

where he resided until his decease. He was ordained an elder under the ministry of the late Rev. Alexander McGillivray, D.D., who then had charge of the congregation on the Blue Mountain. On his removal to Goshen he was called upon to exercise the same office under the ministry of the Revs. Hugh McKenzie, A. Campbell, and the present incumbent of the congregation, thus exercising the functions of that office for the lengthened period of 52 years.

As an elder he was patient and prudent in his dealings with the people of his district, ever mindful of the sick and afflicted among them. He was abundant in labours for the good of the congregation, and spared neither time nor means for the advancement of the Redeemer's kingdom at home and abroad. When the congregation was without a settled pastor, or in the absence of the pastor, he maintained religious meetings on the Sabbath, reading from the best Puritan authors.

He took great delight in teaching the young in the Sabbath school. Many speak of having derived great good from his earnest instructions. When failing health prevented him from teaching in the Sabbath school he had the pleasure of seeing some of his own pupils efficiently carrying on that department of the Church's work, and others occupying high and honourable positions in the Church and society. As an elder he was outspoken, giving his views in a calm, faithful and judicious manner. To his brethren in the Session he was kind and courteous, and by them he was venerated and beloved. As a Christian his piety was unobtrusive but decided, his works testifying whose he was and whom he served. He was charitable to the poor, and gave liberally to religious and benevolent objects, thus wisely disposing of his wealth during life.

As a citizen, as might be expected, he was intensely loyal, venerating the old flag under which he had fought, and cherishing British connection. In politics he was a true Liberal—an advocate of practical reforms and reasonable economy.

His partner in life preceded him to rest, reward and glory, by twelve years. He leaves a family of eight children. The eldest is an elder and was associated with himself in that office for a number of years. Two are ministers in the Presbyterian Church, one, Rev. A. G. Forbes pastor of the congregations of Kinross and Bervie, Ontario, the other, Rev. J. F. Forbes, pastor of the congregation of which his father was an elder. The other members of the family are usefully and honourably employed in various vocations in different parts of the world. The youngest, James Gordon, a talented lawyer, is superintendent of the Sabbath school in connection with the First Presbyterian Church in the city of Des Moines, Iowa, U.S. (of which he is an honoured member), thus following the example of a venerated father, in imparting religious instruction to the young.

Mr. Forbes was quite smart and in his usual health when struck by paralysis, and although he recovered so as to be able to converse intelligibly, yet he only survived the shock one week when he quietly fell asleep in Jesus.

On the Wednesday following, after listening to a pointed and timely discourse from the words, "Death is yours," by the Rev. James Quin, of Sherbrooke, the venerable father's remains were conveyed to the grave by his mourning relatives, and followed by a large concourse of people of all denominations, testifying to their affection for him in life and their sorrow for his death.—COM.

#### MEETINGS OF PRESBYTERY.

GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

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

PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.

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

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

QUEBEC.—At Melbourne, on Wednesday Sept. 24th, at half-past one p.m.

BARRIE.—At Barrie, on Tuesday, 30th Sept., at eleven o'clock.—Presbytery's, Home Mission Committee, at Barrie, on Monday, 29th Sept., at seven p.m.

TORONTO.—Tuesday, 30th September, at eleven a.m.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXXIX.

Sept. 28, } REVIEW THIRD QUARTER. } 1 John 1:14.  
1879.

GOLDEN TEXT.—"Follow not that which is evil, but that which is good."—3 John 11.

#### HOME STUDIES.

M. Rom. v. 1-10; viii. 28-39. . . . . Lessons i. and ii.  
T. 1 Cor. xiii. 1-13. . . . . Lesson iii.  
W. 1 Cor. xv. 50-58; 2 Cor. v. 14-21. . . . . Lessons iv. and v.  
Th. Gal. v. 22-26; vi. 1-9. . . . . Lesson vi.  
F. Eph. vi. 10-20; Phil. ii. 1-13. . . . . Lessons vii. and viii.  
S. Col. iii. 16-25; 1 Thess. iv. 13-18. . . . . Lessons ix. and x.  
S. 1 Tim. vi. 6-16; Titus iii. 1-9. . . . . Lessons xi. xii.

