

are not much like the buoyant responses of nature in healthy children."

There is, we fear, more truth than poetry in all this. The difficulty is to hit the happy medium between giving the brain, as well as the body, too much and too little work, for evidently the latter is scarcely less injurious than the former.

We make no apology for writing in this strain. The evil and the danger referred to are on every side, and it is as foolish as anything well can be for Christian men and women, to think that they can escape from their responsibility in the premises, by simply closing their eyes and refusing to take cognizance of facts which are as saddening as they are unquestionable.

**PRESBYTERY OF TORONTO.**—We beg to remind our city readers, that this Presbytery is to meet in Cooke's Church on the 5th proximo, at two p.m., for the induction of Rev. John Kirkpatrick, as pastor of the congregation there; also for the hearing of parties anent the call from John street church, Belleville, to Rev. David Mitchell, and for any other urgent and competent business.

**THE Ministerial Association of Toronto** met on Monday last in Shaftesbury Hall, Rev. G. M. Milligan, President, in the chair. There was a very noticeable increase in the attendance. Rev. Mr. Mitchell, Secretary, reported that he had received about thirty replies from city ministers, agreeing to the interdenominational exchange of pulpits on first Sabbath of March. A committee, consisting of Rev. Messrs. Burton, Smith, W. J. Hunter, Antliff, and Mitchell, was appointed to make appointments for the exchange of pulpits, and report to the next meeting. Rev. Messrs. F. H. Wallace, of Yorkville, and Burns, of Eglington, were elected unanimously as members. Rev. George Cochrane read an instructive paper upon "Some points of contrast between the pastoral work at home and the missionary work abroad." Being a missionary fresh from Japan, the essay was of peculiar interest, and the brethren present supplemented it with a lively conversation upon the subject.

WE are sorry that last week in noticing the controversy at present going on over the school books of the Province, we gave currency to what indeed we mentioned simply as a report, but which we have since learned to be incorrect,—to the effect that the Canadian author of the small school Arithmetic only changed a previously existing work from Sterling to dollars and cents. His part in the enterprise was really, we are assured, of a far more extensive and influential character, so as fully to entitle him to the position of joint author, while the two cents per copy of royalty represent, not the allowance to one of the authors, but to both of them. While we make this correction most willingly—we still hold by the opinion formerly expressed, that where there is an enforced and authorized circulation of any school book, the parents ought to have the chief benefit from such an arrangement, though, of course, authors and publishers ought to be fairly and liberally rewarded for their work.

**THE Rev. W. D. Russell**, who has been appointed a missionary on the line of the Canada Pacific Railway, to the east of Winnipeg, was ordained to the office of the ministry on Monday the 19th inst, in Erskine Church, Montreal. The Rev. Dr. McVicar presided. Rev. A. B. Mackay, of Crescent street Church, Montreal, preached an admirable sermon from Isaiah xlii. 1. The charge to the newly ordained minister was given by the former pastor, the Rev. Mr. Black, of Erskine Church. Addresses on mission work were also delivered by Rev. Messrs. Warden and Cruikshanks. The whole service was an exceedingly interesting one. After the ordination, Mr. Black, in the name of a few friends, presented Mr. Russell with a copy of Bagster's Bible. Mr. Russell leaves Montreal with the best wishes of many friends. Many will pray for him that he may be greatly blessed in his new and toilsome labours. And many, we doubt not, will help him, not only with their prayers, but with books and magazines and tracts which may be exceedingly useful in that new land, and among the people for whose benefit he is to labour. We have no doubt but that there are many who have, lying about their houses, many old magazines of no use to them whatever, who would be only too delighted to send all these cumbersome collections where they would do

some good, instead of being, as they are now, simply in the way. Let all such take a note of the fact that our missionaries in new countries such as Manitoba, etc., can find immediate use for all such magazines. The supply of books in the North-west, and especially along the Pacific Railway, is small; so that everything in the shape of printed paper is acceptable. Let all the members of the Church look over their stock of old magazines and send them by the book post or as freight, to Mr. Russell or any of our other missionaries in the North-west. We warrant that everything thus sent will be turned to good account. And what is to hinder a good many, after they are done with periodicals they don't care about binding, mailing them regularly to some of our missionaries? It would cost them little, and would do much good as well as afford not a little pleasure. Mr. Russell has left for his distant field of labour. We expect to hear good news of him in due time. Should any of our readers be inclined to take the hint we have thrown out, they may be glad to learn that Mr. Russell's address in the meantime is: Rev. W. D. Russell, care of Rev. J. Robertson, Winnipeg, Manitoba.

