

PRESBYTERY OF GUELPH.—This Presbytery held its stated meeting on the 17th July, in St. Andrew's Church, Guelph. Mr. Henry Emlison, M.A., was appointed Moderator for the next twelve months. A committee, with Dr. Middlemiss, Convener, was appointed to arrange for the visitation of congregations, with instructions to report at next meeting. Commissioners to the General Assembly who were present gave in their reports. A resolution was carried directing the Clerk to ascertain the expenses of the delegates, divide the amount *pro rata* among the congregations of the bounds and issue notice to each one, stating its proportion of the aggregate, and request remittance of the same at an early date. A committee was appointed to nominate Standing Committees for the year, which at a subsequent stage reported the following: State of Religion—Dr. Smellie (Convener), Dr. Wardrope, Messrs. Millican and Dickson, ministers, with Messrs. Scott, McDiarmid, Alexander and Giles, ruling elders. Temperance—Mr. Tai (Convener), Messrs. Strachan and Rae, ministers, with Messrs. William Mitchell, Keith, William Henderson, Goodall and D. McDonald, ruling elders. Sabbath Schools—Professor Panton (Convener), Rev. Messrs. Beatson, Norris and Gardiner, with Messrs. Alexander Kennedy Fisher, McQueen and McLaughlin, ruling elders. Evangelistic Services—Mr. Mullan (Convener), Dr. McKay, Messrs. Edmison and Blair, ministers, with Messrs. Thomas Henderson, Chambers, Amos and James Mitchell, ruling elders. Finance—Mr. John Davidson (Convener), Drs. Middlemiss and Torrance, with Mr. Charles Davidson, ruling elder. Trial Exercises for Licentiates, etc.—Mr. J. C. Smith (Convener), Messrs. Haigh and Hamilton, ministers, with Messrs. Phillips, Williams and McLaren, ruling elders. Extract minutes from the General Assembly were read stating that permission had been granted for the retirement of Dr. Smellie from the active duties of the ministry, and for the reception of Mr. Hugh Rose Rae as a minister of the Church, but that the application for leave to place Mr. Porteous' name on the roll of Presbytery had been refused on the ground that his charge, before his resignation, had been in the bounds of another Presbytery. A petition was presented by Dr. Smellie asking the permission of the Presbytery for the sale by the congregation of Melville Church, Fergus, to his son. Resolutions of the congregation agreeing to the sale were read. It was agreed to grant the prayer of the petition. Application for leave to moderate in a call was presented from the congregation of Knox Church, Galt, the application stating that the salary would be at the rate of \$3,000 a year with free manse. On motion the application was granted, and Mr. Smith was authorized to moderate in the usual way on August 1. Leave was granted to the congregation of Knox Church, Elora, to have a call moderated on such a day as may be found convenient, and after giving the usual notice. The salary promised is at the rate of \$1,000 with manse. It was agreed that the resignation by Dr. Smellie of the pastoral charge of Melville Church, Fergus, take effect from the present date, that Dr. Middlemiss be appointed to declare the charge vacant on Sabbath, the 22d inst., Dr. Smellie to supply his pulpit, and that Mr. Mullan be Moderator of Session during the vacancy. A committee was appointed to prepare a suitable minute on the retirement of Dr. Smellie, and submit the same to the Presbytery at its next meeting. The Clerk submitted a statement of supply from the Probationers' list for the present quarter, and the distribution he had made of the same, which was approved. A protest and appeal by Mr. William Henry and others against the action of the Kirk Session of Knox Church, Galt, in excluding them from the membership of the Church was submitted and read, after which it was agreed to receive it, and summon all the parties to appear for their interests at next regular meeting. The Presbytery has laid before it certain resolutions adopted at a meeting of St. Andrew's Church, Galt, held in 1884, when it was resolved to approve of the same. The Clerk reported the subjects for exercises that he had presented to the students now labouring in the bounds, and the same were sustained. A request by Mr. T. Patterson to be transferred to the Presbytery of Montreal was granted. It was referred to the committee on Evangelistic Services to arrange for holding special services during the ensuing season, and report at next meeting. On motion, duly made and seconded, it was agreed to hold an adjourned meeting in St. Andrew's Church, Guelph, on the second Tuesday of August, at one o'clock in the afternoon. Next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.

MONTREAL NOTES.

The recently-organized congregation at Lowell, Mass., have just extended a unanimous and most hearty call to the Rev. F. H. Larkin, B.A. Mr. Larkin has laboured among the people since he graduated from the Presbyterian College here last spring. At the communion last month fourteen new members were admitted, and the attendance at the Sabbath services has nearly doubled in the last three months. The salary offered by the people is \$860 per annum to begin with. This they hope to increase to \$1,100 before the end of the first year.

The Rev. Dr. Warden and Mrs. Warden returned a week ago from their brief visit to Britain. Dr. Warden is not fully restored. He was seriously ill in England before leaving there, and though benefited by the sea voyage, is not as well as his friends would wish. He has, however, resumed his work, and hopes soon to be quite restored.

