

ter, and Mr. James Craigie, probationer, to mourn his loss. The funeral, which took place on the 19th inst., was such as to manifest the high esteem in which Mr. Craigie was held by the public generally, and the services were appropriate and edifying.—COM.

DR. MCKAY'S DEPARTURE FOR FORMOSA.

Our devoted and beloved missionary is gone. Many felt the parting to be a trying one, sorrowing most of all for the words which he spake, that they should see his face no more. His last days in Canada were crowned with holy deeds. On Sabbath he preached three times—first, in Embro, to a congregation of 1,000 persons; then in Chalmers Church, Woodstock, where he first made a profession of his faith in Christ; and then again to a large congregation in Knox Church, Woodstock.

On Tuesday he drove upwards of twenty miles to see, for the last time, his old pastor, Rev. D. McKenzie, formerly of Embro, now of Ingersoll. In the evening he met, by request, his first school teacher and a number of former classmates, who presented him with an address and a handsome copy of the Bible.

To his aged parents, both of whom have seen more than the allotted fourscore years of time, the parting was peculiarly painful. The saintly mother completely broke down. "Oh," said she, "the spirit is willing, but the flesh is weak."

He left us on Friday, 21st inst., at five o'clock p.m. A great crowd of people, numbering many hundreds, assembled at the G. W. station to bid him good-bye. The train being some minutes late, he had ample opportunity to shake hands with his friends, and here and there speak a few kind words, which as good seeds, we trust, will yet, under the blessing of God, bring forth fruit. The train comes; he tears himself away from a weeping father, and is ascending the steps of the car, when some one cries out, "Dr. McKay, give us a parting word." He turns round, and standing upon the platform of the car, and in a voice struggling against deep emotion, and which must have touched the hearts of all who heard it, he said: "Dear friends of Woodstock and Zorra, from the bottom of my heart I thank you for your kindness to myself and to my wife, a native of Formosa. Since we came among you, you have broken her heart; she leaves you to-day as heart-broken as she left her native island two years ago. Accept of her thanks and mine. I go forth in the strength of God to live and die on the hills of Formosa. Dear friends, accept the salvation of this blessed Book (holding up an open Bible), and then we shall meet again in everlasting glory. Here is a text which I leave with you; it has often been on my own mind during the years that are past. 'As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever' (Ps. cxxv. 2)." As the last word was uttered, the whistle was heard, the train began to move, some one cried out, "Three cheers for Dr. McKay," and a heartier response never went up for royalty itself. As he disappeared in the distance, we thought of the words sent from Heaven to Daniel, "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong."

It is safe to say that never were the hearts of our people in this town so moved as on this occasion. We hope and pray that the result may be not only greater interest in missions, but a revival of the Lord's work generally in our midst. W. A. M.

Woodstock, Oct. 22nd, 1881.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Student of Knox College, for Colleges 50 cents, Home Mission \$2, Foreign Mission \$5, French Evangelization \$1; Member of Eden Mills congregation, for Foreign Mission, \$50; W. T., Metropolitan P.O., Foreign Mission, \$5; per Rev. W. A. McKay, of Woodstock, for Foreign Mission, Rev. Dr. McKay's Training College, \$3,041.48; Friend, Bunyan P.O., for Aged and Infirm Ministers' Fund, \$1; Member of Union Church, Esquimaux, for Rev. Dr. McKay's Mission, \$10.

THE autobiography about to be published by Count Campello, ex-Canon of St. Peter's, who relinquished that position to become a convert to the Protestant faith, will, it is stated, declare that the author, aided

by a number of other high ecclesiastical authorities, endeavoured to bring about a reform of the Papacy, and establish a society, with the object of proposing the recognition of the right of the Catholic clergy and people to vote at the election of the Pope.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 6. } THE DAY OF ATONEMENT. { Lev. xvi. 1881. } 16-30.

GOLDEN TEXT.—"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 11.

HOME READINGS.

M. Lev. xvi. 1-14. . . . Preparatory Arrangements.
T. Lev. xvi. 15-34. . . . Atoning Sacrifices.
W. Lev. xxiii. 29-32. . . . The Yearly Fast.
Th. Rom. v. 1-21. . . . Atonement by Christ.
F. Heb. ix. 1-28. . . . Cleansed by Christ's Blood.
S. Heb. xiii. 1-15. . . . "Without the Camp."
Sab. Isa. lviii. 1-14. . . . The True Fast.

HELPS TO STUDY.

After dealing with the sin and punishment of Nadab and Abihu, we pass over five chapters of the Book of Leviticus, chiefly occupied with matters of ceremonial cleanness and uncleanness, together with certain sanitary regulations and the laws respecting leprosy and other diseases.

We now come to the institution of the Day of Atonement, which occurred but once a year. On this day alone could the most holy place, or inner sanctuary of the tabernacle, be entered, and even then only by the high priest, and with a certain prescribed ritual, the details of which are given in the opening verses of the chapter which contains the text of our lesson. The middle portion of the Epistle to the Hebrews, especially the ninth chapter, should be attentively read in this connection, for there we have the real drift and inner meaning of these ceremonial observances which were but "the figures of the true," the types and shadows that pointed continually to the Lord Jesus Christ, who "now once . . . hath appeared to put away sin by the sacrifice of Himself."

The main teachings of the lesson come under the following heads: (1) *Sin in the Sanctuary*, (2) *Sin Atoned for*, (3) *Sin Confessed, Forgiven and Forgotten*.

