

PRESBYTERY OF LINDSAY.—This Presbytery held an adjourned meeting at Uxbridge, on Tuesday, 18th December. Rev. A. Currie moderator. Commissioners from Barrie Presbytery and congregation were heard in support of a call to Rev. E. Cockburn. Representatives from Uxbridge congregation, Mr. Cockburn and members of Presbytery were heard, when it was resolved "that the Presbytery agreed to the translation of the Rev. E. Cockburn to Barrie Presbytery that the pastoral charge be dissolved and the pulpit declared vacant on the second Sabbath of January." Rev. J. Acheson was appointed to preach and declare the charge vacant. Rev. A. G. McLachlin was appointed moderator of Uxbridge Session. The following minute was read sustained and ordered to be engrossed. "In dissolving the pastoral tie between the Rev. James Hastie and the congregation of St. Andrew's Church, Lindsay, and in connection with the removal from the bounds the Presbytery desire to place on record their testimony to the faithful and efficient service rendered by our brother during his pastorate of Lindsay congregation. Mr. Hastie has been a diligent student, ever seeking rightly to divide the Word, and bring forth out of his treasure things new and old. His discourses were carefully prepared, rich in truth, learned and logical, and being earnestly and affectionately delivered, did not fail to interest and edify the church. His large and public spirit commanded the respect and esteem of his fellow citizens. His services also in the Presbytery have been much appreciated by his brethren. They ever found him courteous in manner, wise in counsel, and zealous in every good work. The Presbytery is glad to learn that the Lord of the vineyard has opened up another field of labour for Mr. Hastie and they follow him and family with their prayers that they may be abundantly blessed in the ingathering of many souls into the Redeemers' kingdom.—JAMES R. SCOTT, Pres. Clerk.

OBITUARY.

MRS. HASTIE

Last week the death of Mrs. Hastie wife of the Rev. James Hastie, was announced. She left Lindsay with her family on the 18th December for her new home at Cornwall. She was suffering from a severe cold. On reaching Kingston Mrs. Hastie staid over to visit a friend. There her cold became worse, causing her to remain till the 24th. Three days later she gave birth prematurely to a daughter who lived 12 hours. In the evening she was seized with pleurisy and an unsuspected heart affection supervened, resulting in death on the morning of the 31st ult.

The people of Mr. Hastie's new charge were unremitting in their attention and kindness during the brief but painful illness of their new pastor's wife.

Mrs. Hastie was thirty-six years of age. She leaves behind her six children the eldest a girl sixteen years old. She was a genuine Christian, accomplished, discreet and kind. In all congregational work she took an active though unobtrusive part, the Woman's Foreign Mission Association found in her a zealous and intelligent member. The fullest sympathy of a wide circle of friends is with the occupants of the bereaved home at Cornwall, and her parents in this a time of fresh bereavement. The tidings of the death of Mr. Hastie's only brother reached him unexpectedly the same week.

THE LATE JAMES BECKET.

James Becket, who died on December 18th, was born in Ayrshire, Scotland, in the year 1793, and had consequently, at the time of his death, reached the ripe age of ninety years. After his father's death, he, with his eldest brother's family, sailed for Canada in 1820, and had for fellow-passengers the present Premier of the Dominion, J. Douglass, son of the proprietor of the *Montreal Witness*, and the Cameron family, who settled with him on the town line between Otonabee and Asphodel. For five years he had no neighbour to the north of him, and was truly a pioneer of the forest and endured all the hardships incident to the early settlement at that time. In 1827 he married Miss Catharine, third daughter of the late D. McNaughton, who at one time was steward to the Marquis of Breadalbane. In 1853 he was suddenly bereaved of his beloved wife, and, to this heavy trial, was added another nine years later, when his youngest son was called away as he was entering a promising manhood. Though no aspirant for political honours he was a staunch Reformer and always took an active part in fighting the battles of the country that were necessary for good government and righteous principles. His hospitality was unbounded. He was for many years an earnest worker in the cause of temperance. The Sabbath was observed by him with Puritanic strictness, and was ever regarded by his household as the happiest day of the week, and the manner of its observance will ever be cherished by them with the most pleasing associations. He had a most remarkable memory and vivid imagination, hence his conversation was replete with history and anecdote, and, as he sought to improve his mind by

every object round him, he seldom failed in apt illustration. His mind was well stored with Bible truths, and he had a great love for the Psalms and Paraphrases, many of which he repeated with profit to himself in his last illness. For over thirty years he was an elder in the Presbyterian Church, Westwood, and laboured in the Sabbath school until failing strength compelled him to resign in favour of younger persons. His health was remarkably good until about six months before his death, when he gradually sank away by old age and infirmity. On the 18th December he peacefully passed away in the full assurance of a glorious immortality. He leaves five daughters and one son, a Presbyterian minister in Thamesville, Ont., to mourn the loss of one who always had sunshine in his face, and concerning whom, as was truly observed by a neighbour, his mission seemed to be, peace on earth, good will toward men. Notwithstanding the bad state of the roads the funeral cortege was very large. The services were conducted by the Rev. J. Andrews, who spoke very feelingly concerning the virtues of the deceased, and especially of his unwavering faith in the merits of the Saviour.—*Peterborough Examiner.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON IV.

