

should have an end. The religious, benevolent, educational, and "high toned" swindlers ought, by this time, to be finding their occupation gone. Among other things let our readers avoid the "Traveling Tutor" fraud, and pass him round.

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STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The monthly meeting of the Society was held in lecture-room No. 3, on the evening of the 23rd inst. In the absence of the President, the 1st Vice-president took the chair. The meeting opened with prayer and praise. The monthly essay was delivered by Mr. G. D. Bayne. Subject—"The certainty of the world's conversion to God." The 1st Vice-president reported that he had visited the mission stations of Massawippi, Richby and Coaticooke during the holidays. He spoke of the esteem in which the late Mr. A. Anderson was held in those fields. He told of his trials, his fears and his hopes, and incited the members of the Society to imitate his example. Mr. R. McKibbin then offered prayer. Committees were appointed to wait on the city churches and ask aid for the Society.

The following minute was adopted, and the Recording Secretary was instructed to forward it to the parents of the late Mr. Anderson:

"We, the members of the Students' Missionary Society of the Presbyterian College, Montreal, take this, our earliest opportunity of conveying to you our deepest sympathy in the sore bereavement you have sustained by the sudden removal by death of our esteemed brother, and beloved member of your family. Called to his rest in the midst of usefulness and success, we desire to record our sense of his personal worth and praiseworthy devotedness to the cause in which he was engaged. And while acknowledging the hand of God in his removal, we pray that grace may be given you to bow submissively to His holy will, and that this dispensation may enjoin on you and on us increased consecration in the service of our Divine Master, bearing vividly in mind His own awakening admonition, 'The night cometh.'"

The Treasurer gave an account of the state of the funds. The meeting closed with singing doxology, and benediction.

J. A. TOWNSEND.
Rec. Secretary.

PRESBYTERY OF BROCKVILLE.—At Brockville and within the new church there, the Presbytery of Brockville met on the 16th ult. A call from Kemptville and Oxford Mills to Mr. H. J. McDiarmid, was laid on the table by Mr. Leishman, who had moderated the same. The salary guaranteed was \$600 per annum, and manse. Commissioners were heard in support and declared the call to be unanimous. Mr. Leishman's conduct in moderating was approved, and the call was sustained. Mr. Leishman was appointed to prosecute the call before the Presbytery of Ottawa. In connection with the call to Mr. Richards, from Lyn and Yonge, Mr. McGillivray reported his serving the citation upon the congregation of Newboro' and Westport to appear for their interests before the Presbytery. The representative elder, Mr. Droffin, stated that they made no opposition to Mr. Richards' translation. It was therefore agreed that Mr. Richards be inducted at Lyn, on the 8th of January. The question of establishing missions at Farmersville and Delta, was discussed. Correspondence respecting Delta, from the Presbytery of Kingston, was received and read. That Presbytery proposed the transfer of Delta to their oversight in order to its junction with Morton, etc., within their bounds. The Clerk was instructed to correspond with the Presbytery of Kingston and propose a transfer of Morton, etc., to the Brockville Presbytery, in order to being worked conjointly with Delta and Farmersville. The committee on the proposed mission at South Mountain, now reported. They recommended that Presbytery authorize the erection of a church at South Mountain, and that the request of the people in that vicinity to be organized under the pastorate of Mr. Henderson, in connection with his present charge be granted. Mr. Dey moved, seconded by Mr. Richards,