**PRESBYTERY OF WHITBY.**—This Presbytery held its quarterly meeting in Whitby, on the 20th January. Mr. Walter M. Roger, M.A., was appointed Moderator for the current year. The Session Records of various congregations were examined and ordered to be attested in terms of the reports. The Presbytery was gratified to find that the missionary meetings had all been held, with the exception of one district, and for that the arrangements were being made. The Presbytery spent a great part of the day on the remits. (1) They unanimously agreed to answer the question anent retired ministers affirmatively. (2) On the subject of the Presbyterian University of Canada, they agreed by a majority to the following finding: "That taking into consideration the various question and interests involved in the principle, it does not seem best and wisest to adopt it; but in preference, would recommend, that each of our Theological Colleges, desiring to exercise the power of conferring degrees, apply to the Legislature of the Province in which it is located, for such amendment of its charter as will enable it to confer Degrees in Theology, on such of its students and others as give satisfactory evidence of proficiency in such theological attainments and scholarship as merit said distinction." (3) The Presbytery was unanimously of opinion that Roman Catholic ordination should not be regarded as valid ordination to the office of Presbyter. The overture anent the reception of ministers from other Churches, was committed to a committee to report at next meeting. The Presbytery entered on the appeal of Mr. John Sinclair against the decision of St. Andrew's Kirk Session, Whitby, in his case; after the papers were read and the parties heard, the Presbytery unanimously agreed to dismiss the appeal and sustain the action of the Session. From this decision Mr. Sinclair protested and appealed to the Synod of Toronto and Kingston for reasons to be given in. Mr. Abraham was added to the Committee on Finance and the committee was authorized to take such steps as they may think proper in order to secure a contribution to each of the schemes of the Church annually from each and every congregation within the bounds of the Presbytery. The Presbytery adjourned to meet at Oshawa on the third Tuesday in April, at eleven o'clock.

A. A. DRUMMOND, Pres. Clerk.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VI.

Feb. 8, } *THE TRULY RIGHTEOUS.* } Matt. v. 17-26.  
1880.

GOLDEN TEXT.—"Behold, Thou desirest truth in the inward parts."—Ps. li. 6.

#### HOME STUDIES.

M. Matt. v. 17-26. . . . . Truly Righteous.  
T. Ps. li. 1-17. . . . . Truth in the Inward Parts.  
W. Rom. iii. 21-31. . . . . The Law Established.  
Th. 1 John iii. 9-18. . . . . Love and Hate.  
F. Prov. xxv. 1-11. . . . . Strife to be Avoided.  
S. Ps. xxxii. 1-11. . . . . Confession brings Ease.  
Sab. Isa. lv. 1-13. . . . . Seeking the Lord.

#### HELPS TO STUDY.

The present lesson requires little or no introduction, as its subject is the continuation of the "Sermon on the Mount," commenced in last lesson.

The Saviour here describes "righteousness" under the Gospel dispensation as consisting in willing and cheerful obedience to the moral law, in its letter and in its spirit, as a rule of life; brings the substance of the Old Testament teachings into the new code; and shews that Christian liberty is not a liberty to sin.

The following divisions will be found distinctly marked: (1) *Permanence of the Law*, (2) *Spiritual Nature of the Law*, (3) *Practical Nature of the Law*, (4) *Wisdom of Speedy Agreement with the Law*.

I. PERMANENCE OF THE LAW. Vers. 17-20. If the man who said, "the four Gospels are Bible enough for me," had studied these same four Gospels with sufficient attention, he would have discovered his mistake. All inspired Scripture is of equal authority. Christ Himself frequently employed the assertion "It is written" as final and unanswerable. And here He says:

Think not that I am come to destroy the Law or the Prophets. It was only by its fulfilment in Christ that even the Ceremonial Law came to an end, but the reference here is to the whole of the Old Testament writings, which are often called "the Law and the Prophets," and especially to the Moral Law, or ten commandments.

