

Evangelical Alliance in the United States. Response: Rev. R. F. Burns, D.D., Halifax, N.S. Conversation. Tuesday, half past ten a.m., Topic: *Current Unbelief*.—Chairman: Rev. D. Macrae, D.D., St. John, N. B. Paper: "What It Is and How to Meet It." Rev. N. Burwash, D.D., Chancellor Victoria University, Cobourg, Ont. Address: Rev. H. J. Van Dyke, D.D., New York. Address: Rev. M. MacVicar, Ph.D., LL.D., Chancellor McMaster University, Toronto, Ont. Discussion. Tuesday, three p.m., Topic: *Capital and Labour*.—Chairman: Rev. J. H. Cattle, D.D., Toronto, Ont. Paper: "Application of the Gospel to Employers and Employed."—Rev. Washington Gladden, D.D., Columbus, Ohio. Address: Hon. Senator Macdonald, Toronto. Address: Mr. G. Hague, of Montreal. Discussion. Tuesday, eight p.m., Topic: *National Perils*.—Chairman: The Venerable Archdeacon Evans, M. A., Montreal. Address: "Sabbath Desecration."—Rev. John Hall, D.D., New York. Address: "Intemperance."—Right Rev. Bishop Baldwin, London, Ont. Address: "Promiscuous Immigration."—Rev. J. Robertson, D.D., Superintendent Presbyterian Missions in the North-West. Wednesday, ten a.m., Topic: *Roman Catholicism in Canada*.—Chairman: Rev. Dr. Barbour, Principal, Congregational College, Montreal. Paper: "Its present attitude and the Best Way of Meeting It."—Rev. D. H. MacVicar, D.D., LL.D., Principal Presbyterian College, Montreal. Address: Rev. E. B. Ryckman, D.D., London, Ont. Address: Rev. S. N. Jackson, M.D., Kingston, Ont. Discussion. Wednesday, three p.m., Topic: *Romanism in Relation to Education*.—Chairman: Rev. Dr. Mathews, Quebec. Paper: Rev. James M. King, D.D., New York. Address: Rev. P. S. Moxom, D.D., Boston, Mass. Address: Rev. Dr. Saunders, Halifax, N.S. Discussion. Wednesday, eight p.m., Topic: *Romish Dogma a Source of Religious, Social and National Peril*.—Chairman: Rev. J. A. Williams, D.D., General Superintendent Methodist Church, Toronto. Address: Rev. E. H. Dewar, D.D., Editor *Christian Guardian*, Toronto. Address: Rev. G. M. Milligan, B.A., Toronto. Address: Rev. John Lathern, D.D., Editor of the *Wesleyan*, Halifax, N.S. Thursday, ten a.m.—Topic: *The Dominion Evangelical Alliance*.—Chairman: Sir W. Dawson, Montreal. Paper: "Its Needs and Possibilities."—Rev. W. Jackson, Secretary Evangelical Alliance, Montreal. Address: General Sir R. Phayre, K.C.B., London, England. Discussion. Thursday, three p.m.—Topic: *Co-operation in Christian Work*.—Chairman: Hon. Judge MacDonald, Brockville, Ont. Paper: "Its Necessity."—Rev. Josiah Strong, D.D., New York, General Secretary of the Evangelical Alliance in the United States. Paper: "The Christian Forces Co-operating in their Appropriate Field and Work."—Rev. F. Russell, D.D., Oswego, N.Y. Address: Rev. John Potts, D.D., Secretary of the Educational Society of the Methodist Church, Toronto, Ont. Discussion. Thursday, eight p.m.—Topic: *The Church in its Relation to the Evangelization of the World*.—Chairman: Hon. S. H. Blake, Toronto, Ont. Address: Rev. Principal Shetaton, D.D., Wycliffe College, Toronto, Ont. Address: "The Home Benefits of Foreign Missions."—Rev. S. McPherson, D.D., Chicago. Address: "The Element of Personal Character in Christian Usefulness."—Rev. C. N. Sims, D.D., Chancellor Syracuse University. Address: General Sir R. Phayre, K.C.B. All the above meetings will be held in the American Presbyterian Church, except the Reception and Conventions on Monday night. Ministers of all denominations are earnestly requested to exert their influence to make the Conference a success. Churches, Ministerial Associations, and branches of the Alliance will oblige by electing delegates at an early date and forwarding their names to the Secretary, so that provision may be made for their entertainment during the conference. The Secretary's address is Rev. W. Jackson, 58 Fort Street, Montreal.