"That the report be received and the Committee commended for their diligence, and that Presbytery cite the surrounding congregations to appear for their interests before this Court, at an adjourned meeting, to be held at Kemptville on the 15th prox., with certification that if no objection be made, the scheme recommended in the report will be adopted." This was agreed to. The attention of the Court was called to an omission, in that no minute had been recorded, anent Mr. Henderson's translation from Prescott to Heckston; regret was expressed and a committee appointed to draw up a minute and report as soon as possible. In the last sederunt this committee submitted the following: "The Presbytery in translating Mr. Henderson from the pastoral charge of Prescott to that of Heckston and Mountain, desire to bear testimony to the fidelity and zeal with which he fulfilled the duties of a difficult pastorate; to his devotion to the cause of Christ; and his loyalty to the Presbyterian Church. The Presbytery note with satisfaction that during Mr. Henderson's pastorate in Prescott, there has been a gratifying increase in the membership; the ordinary revenue of the congregation continued to prosper; and extensive improvements on the church property were inaugurated. It is a source of satisfaction that while Mr. Henderson is removed from one field of labour to another he yet remains within our bounds. The Presbytery pray that he may long continue with us; that he may have many souls for his hire, and that the blessing of God may rest upon him and his household." This was unanimously adopted as the finding of the Court. Mr. Leishman gave notice that at the next regular meeting he would move "An overture to the General Assembly, anent a manual of Presbyterian form of Church government, for use in the congregations of our Church, and particularly suited for the instruction of children in the principles of Presbyterianism." The next regular meeting was appointed to take place at Prescott, on Tuesday, March 16, 1880, at three p.m. The Court now adjourned to meet at Kemptville.—At Lyn, and within the church there, Thursday, Jan. 8, the Presbytery met by appointment, for the induction of Mr. Richards. The service was conducted in the usual way, and the new pastor cordially welcomed by the people.—At Kemptville, and within the church there, Thursday, Jan. 15, the Presbytery met according to adjournment. The report of the Committee on South Mountain Mission came up first for consideration. After much discussion, and hearing commissioners from the congregations interested, the recommendation of the Committee was adopted. Further consideration of the financial state of Kemptville now took place. The claim of Mr. Clark against Kemptville was referred to the Synod for decision. Further consideration of the North Williamsburg case took place and the Court adjourned.—W. M. MCKIBBIN, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 15, } THE TONGUE AND THE TEMPER. { Matt. v. 1880. } 33-48.

GOLDEN TEXT.—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

HOME STUDIES.

M. Matt. v. 33-48.... The Tongue and the Temper.
T. James iii. 1-18.... Governing the Tongue.
W. Luke vi. 27-38.... Loving our Enemies.
Th. Rom. xii. 9-21.... Love without Dissimulation.
F. James v. 10-16.... Swearing Forbidden.
S. Deut. i. 11.... Poor Remembered.
Sab. 1 Pet. i. 13-24.... Be ye Holy.

HELPS TO STUDY.

The Saviour, in His "Sermon on the Mount," continues the exposition of the Moral Law.

He neither adds to the law nor takes away from it, but he reveals the true spirit of it, and exhibits it in all its comprehensiveness and minuteness, exposing the corruptions and correcting the errors into which the Jews had fallen regarding it, and teaching the peaceable, liberal, and self-sacrificing principles of Christianity, as opposed to the quarrelsome, narrow, and selfish dictates of fallen human nature.

The Moral Law is the rule for our guidance in daily life; it is the line and plummet, the square and level, by which we can ascertain how very far the structure we are building for eternity is astray from what it ought to be; it shews us (as it shewed to Paul) what sinners we are; and so it is "our schoolmaster" to bring us, day by day, to Christ.

The three lessons taught are: (1) *Christian Simplicity and Purity of Speech*, (2) *Christian Forbearance*, (3) *Christian Benevolence*.

I. CHRISTIAN SIMPLICITY AND PURITY OF SPEECH.—

Vers. 33-37. Having shewn the scope and reach of the sixth and seventh commandments, and their application not only to actions but to thought and feeling, the Saviour now takes up the third commandment.

Thou shalt not forswear thyself: that is, thou shalt not swear falsely or perjure thyself. This was the Jewish interpretation of the command "Thou shalt not take the name of the Lord thy God in vain;" and this interpretation is correct as far as it goes; but it does not go far enough; it condemns oath-breaking, but says nothing about unnecessary or improper oath-making.

An oath is a most solemn appeal to God as a witness to the truth of a statement, the good faith of a promise, etc., and is necessary in certain cases in connection with the administration of justice in our courts of law.

Such an appeal is not in itself wrong; but it must be made only when absolutely necessary; it must be made with due consideration and solemnity; and it must invoke God Himself, the Highest, and not any created being or object.

