

is assisted occasionally by his aged godly father, Rev. Wm. Burgess, and three devoted Christian brothers.

**KINGSTON, BELLEVILLE.**—The annual meeting of the church was held on the 22nd inst., and the Sunday school festival on the 23rd. The following facts appeared in the reports: Total number of names that have been on the church roll, 103; number removed, nineteen; present membership, 84; of which number nine are absent. During the past year nineteen have been received, one by letter and eighteen by profession, while three have been removed, giving a net increase of sixteen. The Sunday school numbers 145 scholars and twenty-six teachers and officers. Of the twenty-one teachers, twenty are members of the Church. The treasurer's statement showed the receipts to be \$1,060.74 and the expenditure the same, including a small balance in hand. The building and church is free from debt for the reason that debts have never been incurred. The Sunday school has been self-supporting and has added to its library \$26 worth of books, as well as contributing \$12.31 toward a fund for a new school building. The Revs. Mr. Brock, Dr. Jackson, and W. M. Peacock gave addresses, and the ladies furnished an abundant feast, while the choir rendered some excellent music. The meeting was an exceedingly pleasant one, as an outsider, who sends you this, can testify.

**GRANBY, P.Q.**—On Sabbath, the 18th January, the members of the Congregational church and society, Granby, took possession of the basement of their handsome new brick church edifice, the foundation stone of which was laid a little over six months ago. The day was one to be remembered by all present. The pastor, Rev. R. K. Black, preached to a very large congregation from Exodus xxxiii. 14, 15. In the evening a prayer and praise meeting was held, and addresses given by members of the church and others. The room, which is large, light, warm and well ventilated, will be used by the congregation for public worship, and Sabbath school, until the main audience room is finished. On the next day, Monday the 19th, in the afternoon, the annual business meeting of the church and congregation for the reception of accounts, election of trustees, allocation of seats etc., was held, the pastor in the chair. The accounts of the trustees and Building Committee, presented by Mr. James Key, secretary-treasurer, and read by Mr. G. E. McIndoe, exhibited on the whole a very gratifying state of finance, considering the present heavy pecuniary liabilities of the congregation. The current expense fund showed a debt of \$160 due the treasurer, which was fully met by the contributions of those present and others. The Building Committee's report was most encouraging, as shewing that the instalments of contributions had been for the most part promptly paid, some of them in advance; the whole of the present indebtedness was covered by instalments yet due, and a considerable surplus would be over, wherewith to complete the church edifice. It was also announced that the church had adopted the weekly offering system of finance, which it is hoped will be a decided improvement on previous methods. In the evening of the same day a social was held which was largely attended. The ladies of the congregation provided abundance of good things, as also readings, singing, etc., and thus closed a happy day. Despite the inconvenience of worshipping in a hall too small for the needs of the people, this congregation has grown during the past few months, and there have been a considerable number of hopeful conversions. Under God this is largely owing to the help of two lady evangelists, Misses Geldard and Mudie, who have been labouring most indefatigably in the country around Granby.

ACTIVE men, like millstones in motion, if they have no other grist to grind, will set fire one to another.—*Fuller.*

A WIFE'S constant effort to make home attractive often has more to do with the husband's habits than anything else.

IN philosophy as in nature, everything changes its form, and one thing exists by the destruction of another.—*Lord Lytton.*

## The Sunday School.

### INTERNATIONAL LESSONS.

#### LESSON VII

Feb. 11 } *THE TONGUE AND THE TEMPER.* { Mar. 7 }  
1886 } { } { 1886 }

**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 in 18. . . . Governing the Tongue.  
W. Luke vi. 27-38. . . . Loving our Enemies.  
Th. Rom. xii. 9-21. . . . Love without Dissimulation.  
T. 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 unprofitable 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. 22), 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 laughing 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 indicated 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."

#### HOW BOYS MAY SUCCEED IN LIFE.

It may be that you are debarrted from entering upon that business for which you believe yourself to be best adapted. In that case, make the best choice in your power. Apply yourself faithfully and earnestly to whatever you may undertake, and you cannot well help achieving a moderate success. Patient application sometimes leads to great results.

You emphasize the fact of your being a poor boy, but this affords no grounds of discouragement. The American President, Andrew Johnson, did not learn to read and write until he was after twenty-one. So numerous are similar cases that it almost seems as if poverty, instead of being a hindrance, were a positive help. Rich boys are often spoiled, and their energies sapped and undermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from indigence.

As an element of success, great stress must be laid upon incorruptible integrity, which of late years is unfortunately too rarely found. A business man once said to the writer, "I can find plenty of smart young men to work for me. What I want is an honest clerk, whom I can implicitly trust."

Scarcely a day passes in which some defalcation is not brought to light. Wide-spread misery often results from the lax principles of some young men placed in a position of trust. Let our young friend resolve that he will live on bread and water rather than appropriate a penny that is not his own. A boy or man who establishes a reputation for strict honesty will not remain long out of employment.

Don't give up all your time to business. Reserve a part, if only an hour daily, for reading and mental improvement. Some men prominent in business have found time for a wide and varied course of reading, which made them agreeable and instructive companions. Once at a dinner party an eminent clergyman made an incorrect historical allusion, and was at once set right by a quiet merchant who sat beside him.

Last of all, remember that you owe a debt to humanity. Try to live and labour so that the world may be richer and mankind the happier for your having lived. A great inventor, a great philanthropist, leaves a legacy to his race. Who can estimate the incalculable debt of the world to the inventor of printing, of the steam engine, of the telegraph? Who will deny that Washington, Franklin, and John Howard helped to make the world better than they found it? Will not the memory of Scott, of Dickens, and of Thackeray live in the fund of innocent pleasure which their works are destined to afford for generations to come? All cannot attain their celebrity or emulate their great achievements, but no one is so humble that he cannot promote in some degree the happiness of those around him.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No sounder, no truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.—*Scottish American.*

IN 1830, the native Christians in India, Burmah, and North and South Ceylon, numbered 27,000. Last October there were 460,000.