

the proposed Presbyterian University were considered. With respect to the former it was agreed that the Presbytery approve thereof *simpliciter*. To the latter the Presbytery agreed upon the following return:—"That in the opinion of this Presbytery it is inexpedient to establish a Presbyterian University; but that some steps should be taken to bring all the Theological Colleges to a footing of equality in the matter of Degrees in Divinity."—W. M. MCKIBBIN, *Pres. Clerk*.

ON last Friday evening there was a large and fashionable assemblage at the first annual conversazione of the students of Knox College. The college, which was brilliantly illuminated, was tastefully decorated with flags, etc., and the band of the Queen's Own enlivened the proceedings with several choice selections. In the Convocation Hall an excellent musical programme was furnished by the College Glee Club, assisted by several well-known amateurs. A solo from Sullivan, entitled "The Last Chord," was sung by Mrs. Vallance with good effect, and a duett by Misses McLaren and Patterson was loudly applauded. A violin solo from Van Heikel by Mr. J. Bayley was given in good style, and the solo, "Dare I tell," by Miss Arthurs, won an *encore*. An intermission of forty-five minutes was spent in witnessing a series of chemical experiments under the direction of Mr. P. H. Bryce, M.A., and a phonograph in operation proved to be a leading attraction. A number of Eastern curiosities and natural history specimens were on exhibition in the library, and with the museum were another centre of attraction. The dining-room in which refreshments were served was also largely patronized. The remainder of the evening was spent in Convocation Hall, where a duett by the Misses Corlett, a piano duett by Miss Spanner and Mr. Collins, a solo, "The Three Fishes," by Mrs. Valance, and choruses by the Glee Club were well rendered, and added to the entertainment of the evening. We must not omit to mention that the duties of the chair were well discharged by Mr. Mortimer Clark, who in suitable terms welcomed the visitors. Nor can too much praise be tendered the ladies who so kindly provided the refreshments. The members of the committee are to be congratulated on the success of their first conversazione; and, from the remarks made by many who were present, it is to be hoped it will not be the last.

THE Philosophical and Literary Society of the Presbyterian College, Montreal, held a most successful conversazione on the evening of Friday, the 13th inst. The entire building, which was brilliantly illuminated and adorned with flags, appropriate mottoes and floral decorations, was thrown open to the guests of the Society, who mustered in large numbers about eight o'clock. These consisted of the teaching staff of the College, the professors of McGill, the office-bearers of the various Presbyterian churches in the city, and other friends of the students, including a goodly number of the fair sex. The meeting was opened in the library of the College, by an exceedingly appropriate and humorous address of welcome from the President, Mr. M. D. M. Blakely, B.A., after which several vocal and instrumental pieces were admirably rendered by the College choir and some lady friends. Mr. J. Anderson, B.A., also favoured the company with an amusing reading, "The Sermon on Old Mother Hubbard."—An adjournment followed, when the various class-rooms were visited, and their many objects of interest, including books, curiosities and scientific collections exposed to view. In one of the class-rooms refreshments were served during the whole of the evening, and this apartment attracted a fair share of attention. Later in the evening the company re-assembled in the library to be regaled with more excellent music and with speeches, short, interesting and humorous, by the Rev. James Fleck, B.A., on behalf of the city congregations; the Rev. C. Amaron, B.A., on behalf of the College graduates; the Rev. Principal Macvicar, LL.D., for the teaching staff; and by Consul-General Smith, as a representative Presbyterian from the United States. The proceedings came to a close with the singing of the national anthem, and thus terminated one of the most successful meetings ever held by this useful and enterprising Society. Too great credit cannot be given to its members for the zeal and industry shewn in connection with the conversazione as well as for the good taste manifested in the appearance of the building and

in the conducting of the proceedings. It was a matter of great regret that the limited accommodation of the College compelled the Society to limit the circle of invitations more than they would otherwise have done.

