

liam Mortimer Clark. Plutarch tells us of Timotheus the Athenian, who had been a particular favorite of Fortune, as the old worshippers of Jupiter put it, that upon recounting his victory among his friends he added at the end of several great actions, "And in this Fortune had no share"; after which, it is observed in history, that he never prospered in anything that he undertook. The Presbyterian who speaks of Providence as the Greek did of Fortune is not likely to prosper in anything that he undertakes; and that we may prosper, let your present chief officer humbly acknowledge his sense of gratitude to Him whom the men of ancient time dimly recognized as Fortune.

We are, however, met to-night to take counsel together upon some "points of value in doing effective church work." The meetings of this Presbyterian council should be made practical. We meet here in a quasi-parliament; we have equal voices in discussion; we are all eligible to be heard; we are, in what may be called in distinction to other church meetings, an ecclesiastical committee of the whole. At the Sabbath-day meeting all the elders but one are silent; the one active, the many passive; the one moving, and the others being moved; but only so if the preacher and the worshippers have their trolley on the wire that leads to the great heavenly dynamo, and that God's Holy Spirit thrills the circuit between earth and heaven. And this, of course, is right, for the pulpit message is the very apex of church work, and that occasion is not one of debate nor of discussion. At the presbytery meetings the elder (naming him thus in the ordinary sense) is there only once in as many years as there are members of session, supposing the ordinary system of rotation is kept up; so that, in fact, an elder may attend meetings of presbytery for one year in fifteen, and then, when he is just about becoming acquainted with the methods of business and the details of the questions that come before the court, he is gently beckoned aside to make way for his successor, and the cycle of his ecclesiastical court life is run. Verily, the elders have their "exits and their entrances." But in this council these conditions do not exist. All here have an equal status; and, although it has no legislative functions or operative powers, yet it presents opportunities of many an interesting and profitable discussion, which, *mirabile dictu*, is not, however, very frequently taken advantage of.

Many practical questions relative to church work and church