I. SIN IN THE SANCTUARY. Ver. 16. It is ceremonial defilement that is meant by the uncleanness spoken of in the text; but this ceremonial defilement symbolized sin, just as the atonement by means of animal sacrifices, whereby that defilement was removed, symbolized the real atonement or expiation of guilt to be afterwards accomplished by the Saviour; and the fact that the tabernacle itself was continually contracting ceremonial uncleanness, which needed every year to be taken away, teaches us that even man's best actions are in themselves defiled by sin and require cleansing.

"Sin," says the Westminster Teacher, "is an awful thing. Not only were sinning men unclean, but everything they touched was made unclean. The very altars and holy vessels and the sanctuary itself became defiled by remaining in the midst of the people. These sacred things required a yearly cleansing. Thus God taught the polluting nature of sin. One lesson we should get from this is to avoid even the touch of evil. Another is, that we always need the cleansing of Christ's blood to keep us clean. It is not enough to come to the fountain when we first enter the Christian life, but we must be always coming, because we are always contracting defilement by our contact with the sinful world. We need daily to pray, 'Forgive us our sins,' and 'Wash me and I shall be whiter than snow.' Another lesson taught here is, that even our most holy services—our prayers and our good works—are mixed with sin and need to be cleansed by Christ's blood before they can be acceptable to a holy God."

II. SIN ATONED FOR.—Vers. 16-19. The great day of atonement was to be observed "once every year," on the tenth day of the seventh month—by our reckoning about the 3rd of October. On that day the people were to "afflict their souls"—that is to humble themselves—and on that day the high priest, unassisted, was to offer sacrifice for the people, for the priesthood, and for the sanctuary, and, still unattended, to enter the "most holy place"—the apartment "within the veil," supposed to be meant by the holy place of the text—and sprinkle the mercy seat with the blood of the animal slain in sacrifice.

"By this," says Dr. C. S. Robinson, "the Israelites were taught, and by their customs we ought to be taught, that some portion of men's time should be set apart for making a business of finding an atonement for sin. The one vast reality in this world is sin; some disposal must be made of it, or the race will never be at rest. These Hebrew penitents used 'the figures'; we have received 'the true.' Christ came to make 'once for all' an atonement for sin. He did purpose, of course, to set an example, and finish a pattern for human life; but over and beyond that, was His grand purpose to make an offering for human sin against the law of God, and so bring peace on the earth."

"There is something very significant in the fact that this high priest went into such services absolutely alone; verse 17. The rabbins tell us that it grew to be a practice to appoint a substitute beforehand, so that in case of accident to this one man so important a work might go on; but he received no assistance and accepted none, while engaged in his solitary task. He did even the most menial duties; he lighted the lamps, he kindled the fires, he slew the animals, he scattered the incense; he just with his own hands performed every part of the busy ceremonial of this particular day."

"Let us remember that, in the Old Testament, separate-

ness was the emblem of holiness. The Hebrew word for *holiness* means a *separation*. The idea of holiness was conveyed to the mind of that people through a series of separations. Out of the nation God chose a separated tribe—that of Levi. These Levites were set free from all kinds of business; special provisions were made for their support; their incomes were arranged so as to relieve them from embarrassing cares; they were kept apart for the priesthood. Then the high priest was separated from them; he was ordained by peculiar solemn ceremonies; he was clad in peculiar clothes; he was held by peculiar bonds and enactments as an awful responsibility. The very ground might open and swallow him up, or the lightning from the innermost shekinah might strike him dead, if he proved unfaithful.

"The figures" taught this, and "the true" is Christ. He trod the wine-press alone, and of the people there was none with Him. Our word *holiness* means *separation* too; it is the old Saxon *wholeness*, the old Latin *integrity*. Christ suffers no one to share as a priest in His work of atonement. He "was once offered," and only once. And He was the only priest, and the only victim. He alone was our mediator; He is the only "mediator of the New Testament."

III. SIN CONFESSED, FORGIVEN AND FORGOTTEN.—Vers. 20-30. Although commentators are not agreed as to the exact meaning of the Hebrew word *Azazel*, translated Scape Goat in our version, it seems that in any case the idea of entire separation and removal is involved. The two goats appear to have constituted but one type, the death of the first, to represent the expiation of guilt, rendering it necessary that a second should be provided to convey the idea of sin and uncleanness being carried away, completely removed, so that it will never come back to trouble the believer. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm ciii. 12); "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii. 12). "When confessed sins," says the "S. S. Times," "are fairly laid upon Him who is appointed to bear them, they will never come back to those who confessed them. He will carry them 'unto a land not inhabited'—a land where there are no tale-bearers or gossips to keep the story of those sins alive. Forgiven sins will be also forgotten sins: in the day of final account not one of them will appear against the transgressor. Sins which are not laid upon the Scape-Goat must be faced by the sinner in the presence of the universe. Sins which the Scape-Goat has borne away into the land not inhabited cannot then be found in all the universe. God Himself will have forgotten them; for His promise is that those sins and those iniquities He will remember no more forever."

THE Roman Catholic "Tablet" has made an impartial attempt to ascertain the opinions of the people of Ireland on the Land Act. It dispatched a correspondent to visit that country, and he travelled through five counties, and interviewed all sorts and conditions of men. The result is that he is confident that the majority of the people gratefully accept the Land Act as a great boon, and that disturbing or disquieting agitation must speedily collapse, without hope of revival.

THE RURAL CANADIAN.

A FORNIGHTLY JOURNAL OF

Agriculture, Horticulture and Rural Affairs.

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