THE Toronto Ministerial Association held its fortnightly meeting on Monday last in Shaftesbury Hall. The President, Rev. G. M. Milligan, occupied the chair. The meeting was largely attended by members, and others being present, were invited to sit with the brethren. The following were appointed joint secretaries: Messrs. J. C. Antliff and W. J. Hunter. The chairman appointed a committee to draft a minute of condolence with the Rev. J. C. Antliff in the bereavement caused by the decease of his beloved wife. Rev. James Campbell was elected a member. It having been stated that a secular concert was held on Sabbath evening in this city, the following committee was appointed to consider the whole question of Sabbath observance, and to take steps with the view of preventing such amusements on the Lord's day: Messrs. Smith, Silcox, and S. T. Hunter, along with the officers of the Association, Mr. Milligan, convenor. A paper upon "Popular Apologetics" was appointed to be read at the next meeting by Rev. John Burton. The reports upon inter-denominational exchange of pulpits to take place on 7th March, was adopted. This report will soon be published. The following minute in reference to the departure of the Rev. David Mitchell, to Belleville, was prepared by the Rev. Dr. Castle, and read in his absence by the Rev. Dr. Hunter: "This Association has learned with deep regret that our efficient secretary, the Rev. David Mitchell, pastor of the Central Presbyterian Church, is about to remove from Toronto to Belleville. In parting with our brother, we desire to convey to him our warm appreciation of his value as a member of our Society and fellow-labourer in the Gospel. We have always found him courteous, genial, frank, and outspoken in our discussions, cordial and catholic in spirit, and ready to co-operate in every good work. Aside from his arduous labour in the pastorate, his preaching to the masses in University Park evinced a most commendable zeal for the spiritual good of the careless throng. We thank our brother for his fidelity to the Association, and especially for the assiduous attention to his duty as our secretary. He carries with him to his new field of labour our confidence, sympathy, and Christian love; for Mr. Mitchell has endeared himself to us as a warm-hearted and generous brother, a true gentleman, a public spiritual citizen, and an able minister of Christ. We trust that in his occasional visits to Toronto we may be favoured with his presence in the meetings of our Association, where a warm welcome awaits him. For the committee, John H. Castle."

HOME MISSION FUND.—SPECIAL SUBSCRIPTIONS.

The Rev. R. H. Warden has thus far collected the following special subscriptions for the Home Mission Fund: Peter Redpath, Montreal, \$1,000; Joseph Mackay, Montreal, \$500; Edward Mackay, Montreal, \$500; J. Murray Smith, Montreal, \$100; Hugh Mackay, Montreal, \$100; Mrs. J. Redpath, Montreal, \$80; James Court, Montreal, \$50; A. C. Hutchinson, Montreal, \$40; "W," Quebec, \$25; John Miller, Jr., Montreal, \$20; Hugh Watson, Montreal, \$20; John Larmonth, Montreal, \$10; John Anderson, Montreal, \$10; St. Matthew's Church, Montreal, \$100.40; Jas. Black, St. Louis de Gonzague, \$2; Rev. J. W. Penman, \$5; total, \$2,562.40.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON X.

Mar. 7, 1880. } THE SAVIOUR'S GOLDEN RULE. { Matt. vii. 1-14.

GOLDEN TEXT.—"Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12.

HOME STUDIES.

M. Matt. vii. 1-14..... The Golden Rule.
T. Luke vi. 30-42..... Judge not.
W. Prov. ix. 1-12..... Reprove not a Scorned.
Th. James i. 1-12..... In Faith.
F. 1 John v. 11-21..... Confidence in prayer.
S. Matt. xxiii. 33-46..... The Great Commandment.
Sab. Luke xiii. 22-30..... The Strait Gate.

HELPS TO STUDY.

The Saviour's "Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them," is a reaffirmation of the substance of the second table of the Moral Law; "Thou shalt love thy neighbour as thyself."

This grand generalization of Christian duty occurs among a number of comprehensive statements of truth, which may be considered under the following heads: (1) *Censoriousness Condemned*, (2) *Discrimination Recommended*, (3) *Prayer Invited*, (4) *The Golden Rule*, (5) *The Two Ways*.

I. CENSORIOUSNESS CONDEMNED.—Vers. 1-5. It is not public, official judgment, neither is it private judgment, that is here forbidden. The former is permitted and commanded, both in the Church and in the State. As for the latter, we are repeatedly enjoined to distinguish between the clean and the unclean, to judge of actions, and even of personal character, "not necessarily for publication," but for our own guidance. In doing so, however, we must be careful not to break the golden rule.