OBITUARY.

ARCHIBALD MACDONALD.

The following tribute to the memory of a most lovable Christian man is from the pen of his former pastor, Principal King:

In Archibald McDonald, of Toronto, a member of the Presbyterian Church of Canada has passed away at the ripe age of ninety-three, than whom few can be more entitled to a place in the memorial column. Coming to Toronto from Scotland, of which he was a native, he soon afterwards became a member of the congregation of Gould Street, now St. James Square, helping, indeed, with a few others, to constitute it, at its original formation under the Rev. Dr. Taylor. At first holding office as a manager, he was soon called to the eldership also, and indeed may be said to have acted in both capacities during the whole period of the congregation's history, and, though in humble circumstances in comparison with many, to have contributed almost more than any one other person to its advancement. It would be difficult to overestimate the service which Mr. McDonald rendered to the congregation and to the interests of religion through it during all these years. His attendance on public ordinances was uninterrupted, his appreciation of them devout and hearty, and his contributions toward their support most liberal. Until a year or two ago, when failing health compelled him to desist, his large, manly form and open face might have been seen at the door of the church at every diet of worship, on week days as on Sabbath, ready with his hearty greeting for all who entered, gentle and simple, seatholders and strangers. As an elder he was not content in doing duty in his own district simply, but wherever, within the membership of the congregation, or beyond it in the not limited range of his acquaintance, there was sympathy to be shown, or need to be relieved, or little acts of kindness to be done, he was

sure to be on hand. He was often disappointed in his efforts to help the improvident and the intemperate, but, discouraged, he still held on, and he had the satisfaction of saving, in the end, some of whom one lapsed untiring in his benevolent endeavours would have despaired.

The more prominent features in Mr. McDonald's character were simple piety, uniform cheerfulness, unfailing courtesy and active benevolence. Whatever he may have been in his youth—and he sometimes spoke as if he had known days of folly—he was in his riper years a devout and consistent Christian. His faith was simple and childlike, and his religious feelings sincere and deep, but from the circumstance that the Gaelic was his familiar tongue, it was only on rare occasions that he gave expression to these in the prayer meetings of the congregation, though he was not slow to do so by the sick beds of its members. His cheerfulness, the outgrowth in his case both of nature and of grace, was uniform. Won by it, children flocked around him, and many a lonely and despondent spirit was thankful to have his smile shed across its shadowed path. His courtesy, which never degenerated into servility, was very marked. It was in his case ingrained, a part of his nature, making him incapable of saying a rude word or doing an ungracious act. How many so-called gentlemen might have learned a lesson of true politeness from this man, whose hand, as it was extended to meet a friend, often bore the marks of the humble trade (dyeing) which he followed! It was only the other side of this courtesy that he was extremely sensitive to all acts of kindness done to him, such as that which, through a change of residence to his own picturesque neighbourhood, a brother elder in the congregation had sought to brighten the last weeks of his life. But the outstanding feature in his character was his open-eyed and open-handed benevolence—his considerate regard for the suffering around him and his untiring efforts to relieve it. In the case of some, the Church calls forth the effort at well-doing; in Mr. McDonald's it was simply a channel, and indeed only one of the channels, through which a nature essentially benevolent sought to be helpful to those about him. One form which his benevolence took may be specified. His house was little less than a home for domestic servants, ever open to them when out of place, his wife being a willing helpmate to him in caring for this oft-neglected class.