Jan. 27 | *LIVING AS IN GOD'S SIGHT* | James iv
1884. | 7:17.

GOLDEN TEXT.—"Humble yourselves in the sight of the Lord and He shall lift you up."—James 3:10.

TIME AND WRITER.—As in last two lessons.

Notes and Comments.—Ver. 7.—"Submit—therefore: "this implies something that has gone before, and the preceding two verses will tell us to what is the reference; speaking of humility, the apostle says, that he "resisteth the proud but giveth grace unto the humble;" for that reason, that we may receive grace, we are "therefore" to "submit." and the injunction after explaining the nature of true humility, concludes in Ver. 10: "Resist the devil:" just as you submit to God; the latter implies the former. The devil is proud, and often tempts by pride; resist, by refusing to yield to his temptations, and he "will flee," or "shall flee," for it is a promise rather than a statement.

Ver. 8. "Draw nigh—He will draw nigh:" this follows resisting the devil. How draw nigh? in prayer, in the ordinance of God's house, in conscious love and sympathy, live as in His presence: then will you realize more sensibly that presence, and have the consciousness of His loving care. Glad teaching this. "Cleanse—hands, purify—heart:" hands are the instruments of action, and are polluted by evil doing; see the solemn rebuke in Isa. 1:15, opposed to 1 Tim. 2:8; with clean hands we may resist the devil, with pure hearts may draw nigh to God.

Ver. 9. The double-muddled are still addressed, and are taught that God will lead them to this purity through affliction, and mourning, and tears: such affliction is blessed. "Laughter." the apostle is speaking of those who professed Christ, and yet lived lives of careless luxury and mirth, "heaviness:" it, a casting down of the eyes, a hanging of the head. See Isa. 58:5; Micah 6:8; Luke 18:13.

Ver. 10. "Humble yourselves:" take your appropriate place in the sight of God, do this, and "He will lift you up," will raise you from the depths, place you at His side, and call you His child. The parables of the Prodigal Son, and of the Pharisee and the Publican in one verse.

Ver. 11. Another warning against an unbridled tongue. "Speak not:" Rev., "against another:" so in next sentence: "He that speaketh against a brother speaketh against the law:" it will be easily seen that this change brings out the thought more clearly: it is, that he who speaks evil of another, by that very act speaks evil of the law of love, of Christian liberty, violates the teachings of the great Law-giver. Matt. 7:1-5, he that does this is "not a doer of the law, but a judge" (last mention of the law in N. T.). Those who are the readiest to condemn others are often the least careful to keep Christ's law in the spirit of the Master.

Ver. 12. "Is one," or, as Rev., "One only is the Law-giver and Judge, even He who," etc.: the Lord Jesus. He who gave the law can alone judge transgressors against it, to Him alone belongs the right and power "to save and to destroy;" "who art thou?" weak and sinful thyself. There are three things man must not judge: God's counsels, God's word, and men's hearts.

Ver. 13, 14. "Go to now:" a strong expressive phrase to arrest attention. "Into such a city:" the mode of doing trade in the East largely to this day; not remaining in one place as the Westerns; one says "to-day," another "to-morrow," as if they had a free choice, and the decision only rested with themselves. A year, lit. one year; they would go on to arrange for other years as well. "Know not what on the morrow," their own wise King had told them the same truth hundreds of years before. Prov. 27:1. "A vapour:" Rev., "ye are a vapour:" lit., a puff of vapour, and as yourselves, so all your purposes and plans: they disappear with the rising sun, and leave no trace behind. So Shakespeare's famous lines:

"The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that it inherit, shall dissolve,
And like this unsubstantial pageant faded,
Leave not a rack behind."

Ver. 15. "Say," fooling first, then we shall say, this is to be our habit of thought and life; it is not that we need

always put the D. V. to our announced purposes, but it must always be in our thoughts, "if the Lord will," it is that upon which we and all our plans depend, which really determines our purposes, and not our own will.