Judge not that ye be not judged, means that we are not to pronounce upon motives. These are known only to the person implicated and to God. It is natural to impute to others the motives which actuate ourselves; and how often does it happen when a person imagines he is exposing the faults of his neighbour, we recognize in the description, not his neighbour's character but his own.

With what judgment ye judge, ye shall be judged. What else can we expect, even from men? In this respect the world is a mirror which reflects our smiles and our frowns. And, besides this, those who can find no good principle in others betray the absence of good principle in themselves, and shew that they are still under condemnation; if not converted, the harsh judgments which they so freely dispense shall recoil with accumulated force upon their own heads, and in the final reckoning they shall realize the terrible doom expressed in the words, with what measure ye mete it shall be measured to you again.

The mote and the beam. A mote is a particle small and light enough to float about in the air; a beam is a large log of wood. It is easier for us to see small faults in others than to detect great faults in ourselves. In order to get David to see the enormity of his own crime, the prophet Nathan describes to him an amalogous, but much less serious crime which he represented as having been committed by another person, see 2 Sam. xii. We should always combat this tendency. It is against the golden rule.

We are not forbidden to point out the faults of other people, if this is done in kindness; but we are urgently exhorted to get rid of our own faults first. They are the most injurious to us; and to assume the censor's part without reformation, is only tempting our offending brother to throw a stone at our glass house.

II. DISCRIMINATION RECOMMENDED.—Ver. 6. The figure is still sufficiently forcible, but the Jewish estimate of dogs and swine was even lower than ours. By "dogs" we are to understand, not the domestic pets of the present day, but the half-savage animals that prowled around the streets of eastern cities, and were only tolerated on account of their services as scavengers.

The Christian, and especially the Christian teacher, is directed to exercise the utmost prudence in speaking of the precious things of the kingdom to those who cannot appreciate them because they know not the rudiments of religion. That which is holy means, primarily, flesh from the altar, and may here be taken for Christian ordinances; pearls may stand for those truths which can be understood only by those who are well advanced in the Christian course. To expect the unconverted to appreciate the higher truths and ordinances of religion is as unreasonable as to expect dogs to distinguish between sacred and common flesh, or swine to regard pearls with that admiration which is usually accorded to them by human beings.

III. PRAYER INVITED.—Vers. 7-11. The form in which the invitation to prayer is given, indicates that our prayers are to be characterized by earnestness, diligence and perseverance.

Ask, and it shall be given you;

Seek, and ye shall find;

Knock, and it shall be opened unto you.

Believing, importunate prayer will procure all needed blessings.

If there is a tender spot at all left in the heart even of a wicked man, will it not be touched by the cry of his children for bread; and may we not rest assured that our Father which is in heaven will not mock the distress of those who really seek salvation at His hands?

IV. THE GOLDEN RULE.—Ver. 12. If you wish to know how you ought to deal with anyone, "put yourself in his place" and then consider the matter; "do as you would be done by;" or in the words of our lesson:

As things whatsoever ye would that men should do to you, do ye even so to them. This covers the whole duty of man to man, and it is neither more nor less than another way of saying "Thou shalt love thy neighbour as thyself." Christ came, not to teach a new code of morality but to raise man to the standard of the old code. He enunciates this rule, not as a new dictum, but as the sum of Old Testament teaching as to the duty of man to his fellow; for this, says He, is the law and the prophets. See Rom. xiii. 8-10; Gal. v. 14.

V. THE TWO WAYS.—Vers. 13, 14. The way of life, the way of holiness, the way to heaven, presents an uninviting appearance to fallen human nature; but the fault is in the fallen nature and not in the way; restored, sanctified human nature finds it to be a way of pleasantness. It is strait, or narrow, because it affords room neither for sin nor for self-righteousness.

The gate or door to the way of holiness is Christ Himself, that is, only those who believe in Him, and are taught and strengthened by the Holy Spirit, can practice holiness. We are urgently entreated to come to Christ and to walk in the way of life.

Enter ye in at the strait gate. Why? Because there is another gate and another way, and that gate is wide and that way is broad; its master is exceedingly "liberal," quite as liberal as the woman who told Solomon to divide the living child; but, alas, it is the way that leadeth to destruction.

Read Bunyan's "Pilgrim's Progress."