The aged believer has disappeared from the city in whose streets his large and, latterly, stooping form was so familiar a presence, leaving little behind him save the memory of a most Christlike life, but a memory to be longer and more tenderly cherished than that of many whose hands relax in death the grasp of hundreds of thousands. St. James Square congregation has many worthy and honoured names on its roll of membership, but perhaps it has none who was more honored, or, indeed, more worthy of honour. If he who is the servant of all is the greatest, who surpasses him whose removal all mourn, even though occurring at so great an age. The writer of these lines can never forget the unceasing kindness, the willing aid rendered by this aged servant of God during the more than twenty years of his pastorate.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 30, 1888.

REVIEW.

Exodus 24 to Deut. 34.

**God's Covenant with Israel.**—The series of Old Testament lessons began with the Covenant which God entered into with the people of Israel. The people promised obedience to God and the Covenant was ratified by solemn sacrificial observances. Its ratification was followed by a glorious vision of God.—Ex. xxiv. 1-12.

**The Golden Calf.**—During the absence of Moses on the Mount, the people forgot their solemn pledges and fell into gross and grievous idolatry. They gave their jewellery to Aaron who melted it and formed it into a golden calf which the people worshipped with all the debasing rites that gross idolaters observe. When Moses descended from the Mount he was moved with indignation, and cast down and broke the two tables on which the law of God was written. He then threw the idol into the fire, ground it to powder, and scattered it on the waters which the people drank. All who did not repent were terribly punished for their sin.—Ex. xxxii. 15-26.

**God's Presence Promised.**—Oppressed with the greatness and responsibilities of the work to which he was called, Moses besought the Lord for a token of His presence with him. To this prayer God gave a gracious answer. Moses' prayer was earnest, direct and persevering, and at length the Lord told him to stand on a rock, and while the glorious manifestation of God's presence passed by, he was protected in a cleft of the rock.—Ex. xxxiii. 12-23.

**Free Gifts for the Tabernacle.**—The Tabernacle was for the solemn worship of God. The materials for its erection were freely provided for the people. The call to contribute was addressed to them and it was left to their own decision what they should give. All were anointed with a generous and liberal spirit. They were cheerful givers. Men and women gave of their most precious possessions, and their time and skill for the preparation of materials. Every thing necessary for the construction of the Tabernacle, and its service was liberally provided by the people according to their means.—Ex. xxxv. 20-29.

**The Tabernacle.**—The plan of the Tabernacle was divinely communicated to Moses. Great care was exercised that it should be constructed according to the pattern shown him on the Mount. The Tabernacle and its services were intended as object lessons in spiritual truth, it was necessary therefore that it should in all things, down to the most minute particular correspond exactly with the divine

pattern. The furniture of the Tabernacle consisted of the Ark of the Covenant, which was overshadowed by two winged cherubim and which contained the tables of stone whereon the Ten Commandments were engraved, and afterwards Aaron's rod that budded, and a golden pot of manna; the Table of Shew-Bread; the Golden Candstick, the Golden Altar of Incense; the Altar of Burnt Offering, and the Brazen Laver. Moses was divinely instructed as to the manner in which the Tabernacle was to be dedicated and the priests for its service equipped and consecrated.—Ex. xi. 1-16.

**The Burnt Offering.**—"The wages of sin is death." Sin cannot be forgiven without the shedding of blood. Sacrifice lies therefore at the foundation of all religion. The sacrifices of the Old Testament dispensation were of God's appointment. They were either for atonement or thanksgiving. The sacrifices were to be of the best the people had. They were to be without blemish. The offerer was to bring the victim to the door of the Tabernacle, and lay his hand on its head, and kill it before the Lord. The priest then took the blood and sprinkled it on the altar, where its parts were afterwards consumed with fire. These sacrifices were symbolical of Christ's sacrifice for sin.—Lev. i. 1-9.

