and give the name of supply. 4. That probationers be required to be on hand not later than Friday and remain till after Tuesday. 5. That your Committee be empowered to call on ministers for two services on Sabbaths during the winter. All the clauses were finally adopted except the last one, which, after some remarks by Rev. Mr. McDonald, of Belmont, and Dr. Proudfoot, was struck out. Moved by Mr. A. Henderson, seconded by Mr. G. Cuthbertson, that this Presbytery do enjoin, and does hereby enjoin, all Moderators of sessions within the bounds to lay on the table of this Presbytery at the November meeting, a written report specifying, 1st. That the Assembly's appeal concerning Home Missions has been read from all their pulpits. 2nd. What steps have been taken by their sessions or Deacons' Court to respond to said appeal in terms of the Assembly's injunction (*vide* Minutes of Assembly, p. 49); and 3rd. With what financial result. And that the Presbytery Clerk be instructed to notify all the ministers in terms of this resolution. In the case of mission stations having no session, the Presbytery hereby appoints the ministers nearest to such stations as their respective Moderators for this purpose. Further, that sessions be instructed to take this opportunity to organize missionary associations in connection with their respective congregations, with the view to raising each year, at least, the minimum required by the Assembly for the various schemes of the Church. Dr. Proudfoot, while believing in the motion, thought all questions like this should be done through the regular Church machinery. During this last meeting of the Synod he had made a calculation that \$1.24 per member would pay all the expenses of the Synod; but as all do not pay, the sum of \$1.48 is asked. He thought that some regular Home Mission should at once be organized in connection with each congregation. Rev. Mr. Henderson said he would then add to his motion a clause urging each congregation to take steps for the formation of an organization for missionary work, with a view of bringing up the subscriptions to the minimum sum desired by the schemes of the Church. The motion with the addition was passed. With reference to the minutes, page 59, in reference to the names of probationers given out as not desired in certain sections, it was moved by Mr. Henderson, seconded by Dr. Proudfoot, with reference to the Assembly's instructions (page 59 of minutes) to report to the Distribution Committee the names of probationers not desired by vacant congregations within the bounds, it be an instruction to the Presbytery's Home Mission Committee to have regard only to written official correspondence signed by Moderators and Clerks of Sessions. And whenever at least two distinct vacant congregations shall have officially objected to any probationer, the Committee shall forward the name of such probationer, accompanied by the said correspondence, to the Conveners of the Distributing Committee; and the Committee shall report this action to the first regular meeting of the Presbytery thereafter. Carried unanimously. A committee from the congregation of St. Andrew's Church, Delaware, and Burns' Church, South Delaware, were heard before the Presbytery. On motion, after considerable elucidation, the sum of \$100 was granted. A call was laid before the Presbytery from St. Andrew's Church, Glencoe, to Rev. Hugh Cameron, B.A., probationer. The call guaranteed a free manse and \$700 a year. The call was signed almost unanimously. Rev. Mr. Cameron signified his willingness to accept the call. The trial discourses of Mr. Cameron were set for the next general meeting of the Presbytery. Students' discourses were then proceeded with, papers being heard from Messrs. McConechy, Urquhart, McDonald and Kennedy. The Presbytery then adjourned until the third Tuesday of November.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLI

Oct. 12, 1879. } THE TYPES EXPLAINED } Heb. ix. 1-12.

GOLDEN TEXT.—"For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

#### HOME STUDIES.

- M. Ex. xxxvi. 1-38. The tabernacle.  
T. Ex. xxxvii. 1-29. The tabernacle furniture.  
W. Heb. ix. 1-12. The more perfect tabernacle.  
Th. Lev. xvi. 1-10. Entering the holy place.  
F. Lev. xvi. 20-34. Atonement in the holy place.  
S. Heb. x. 1-18. Christ offered once for all.  
S. Heb. x. 19-31. A new and living way.

#### HELPS TO STUDY.

Intelligent Christians study the Old as well as the New Testament. It is from the latter that they obtain the framework of their creed and the clearest statements of the way of salvation; but they find the former well-fitted to give them a full view of the scheme of redemption and God's general plan in dealing with men. That there is a very close connection between the dim foreshadowings of the Old Testament and the plain revelations of the New is very clearly shown in our lesson. It sets before us the rites of the temple service as types of the only way of access to God, which is through the blood of Christ. The subject may be very conveniently dealt with under the following heads: (1) *The Types Enumerated*; (2) *The Types Explained*; (3) *The Types Fulfilled*.

#### I. THE TYPES ENUMERATED.—VERS. 1-7.

Our lesson is an explanation of the typical significance of the tabernacle and its services. It was hard for even the Christian Jew to surrender his reliance upon the temple and its observances. It was the most natural of things for him to turn to that, thinking that no other spot had such authority for worship, and that its rites were still binding and of spiritual need and service. It was quite important, therefore, that he should be made to understand that the temple and its services were only promises of better things to come—promises that had been realized—and that it was folly to cling to them when the good things of which they were but the shadow were now in his possession. "In that he saith, a new covenant, he had made the first old. Now that which decayeth, and waxeth old, is ready to vanish away," viii. 13. In accordance with the impression that Paul desires to make, he speaks of the first covenant as a thing of the past. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." He speaks of it as in the past tense. He did this though the splendid temple was still standing, and though the smoke of its sacrifices ascended every morning and evening in contradiction to his assertion. It was a monument of what was—the husk of that which for centuries it had held in hope. Two things the first covenant possessed: 1. "Ordinances of divine worship;" 2. "A worldly sanctuary." The apostle treats of the second of these first, in verses 2-5, and in the first in verses 6-7.