The Rev. W. R. Cruikshank has also returned from Britain. He and Mrs. Cruikshank were tendered a reception on Wednesday evening by the congregation of St. Matthew's Church, Point St. Charles. The schoolroom was filled to overflowing by the members of the Church. An address, expressive of the affection of the people and their best wishes for himself and Mrs. Cruikshank was presented to Mr. Cruikshank, and suitably replied to by him.

The additions and improvements to the Pointe-aux-Trembles Schools are being rapidly pushed on. After beginning the work it was found that new drains, etc., had to be built, so that the cost is very considerably to exceed the estimate. The funds on hand are already expended, and an additional \$7,500 is required within the next few weeks. The buildings are being thoroughly overhauled. A new storey has been added to the boys' building, and a large new wing has been erected, the lower part of which is to be used as a dining room, and the upper part as a chapel and a general class-room for all the pupils combined when they meet for worship, Bible study, etc. The new furniture necessary will involve a large outlay. Would it not be a very desirable thing to have the present supporters of pupils each to provide the means required for bed and bedding for their pupils, in addition to the amount of their scholarship for this year. A very little special effort on the part of the superintendents and teachers of Sabbath schools would accomplish this.

The Rev. G. C. Heine, Chalmers Church, and Mr. Warden King, left last week for Northfield, Mass., to attend Mr. D. L. Moody's Conference of Christian Workers.

The Rev. Dr. M. Fraser, of Knox Church, Hamilton, preached on Sabbath in Erskine Church to the congregations of Erskine and Knox. These two congregations are holding union services for July and August.

St. Paul's Church, which has been closed for a few weeks, is to be re-opened on Sabbath next.

Nearly all the city pastors are off for their holidays and brethren, chiefly from the west, are supplying their pulpits.

The Rev. L. H. Jordan, is at present in Norway. He is expected home again in the end of this month, as also the Rev. Principal MacVicar and his son, who are now in Scotland.

The Rev. Dr. Archibald, formerly of St. Thomas, is visiting friends in Montreal. He purposes returning to California next month, where he will spend the winter.

The summer visitors at Valois are being ministered to by Rev. Professor Murray, of McGill College. He conducts service every Sabbath morning to large congregations in the new boat house erected there last summer.

OBITUARY.

ARCHIBALD MACDONALD.

On the 1st inst. Mr. Archibald Macdonald passed peacefully away; his last hours, like his whole life, were cheered and lighted by that genuine and unobtrusive faith which he consistently professed. Gifted with a remarkably vigorous physical constitution, he had unimpaired health till a few years ago, when he was prostrated for a time by an illness of some severity, from which he eventually recovered. A short time ago he was stricken with his mortal sickness, which he bore with becoming fortitude and resignation till the end came, when a long and blessed life on earth merged into the endless life of the redeemed.

Mr. Macdonald was a native of the island of Mull, Argyshire, where he saw the light of life ninety-three years ago. From his youth up he knew the Lord, to whose service he devoted himself unreservedly in early life. He followed the occupation of a dyer, and in his pursuit he visited several places in the south and west of Scotland, having for a time been a resident of Thornhill, Dumfriesshire, and then in Paisley, where he was a consistent and faithful member of the Gaelic congregation. About forty years ago he came to Canada and resided in Toronto, where his rare excellency of character and his genuine worth were at once recognized. He was one of the original founders of what is now St. James Square congregation, in which he was soon elected to the eldership, the sacred duties and responsibilities of which he discharged with usual tact and fidelity. While Mr. Macdonald was around, even the most captious fault-finder could not possibly complain of inattention. His cordial welcome and warm hand-shake will live in the memories of many. He was large-hearted and charitable in his judgments, his piety was of a deep and fervent type, and in all the relations of life he exemplified the power of a living practical Christianity. Many were his deeds of unobtrusive kindness and help, which few save the recipients knew. Sometimes his self-denying generosity was repaid by blackest ingratitude, but he did not complain, neither did unworthy returns chill the ardour of his charity. He was as ready as ever to assist the forlorn. To say that Mr. Macdonald was a constant and punctual attendant on all the means of grace and faithful to every call of duty, is superfluous. While health and strength lasted it could not have been otherwise. He was also a prominent and useful member of the Caledonian Society, and was held by his associates in the highest esteem.

The funeral services were held in St. James Square Church on the afternoon of Friday last. A large number was in attendance. In the absence of Dr. Kellogg, Dr. Reid whose long intimate acquaintance with Mr. Macdonald rendered it peculiarly fitting that he should preside, delivered a most appropriate tribute to the worth and memory of the deceased, and drew those lessons which the event made impressive. The points to which the venerable Doctor referred were the deep, unobtrusive Scriptural piety, the faithful discharge of duty, the kindly and cheerful disposition, the unbending adherence to principle and liberality in giving for religious and charitable purposes which Mr. Macdonald throughout his exceptionally long life exemplified. The Rev. Messrs. James Little and William Burns took part in the services. The grave has closed over all that was mortal of Archibald Macdonald, but the work he did will not die, and long will the memory of his Christian worth be cherished. The righteous shall be in everlasting remembrance.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

August 19, 1888. } THE FEAST OF TABERNACLES. { Lev 23
33-44.
GOLDEN TEXT.—The voice of rejoicing and salvation is in the Tabernacles of the righteous—Psa. cxviii. 15.