Abraham, in swearing, lifted up his "hand unto the Lord, the most high God, the possessor of heaven and earth," (Gen. xiv. 19); the angel which John saw standing upon the earth "lifted up his hand to heaven and swore by Him that liveth forever and ever" (Rev. x. 5, 6); and "when God made promise to Abraham, because He could swear by no greater, He swore by Himself" (Heb. vi. 13).

Swear not at all; neither by heaven, etc. Jacobus—correctly, we think—limits the expression "at all" to such objects as those named, heaven, the earth, Jerusalem, etc., the modern successors of which are, "jingo," "gum," "George," "golly," "my word," "my honour," "my soul," and such like. Cannot all the boys, yes and all the girls, in our Sabbath schools be got to understand that the sin consists in a certain particular use of the word "by," or "upon," no matter what comes after them.

The person who swears by any created object puts that object in God's place, and thus breaks the first commandment, if not the third; equally futile is the bungling attempt to commit this sin with impunity by calling God nicknames. It is exceedingly silly of people to imagine that they can get to heaven by their smartness in evading the letter of the law.

But profanity does not always assume even this thin disguise. In its open, unblushing, direct form, though not so fashionable as it once was, it is fearfully prevalent among our working men and among our youth. We pity the poor victim of passion, who, in the extremity of his rage, gives utterance to bitter curses; but is he not equally an object of pity who with a light laugh names the sacred name of God, and invokes condemnation upon himself or others with a pleasant smile on his lips.

In ordinary circumstances the statements of the known truth-teller require no oath for confirmation; and what hinders the breaker of the third commandment from breaking the ninth also?

II. CHRISTIAN FORBEARANCE.—Vers. 38-42. This passage is to be taken as indicating the spirit which ought to actuate the Christian, rather than as giving directions to be literally followed.

An eye for an eye, etc., was the rule laid down for magistrates in punishing personal injuries, but the Jews took it as the rule for their guidance in private life. This revengeful spirit is wrong. We should do to others, not what they do to us, but what we would have them do to us.

Self-defence is not forbidden; we are to do what is right and just towards ourselves and our families, as well as towards others; but in case of doubt as to the right or justice of a matter we are naturally inclined to give ourselves the benefit of the doubt; whereas we are here taught that the spirit of Christianity tends rather the other way; that is, towards giving the benefit of the doubt to our neighbour.

Christ knows human nature, and He evidently does not think it necessary to introduce, in this connection, any safeguard in behalf of self. Christians have made such sacrifices of their own just claims as are here indicated, when by so doing they could "heap coals of fire" on their enemies' heads and advance their Master's kingdom.

III. CHRISTIAN BENEVOLENCE.—Vers. 43-48. The Jewish commentators on the Old Testament Scriptures had introduced many corruptions and perversions of God's commands.

Thou shalt love thy neighbour, and hate thine enemy. The first clause they interpreted as applying only to their fellow-Israelites; the second was an addition of their own, and they applied it quite liberally to the surrounding nations.

The spirit of true Christianity breaks through national prejudice and makes neighbours of all mankind (See parable of Good Samaritan).

Love your enemies. What! love the wicked? love the enemies of God, and the opponents of His cause? Yes, we are to love even these, but not their ways or their principles or their doings. God hates sin, but He loves sinners. His children are like Him, and they, to the best of their ability, make the same distinction. The kind of love here inculcated does not imply moral approbation; it is benevolence, or good will.

But, our own personal enemies, are we to love them? Yes; it is not in human nature to do so, but God, in answer to prayer, will give us the power. The Saviour Himself prayed for those who were engaged in putting Him to death, and many a Christian martyr since has followed His example, even as

"The sandal tree perfumes, when riven,
The axe that laid it low."

THE "Advance" earnestly declares: "The time is near when the Sunday school that practically ignores the infinitely urgent cause of missions, whatever else it may be or have, will not be reckoned a 'good Sunday school.'" It affirms that the Sunday school hymn and song books should take a foremost part in keeping it before the schools. It is a fact that very few of the song books have even the least flavour of missions in their composition. We had better restore "From Greenland's icy mountains"—that used to stir the hearts of the children long ago.