**The Day of Atonement.**—The solemn and impressive services of the great Day of Atonement were held on the tenth day of the first month of the Jewish civil year. The two eldest sons of Aaron had failed, in the discharge of their priestly duties, to observe the divine order prescribed. They had wilfully disobeyed God's command, and they were swiftly punished for their disobedience. The directions for the services on the Day of Atonement were therefore given with great minuteness, so that there could be no excuse for their neglect. Into the Holy of Holies no one was permitted to enter save the High Priest once a year. He was to be specially clothed for the service. He had to offer in sacrifice a bullock for his own sins and for those of his family. Two young goats were also to be taken and the lot cast to determine which of them should be offered in sacrifice, and which should be the scape-goat to be sent into the wilderness. The blood of the sacrificial victims was to be sprinkled on and before the mercy-seat, and incense was to be burned in the Holy of Holies. All this is symbolic of the awful nature of sin and that it cannot only be forgiven by atonement, Christ's sacrifice, the one perfect offering for sin.—Lev. xvi. 1-16.

**The Feast of Tabernacles.**—The three great festival seasons of the Jewish year were, the Feast of the Passover, Pentecost, and the Feast of Tabernacles. The last named continued seven days. The people dwelt in huts made of boughs. It was a joyous celebration, intended to recall to the successive generations the period in their history when the children of Israel dwelt in the wilderness, and also to suggest to their minds the fact that life itself is but a pilgrimage.—Lev. xxiii. 33-44.

**The Pillar of Cloud and of Fire.**—When the Tabernacle was set up in the wilderness a cloud rested above it. At night the cloud was luminous, so that by day and night the people had before their eyes a visible symbol of the divine presence. The movements of the cloud directed the march and encamping of the people. When it moved, they moved, and when it remained stationary over the Tabernacle, they remained encamped. The Pillar of Cloud and of Fire was intended to teach them that God was their guide.

**The Spies Sent into Canaan.**—For forty years the children of Israel had traversed the wilderness and were encamped for a time at Kadesh Barnea. From this point twelve spies were sent into the promised land. They were instructed by Moses to gain all the information they could respecting the country, the inhabitants, their numbers, strength and means of defence. The appearance and fertility of the land were most inviting. In the valley of Eschol they found fruits growing in rich abundance. They took a branch with a large cluster of grapes, and specimens of pomegranates and figs to show their people what the land was capable of producing. Ten of the spies, however, were disheartened when they saw the warlike tribes that dwelt in Canaan. Caleb was eager for an immediate movement to capture the land, but the cowardly counsels of the majority of the spies prevailed with the people.—Num. xiii. 17-33.

**The Unbelief of the People.**—The people were completely disheartened by the report of the spies. Then they gave vent to their unbelief in God's promises and presence with them by murmuring and rebellion. They said they preferred death in the wilderness. Moses and Aaron prayed to God, and Joshua and Caleb remonstrated with the people; but they would not be convinced; they called for the stoning of these intrepid counsellors. At that juncture the "glory of the Lord appeared in the Tabernacle of the congregation, before all the children of Israel."—Num. xiii. 17-33.

**The Smitten Rock.**—The people were suffering grievously from a scarcity of water. Again they distrusted God, and murmured and rebelled against him. Moses and Aaron interceded at the door of the Tabernacle, and the glory of God appeared unto them. Moses was commanded to take his rod and smite the rock. This he did, but in a petulant and vengeful mood. Because he failed to sanctify the Lord in the presence of the people he was told that he should not be permitted to enter the promised land.—Num. xx. 1-13.

**Death and Burial of Moses.**—According to God's command, Moses ascended Mount Nebo, a summit of Pisgah, whence he had an extensive view of Israel's future inheritance. This was the last that the people saw of their great leader. He died there, according to the word of the Lord. There he was buried, and his sepulchre no man knoweth till this day. He was succeeded by Joshua. He was mighty as a prophet, and eminent as a wise and faithful leader of the people.