#### HELPS TO STUDY.

The lessons for this quarter have been selected from ten of the epistles of Paul. Of these, eight were written to the churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica; and two to the early Christian pastors, Timothy and Titus. These epistles, or letters, were intended by the writer of them to instruct, to reprove, to warn, or to encourage those Christians to whom they were addressed; but the real author of them, the Holy Spirit, had a much wider field in view, and thus it is that they are found to be admirably fitted for the awakening of sinners and the edification of believers in all ages and in all lands. The lessons are eminently doctrinal and at the same time thoroughly practical. Without any violence the whole of Christian doctrine and duty might be deduced from these twelve lessons; and that not only as affecting the people who lived in the apostle's day but also as affecting those who live now. It is not at all necessary, even if it should be allowable, which it is not, to change or modify, either the law or the Gospel to suit "modern civilization," "modern thought," "modern culture," etc. There is often too much made of the difference between the past and the present in these respects. The points of agreement are much more important and numerous than the points of difference. Human nature is essentially the same in all ages, and so is Christianity. All that is necessary is to apply to the moderns in their altered circumstances and conditions those very instructions, warnings, and encouragements which were once so beneficial to the ancients; and when this is properly done it is found that the Truth has lost none of its force.

In order to get the review within the scope of an ordinary lesson it will be necessary to make very wide generalizations, such as the following: (1) *The Christian's Triumphs*, which seems to be the leading subject of lessons xxvii.-xxxv., although they teach many particulars not included under that head; (2) *The Christian's Duties*, which, with their doctrinal basis, constitute the main teaching of lessons xxxvi.-xxxix.; and (3) *The Christian's Hope*, with its true ground, and its resulting obligations, as set forth in lessons xxxv.-xxxviii.

I. THE CHRISTIAN'S TRIUMPHS. Lesson xxvii. exhibits the Christian's triumph over Sin—"Being justified by faith;" over tribulation—"Glorying in tribulation;" over the wrath which is to come—"We shall be saved from wrath." The only way of access to God, and the certainty of the believer's final salvation are also directly taught.

Lesson xxviii. teaches that the believer triumphs over all circumstances—"All things work together for good;" over all enemies—"If God be for us, who . . . against us;" Over all evils—"We are more than conquerors." The true order of the steps in the believer's salvation are here also indicated, beginning in God's eternal purpose, carried on by His unchanging love, and ending in being "glorified."

Lesson xxix. treats of the Christian's triumphs over discouragements—"Beareth all things . . . endureth all things;" Over imperfections—"But when that which is perfect is come, then that which is in part shall be done away . . . Now we see through a glass darkly but then face to face." But the grand aim of the lesson is to bring out the nature of Christian love—under the name of charity—its characteristics, and its permanence wherein it excels the graces of faith and hope which have their place and their work in this life.

"Faith, hope and love now dwell on earth,  
And earth by them is blest;  
But faith and hope must yield to love,  
Of all the graces best." etc.

Lesson xxx. is principally occupied with the triumph of believers over corruption—"This corruptible must put on incorruption;" and over death—"Death is swallowed up in victory." The apostle also, in the last verse of the chapter, exhorts the Corinthian Christians, in view of such a glorious and triumphant consummation to be "stedfast, unmoveable, always abounding in the work of the Lord."

II. THE CHRISTIAN'S DUTIES. In lesson xxxi. we are taught the believer's duties to Christ—"Should live 'unto Him who died for us,'" and to the world—"We are ambassadors for Christ." The apostle enforces these duties by the most weighty considerations, and in doing so, brings out the following important doctrines: (1) Substitution and Satisfaction—"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him;" (2) Regeneration—"Therefore, if any man be in Christ he is a new creature; old things are passed away behold all things are become new;" (3) Reconciliation—"God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation."

The Christian's duties are stated in lesson xxxii. as to fruit-bearing—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" toward other Christians—"Bear ye one another's burdens;" toward himself—"Let every man prove his own works;" "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In one view the passage is a summary of Christian duty; in another it is a catalogue of tests by which a person may examine himself as to whether he is in the faith or not.