SHORTER CATECHISM.

Question 89.—The Bible is a mighty instrument by which the Holy Spirit works effectually on the souls of men. It is the Spirit which makes the Word tell. The reading of the Scripture has been abundantly blessed to the salvation of souls. The preaching of the Gospel is one of the principal means for the conversion of sinners. The Holy Spirit accompanies the declaration of the truth revealed in Scripture and makes it effectual, first by convincing the hearer that he is a sinner by bringing his guilt home to him, and enabling him to see Christ and trust Him as a Saviour. Then the Holy Spirit makes the Word of God read and preached a means for the edification and comfort of the believer, until the full blessing of eternal salvation is attained.

INTRODUCTORY.

The three great festivals of the Jewish religious year were the Passover, Pentecost and the Feast of Tabernacle. The last named was held about the first week of October, and it was a season of rejoicing. It was held after all the fruits of the earth were gathered in and before winter. At these festivals it was an ordinance in Israel that all the males should assemble. These great festivals were patriotic as well as religious, commemorating as they did God's dealings with them as a people.

I. The Feast of Tabernacles.—It was on the fifteenth day of the seventh month that the Feast of Tabernacles began. In holding the Jewish festivals the lunar, not the calendar year was followed. On the fifteenth day the moon was at the full. It was the seventh month of the sacred year, but the first month of the civil year. The great Day of Atonement was a time of deep humiliation for sin and for confession and for repentance. The Feast of Tabernacles was a day of rejoicing and thanksgiving.

II How it was to be Observed.—It was, to begin with, a Sabbath-keeping. The first day of the feast was to be a holy convocation. If the first day of the civil year did not fall upon a Sabbath, the day was kept as a Sabbath. There was to be an entire rest from all ordinary labour, and a joyous celebration of God's goodness to the people in their national and individual capacity. During the seven days there were to be special sacrifices offered. There were to be burnt offerings, a meat offering and a drink-offering. All the ordinary services of the Tabernacle were to be observed during these days as usual. Engaging in special services does not release from ordinary duties. All the stated voluntary gifts were to be offered as usual. The first and the last day of the feast were to be kept as Sabbath days. During the time of the feast the people were to dwell in booths, or huts, not tents. In later years the booths were constructed of wood and covered over with branches of "goodly trees, branches of palm trees and the boughs of thick trees, and willows of the brook." To the pious Jew the booths were emblematical. The thick shady trees, such as the oak and beech afforded shelter and protection, suggesting God's protecting care over His people. The palm was the emblem of victory and the willows were suggestive of prosperity. Dr. Ebersheim gives the following account of the mode of celebration at a later period in Jewish history. Early in the morning of the last great day of the feast, the people, with the paradise apple (a species of citron) in their left hands, and branches in their right, march to the sound of music, in a procession headed by a priest, who bore a golden pitcher, to draw water from the fountain of Siloam, south of the Temple. Here from this fountain the priests filled the golden pitcher and brought it back to the court of the Temple, amid the shouts of the multitude and the sound of cymbals and trumpets. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt-offering, toward the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great "Hallel," consisting of Psa. cxiii-cxviii, was chanted with responses, to the accompaniment of the flute. As the Levites intoned the first line of each Psalm the people repeated it; while to each of the other lines they responded by "Hallelu Jah"—praise ye the Lord. At the close they shook, toward the altar, the branches which they held in their hands, as if with this token of the past to express the reality and cause of their praise, and to remind God of His promises. It was in an interval of silence after this that Jesus cried out, "If any man thirst let him come unto Me and drink."

The Feast of the Tabernacles like all the institutes of the Mosaic economy had a deep practical significance. It was intended to remind successive generations of the deliverance of their forefathers from the bondage of Egypt, of the humble origin of the nation, God's care over them during their wilderness wanderings. Occurring as it did at the close of harvest it afforded an excellent opportunity for the public expression of their gratitude to God in that He had crowned the year with His goodness.

PRACTICAL SUGGESTIONS.

Seasons of natural thanksgiving are becoming and appropriate in every age. God is the giver of every good and perfect gift. Gratitude should find a fitting and full expression.

It is a mistake to suppose that religious service is inseparably associated with gloom and melancholy. Properly understood it is the most joyous and delightful in which mortal can engage.

Human life is a pilgrimage. It has its Feast of Tabernacles—its joyous seasons, and instead of the huts and booths of the wilderness, there is for all God's true Israel an house not made with hands, eternal in the heavens.