Ver. 16. "Boastings:" Rev., "glory in your vauntings:" as to what they were going to do, proud of their schemes and of their wisdom, plans formed as if it was certain they would live to see them through, and that nothing would happen to frustrate them. "Such rejoicing," or vaunting, "is evil." It puts God out of your lives. It sets your own will and intentions in the place of God. It will certainly lead to evil, to failure, disappointment, and loss of God's blessing.

Ver. 17. "Knoweth to do—doeth not:" the sin alas! of multitudes, to them comes this concluding warning—it is sin—"do good," or do well, in opposition to the wrong of the last verse; the first idea is, perhaps, to cease from such boasting, but there is a wider and more general thought: that whatever a man knows he ought to do, towards God or man, and does it not, he commits sin, omission to do good is positive transgression.

HINTS TO TEACHERS.

Prefatory.—In the lesson you have the essentials of a Christian life shown, partly in the negative, by what unrighteous men do, and partly, by contrast, in the positive, what they ought to do. A few illustrations to such thoughts will help your scholars to a more ready understanding of the truth.

Topical Analysis.—*Living as in God's sight*, includes (1) Submission to God and humility (vers. 7-10); (2) Resisting temptation (verse. 7), (3) Purity of heart and life (vers. 8-9); (4) Love to the brethren (vers. 11-12.) (5) A constant sense of dependence on God (vers. 13-17).

1. *Submission—Humility.*—These two are inseparable before God. The opposite is strikingly illustrated in the life of Saul, which we studied a few weeks ago; he was rebellious and proud; the word of God that had gone out against him so worked upon his pride that he was driven to insanity and suicide, a terrible beacon to warn us from the rocks of setting up our own will in opposition to the will of God. Draw the contrary picture of the great apostle of the Gentiles, who renounced all his Pharisaic pride, and placed himself in the hands of God as a little child; or that Divine Master who, standing before the agony of the cross, could say: "not my will, but thine be done."

2. *Resisting Temptation.* Temptations will come to all. Christ was tempted right through His life, but he resisted the devil. David was tempted to slay Saul, as we saw in one of the beautiful lessons of last quarter. The victory in that trial arose from the fact that he was conscious of living in God's sight. Your scholars, every boy and girl will meet the tempter; tell them how to obtain the victory, and point them to the promises, "to Him that overcometh," which the Spirit gave by John to the Seven Churches, Rev. 2:7-11, 17-26; 3:5-12, 21, a promise to every church.

3. *Purity of heart and life.*—God searches the heart; He knows its inmost thoughts, if there be sin it is all open to Him. How then should we strive to guard the gates of the soul? Read Bunyan's "Holy War," and then tell your scholars how needful it is to guard "Eye-gate" and "Ear-gate," there comes in impurity and unholy thoughts. Caution them earnestly against bad books and bad companions. John Angell James, the author of that blessed book, "The Anxious Enquirer," once said that when he was a boy he read an impure book, and he had never been able to efface it from his mind. It would come up sometimes in the midst of his holiest services. Others have borne like testimony. Touch no moral pitch—you cannot wash it from the hands of your soul. Remember the benediction of Jesus. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.)

4. *Love to the brethren.*—John, also, strongly enforces this, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" One of the striking characteristics of the Early Church was the love of one another; the opposite of this is speaking evil of one another, judging one another. This is far reaching. We must not attribute improper motives, must not suggest evil, but have the love that "hopeth all things," "beleieveth all things," good of others.

5. *A constant sense of dependence on God.*—How the great number, even of Christian men and women, fail in this; how many project their intentions far into the future without a thought of the will of God. The history of our own times abounds with instances of intentions cut short by death. Take books alone, how many books, some of them important, have never been finished by their authors—death has stopped the pen. Of a grand architectural work in the city of London, opened with regal pomp some months ago, it was said, in a parenthetical line, that he whose genius planned and brought it far on its way, did not live to see its completion. Not only for life but for health, for a sound mind, and for all the blessings of life, do we depend upon God. Teach this, impress it. The light-heartedness of youth may forget it for a time, but it will come back again in season, and God may make the thought an anchor of the soul to Him.

Truths and Teachings.—All who trust God will be guided by Him.

If we look to God for salvation, we must look to Him daily for all things.

God's will may be opposed to our plans, but all is for the best if we trust Him.

If we fight against Satan the battle is God's.

The judgment of our actions and the actions of all men is with God.

It is not wrong to "get gain," but it should be sought in submission to the will of God.

How great the guilt of those who know God's will and do it not.

Main Lesson.—Ever seek to realize the presence of God. Gen. 16:13; Psa. 11:4; 51:4; 139:1; Heb. Luke 15:21; 4:13.