The soldier of the cross is instructed in lesson xxxiii. as to his duties in regard to strength—"Be strong in the Lord;" in the matter of armour—"Put on the whole armour of God;" with relation to prayer—"Praying always with all prayer." The enemies are described "the devil," "principalities," "powers," "rulers of the darkness of this world," etc. The armour is mentioned in detail—the girdle, breastplate, shoes, shield, helmet, and sword. And the contest is represented as inevitable—"That ye may be able to stand in the evil day, and having done all, to stand."

The duties of believers in regard to each other are brought before us in lesson xxxiv.—"Be like-minded;" "Let nothing be done through strife." We have here also our duty to follow the example of Christ, the Christian's pattern, in fellowship and sympathy, in humility and self-denial; and, as instruments in God's hands, to "work out" our "own salvation with fear and trembling;" probably meaning that we are to fear and tremble lest the work (of sanctification) should not proceed fast enough, or should be marred through the imperfection of the instrument.

III. THE CHRISTIAN'S HOPE.—The believer's hope of "the inheritance" as we are taught in lesson xxxv. leads him to render willing and cheerful service, not as a hireling, but as an heir working for the good of the estate: "In all wisdom teaching and admonishing one another," etc., "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The religion of those who have this hope manifests itself in all the relations of life—husband and wife, parent and child, master and servant, etc.; and they do all things "heartily, as to the Lord, and not unto men." The teaching of the lesson may be summed up as practical Christianity, at home and abroad, based on love to the Master and devotion to His cause.

In lesson xxxvi. the believer is encouraged to entertain a good hope concerning them which are asleep in Jesus: "That ye sorrow not even as others which have no hope." He is also told to hope and look for the coming of the Lord: "For the Lord Himself shall descend from heaven," etc., when both those "which are asleep" and "we which are alive and remain shall be caught up" and "ever be with the Lord."

The Christian's hope of eternal life and happiness, bringing such a rich inheritance to view in the future, and being based upon such a sure foundation, tends, as we learn from lesson xxxvii., to make him contented with his lot in this life. "Godliness with contentment is great gain"—gain even in this life. The life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. In striking contrast with the benefits of contentment the apostle places the terrible evils arising from covetousness or "the love of money," which is "the root of all evil." He exhorts Timothy to "flee these things," to "follow after righteousness," to "fight the good fight of faith;" and leaves with him, and with us, a solemn charge to "keep the commandment without spot, unrebukeable."

The Christian's hope and prospects as a subject of the kingdom of heaven make him a good subject of the earthly Kingdom or State in which his lot is cast; and so, in lesson xxxviii., Paul instructs Titus to remind the Cretans "to be subject to principalities and powers, to obey magistrates," etc. The intelligent Christian will not withhold from earthly rulers that which is their due, neither will he yield to them that which belongs only to God; he will avoid both Popery and Erastianism. The fact that salvation is by grace, and the believer's hope of happiness on that basis, have no tendency to lead him towards Antinomianism, but rather to make him "careful to maintain good works." The lesson closes with a warning against the discussion of "foolish questions," etc., a warning probably no less needed now than it was then.

THE Pope is preparing a work on Church Government, containing instructions to the bishops and clergy. He also proposes to annotate all the pontifical Bulls, and to prepare a new one comprehending the essential points of all the others.

THE Belgian bishops, at a conference lately held in Malines, resolved to refuse absolution to all teachers and pupils at the public normal schools; and that as teaching in public schools is schismatical, all teachers employed in them are excommunicated.

Hats for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

### Births, Marriages and Deaths.

#### MARRIED.

At the manse, Thames Road, Usborne, on the 2nd inst., by Rev. Colin Fletcher, Mr. Robert Kirk, of Usborne, to Margaret, second daughter of Mr. William Anderson, of Brockville.

#### DIED.

On the 2nd inst., after a very short illness, Janet Hutchison, beloved wife of James Wilson, aged 66 years and 8 months, daughter of the late James Hutchison of St. Laurent, and sister of M. Hutchison, Esq., of Goderich, Ont.

Drowned, in Southampton harbour, on the 4th inst., James M. Murray, purser of steamer "Manitoba," eldest surviving son of Mr. John D. Murray, Sarnia, aged 21 years, 9 months and 26 days.