The sacred writer then enumerates what the temple contained, mentioning those things first that were in the holy place, or what he calls the "first" tabernacle. They were: 1. The candlestick; 2. The table with its shew-bread. Either in the holy of holies, "after the second veil," or connected with it there were: (1) The golden censor; (2) The ark of the covenant, which contained the golden pot of manna, Aaron's rod that budded, and the tables of the covenant; (3) The cherubim that overshadowed the mercy-seat. Doubtless each one of these things had a typical significance. What was the special meaning of each one the apostle does not reveal. Instead, he says concerning them, "of which we cannot now speak more particularly." He has other, and more important typical meanings to show, and therefore does not dwell upon them lest they should withdraw attention from that which he considers to be the most momentous of all.

#### II. THE TYPES EXPLAINED.—VERS. 8-10.

We have had the facts, and now the apostle proceeds to give the typical meaning of that which was most necessary for us to know. He says of all that of which he has spoken, "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Through the tabernacle and the temple, then, the Holy Ghost was speaking to the people, and telling them of their restrictions, in order that they might listen, and give the more heed to the voices of the prophets whom he inspired to tell them of the greater privileges that were to come. The temple and its services were "a figure for the time then present—a parable in stone and in act of the better things to be." The holy of holies was a "figure" of "the holiest of all"—the place where God is. Entrance to that was not known, "while as the first tabernacle was yet standing"—while the Levitical system still held sway—but now is accessible by faith to every Christian who seeks God in prayer. He can have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, through his flesh." When that was rent upon the cross the veil of the temple was torn from top to bottom, thus proclaiming that thereafter the holy of holies was accessible to all men at all times.

#### III. THE TYPES FULFILLED.—VERS. 11, 12.

They were fulfilled in Christ's coming. 1. In His being a high priest of good things to come. As the antitype necessarily would surpass the type, He surpassed the high priest of the temple in the respect that He is a high priest of those good things that we look for beyond this life. He is preparing mansions in heaven for those who believe upon His name. He is fitting heaven for them, as well as fitting them for heaven. There are glories that they are to share with Him, spiritual feasts that excel anything of which here they dream, and delights of which they have no conception—of these He is the high priest. 2. In the greater and

more perfect tabernacle, not made with hands, that is to say, not of this building. Here is a sentence that is enigmatical. What tabernacle is here meant? Some take it that it refers to Christ's body, to which He once referred as "this temple," when the Jews supposed that he meant the temple that stood before them in stately grandeur. John ii. 19. Others understand that the inner heaven, where God is, is intended. The last view is consistent with the interpretation that has been given to the phrase the holiest of all that appears in this lesson. That must be a part of the "greater and more perfect tabernacle"—a tabernacle that has no "first," or holy place, since the veil is torn away, but whose holy of holies is one with its whole dimension. It is "greater" than its earthly prototype in respect both to its size and its glory—"more perfect" because it makes "the comers thereunto perfect"—a thing which the other could not do (x. 1). This, we take it, is the tabernacle referred to in chap. viii. 2—"the true tabernacle which the Lord pitched, and not man." 3. In His making a perfect sacrifice. Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us.

WE learn that a Toronto house is about to reprint those excellent English publications, "The Sunday at Home," "The Leisure Hour," "The Boy's Own Paper." These periodicals are very cheap, and whatever appears in their columns may be depended on. There is nothing morally unsound that will find acceptance with their managers.

CAPTAIN CAREY, the British officer who was severely censured on account of his conduct in connection with the slaying of the Prince Imperial by the Zulus, is a praying soldier. He besought the Lord to interpose in his behalf and regards the removal of the censure as an answer to prayer. We see no objection to his theory although some journals have spoken of it as effeminate. Does not God hear the soldier's prayer in his hour of need?

IT was a compliment to a certain Western preacher worth getting, when a little child, whose friendship and love he had secured at the house which he was making his temporary abiding place, woke from her morning nap one Sabbath, found the people all at church, toddled to the place of worship, and came demurely down the aisle toward the pulpit to look up into the minister's face and say: "I guess you forgot me." Every step of true gospel progress, of which Sunday school life is an index, makes the ministers of that gospel less apt to forget the children, and certainly makes children less willing to be forgotten by them.

MR. DAVID DUDLEY FIELD, in the course of a lecture which he recently delivered before a Young Men's Club in New York, made the following remarks:—"Every man competes with some other man; every labourer with another labourer. In this competition time is an element as well as strength and skill; and when the latter are equal, time wins. He who rises earlier than his competitor, and works more hours, within the limits of healthful endurance, will carry off the prize." It is well for young men to bear this in mind. As Mr. Field also says, "It would indeed be well if men could support themselves on eight hours' work." But young men, until they get a start in life, will do wisely not to be too particular about limiting the number of hours they labour in laying the foundation of independence and prosperity for the whole future of their lives. In all our experience we never knew a poor young man starting out to make his fortune who succeeded without working "night and day," as the saying is. Certainly no one ever made a great success by stubbornly refusing to work more than eight hours a day. Nehemiah and his band, in the face of great difficulties succeeded, and the secret of their success is given "so we laboured in the work." These are the men that are wanted to-day. There are vacancies in the churches for them, vacancies in the pulpit, vacancies in the pew.

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#### MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.