It is by faith in the efficacy of the finished work of Christ—His sufferings and His obedience—that the believer is justified; but the ten commandments are as binding upon modern Christians as they ever were upon ancient Israel—not in either case as a means of salvation, but as a rule of life, an evidence of justification, a fruit of salvation—and the true believer would not have it otherwise.

Till heaven and earth pass: That is only another way of saying to all eternity. The law has been put into a form suitable to the circumstances of this life; but its substance is of universal and eternal obligation, and obedience to it constitutes the holiness of the perfected saints in heaven; what more can they do than love the Lord their God with all their heart, and with all their soul, and with all their strength, and with all their mind, and love their neighbours as themselves? and is not this the substance of the much despised ten commandments?

One jot or one tittle: We are to neglect nothing that is commanded, we are to do nothing that is forbidden, even if it should be apparently of no greater importance than the dotting of an *i* or the crossing of a *t* in writing. *Jot* is the name of the smallest letter in the Hebrew alphabet, and *tittle* is a small point used to distinguish one letter from another.

It was not for their outward observance of the law that the Pharisees were condemned, but for their want of inward purity and rectitude; in both respects the righteousness of Christians is expected to exceed that of the scribes and Pharisees. It is found to be so in fact. A willing obedience, arising from love, is likely to excel a slavish obedience arising from fear; and the righteousness of those who hold the doctrine of salvation by grace exceeds that of those who rest their salvation on their own merits. The acceptance of the doctrine of justification by faith has never diminished, but always increased, good works.

II. SPIRITUAL NATURE OF THE LAW.—Vers. 21, 22. Those superficial religionists who say that they have got beyond the moral law, and left it far beneath them, are entirely mistaken. They have not begun to obey the law in its length and breadth and height of spirituality. The Saviour here takes the sixth commandment as an example, and shews that it applies to our inmost thoughts as well as to our outward actions.

Raca: Vain, or worthless—a term of intense insult and reproach in use amongst Jews at the time. Fool: in the scripture sense, implying depravity and wickedness (Psalm xiv. 1; Josh. vii. 15). The feeling of hatred, which sometimes leads to murder, is a breach of the sixth commandment, whether it manifest itself in inflicting the death-blow or in calling hard names, or even if it be merely entertained in the heart, without any outward manifestation; so also with the crimes forbidden in the other commandments.

In the wording of the commandments it is always the worst way of breaking them that is mentioned; and the meaning is, not only that we are not to commit the crime, but that we are not to take a single step in the direction of it, nor even to indulge the feeling that leads to it. It must not, however, be forgotten that the actual commission of the crime, whatever crime it may be, is a terrible aggravation of the offence.

III. PRACTICAL NATURE OF THE LAW.—Vers. 23, 24. The spirit of the law cannot be magnified at the expense of the letter; and it is a fool's boast to disregard practical morality under pretence of high spirituality and attention to religious observances. Both are necessary.

We cannot say that we are doing our duty to God if we are not doing our duty to man; the former includes the latter; and Christ here tells those who come to worship God to go and do their duty to man first, and then come back to present their offerings.

IV. WISDOM OF SPEEDY AGREEMENT WITH THE LAW.—Vers. 25, 26. We are naturally at variance with God's law. We regard it as our adversary although it is not so in reality, for obedience to it would be conducive even to our worldly prosperity. As long as we have not Christ as our Saviour we are exposed to all the demands of the law as a covenant of works.

If we wish to be reconciled to God, we must be reconciled to God's law. The law sends sinners to Christ; and when they become believers Christ brings them to the law. He brings them into agreement with it. What formerly seemed their adversary is now seen to be their friend. The work of the Holy Spirit as the Sanctifier is to bring men up to the standard of the moral law; higher than that even He cannot bring them.

If we retain upon our own shoulders the debt under which we are to God's law, we cannot do anything towards paying it, for even if we were perfect we could only satisfy present demands. This being the case we can easily understand the awful import of the words—which would never have been uttered by the gentle Saviour if they did not express the sad, sad truth—thou shalt by no means come out thence, till thou hast paid the uttermost farthing.