

## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, MARCH 31, 1882.

THE closing lecture of Knox College, Toronto, will be delivered by the Rev. Principal Caven on Wednesday, the 5th of April, at three p.m., in the college building.—See advertisement.

As we go to press the Home Mission Committee is in session at St. Andrew's Church. A large amount of important business is being transacted, a full report of which will be found in next week's paper.

THE sixth annual meeting of the Woman's Foreign Missionary Society (Western section) will be held in Peterborough on Tuesday and Wednesday, 11th and 12th April. The ladies will meet in St. Andrew's school-room on Tuesday, at half-past ten a.m. and half-past two p.m., and in St. Paul's school-room on Wednesday at half-past two p.m. Ladies interested in Mission work are cordially invited to be present. The Board of Managers will meet on Wednesday at half-past ten a.m. Certificates to travel at reduced rates can be had on application to the Home Secretary, 31 Peter street, Toronto. There will be a public meeting in St. Paul's church on the evening of Tuesday. The Rev. Professor McLaren, convener of the Foreign Mission Committee, will preside.

THE Temporalities Bill, having passed the Private Bills Committee without amendment, came before the House in Committee of the Whole on Monday last. After considerable discussion the several clauses were adopted and the Bill was reported. It is understood that certain amendments, whereof previous notice will be given, are to be moved on the third reading. On Tuesday the Bill for the incorporation of the Anti-unionists under the name of "The Presbyterian Church of Canada in connection with the Church of Scotland," was thrown out by the Private Bills Committee on the ground that the name adopted in the preamble was identical with that employed in the Bill already passed by the Committee to confirm the incorporation of the Temporalities Board.

AN American exchange says—

"It is time to stop your prayer or address in the prayer meeting when you find you are using phrases or texts that you have used recently. It is a bad habit, that makes you a by-word with the younger people if they are there, and does the meeting no good in any way."

If anything could bring prayer meetings and Sabbath schools into contempt it would be the rules frequently laid down for conducting them, of which the above is a sample. Why not repeat a text that has been "used recently?" Does using a text wear it out? How much time should elapse before a passage of Scripture used in prayer can be used again? Are prayer meetings to be conducted in such a way as to entertain the young people? We submit that a large amount of the stuff written about "making prayer meetings interesting" is unmitigated rubbish. This modern style of praying by exact rule is sadly conclusive evidence of spiritual deadness.

MOODY gives this sensible advice.—

"Never tell an inquirer that you know he is 'converted'; let him find it out himself. Let God make that known to him. A sanguine soul winner may also be ambitious to report the results of a meeting at figures that will even astonish the listeners. Better not state any number as 'converted' at a meeting than overstate or over-estimate it. Exaggeration yields bitter disappointment."

Yes, it does yield bitter disappointment, and it does more—it gives ungodly men an opportunity to scoff. They hear a revivalist count up his converts, and they watch them. Out of fifty, perhaps thirty are soon back

at their sins. The scoffers believe that the profession made by these men was a fraud, and they jump to the absurd conclusion that all religion is an equally great fraud. Besides, counting converts is unscriptural. By their fruits ye shall know them. What can anyone say about the fruit at the close of revival meetings? There has been no time to bear fruit. Perhaps some may come—perhaps not.

OUR Scottish exchanges announce that the Rev. James McDonald, senior minister of the Free Church in Urray, is dead, having reached the seventy-seventh year of his age and the fifty-second of his ministry. He is said to be the fifth minister in succession who has completed in Urray a ministry of over fifty years. This says a great deal for the five ministers, and a great deal also for Urray. Such a congregational record will, we are very much afraid, be an impossibility in America at any date on this side of the millennium. We have ministers, not a few of them we hope, who could maintain themselves as long as the Urray pastors under the same conditions, but the conditions are not found in Canada. Many of our Canadian congregations are more noted for fickleness than any other quality. In many more there are a few who always want "a change" simply for the sake of a change. They fancy they need a new minister, when the thing they need first and most is a little religion.

### THE JEWS.

IT would be difficult to account for, as it is impossible to excuse, the outburst of bitter, murderous hostility which has broken out against the Jews in Russia and elsewhere. It is bad enough that ignorant fanatical peasants should perpetrate such atrocities, but it is indefinitely worse that educated and so-called refined and philosophical individuals should seek to palliate the iniquity, if not actually to justify all that has been done. Property to the extent of nearly a hundred millions of dollars has, it is said, been destroyed, and individuals by the thousand reduced to abject poverty, while not a few have lost their lives—for what reason? Simply, apparently, because the Jews have been more successful in business, and because, perhaps, in gambling speculations they have most frequently won, though "beggar my neighbour" was with all the order of the day, and those who lost as much as those who won were equally engaged in one huge game of gambling and grab. We are not surprised that the Christian conscience in Britain and elsewhere is being aroused in this matter, and that strong protests are being made against the continuance of such infamies. We suppose that some may be trying to persuade themselves that in committing such crimes against religion and humanity they are doing God service, are fulfilling prophecy, and so forth. If this be the case, the more need that genuine Christians in all lands should solemnly and earnestly lift up their voices against the whole proceeding, and should do their very best by bringing to bear upon Russian authorities the pressure of enlightened public opinion, to cause this great sin to be stayed, and this great blot on the very name of Christian to be washed away. Why should not the people of Canada as well as of Britain hold indignation meetings on this subject? Sure we are, they have done so on less pressing occasions.

### LADIES IN COUNCIL.

LAST week there was held in this city a meeting of ladies to consider what they should do the more effectually to put down the "social evil," both here and elsewhere. There were about a hundred present, and as the reporters were excluded, there was a full and free discussion of the subject in all its bearings. The following resolutions were, after due consideration, unanimously adopted:

1. "That this meeting recognizes 'the social evil' as an equal sin in both sexes, and insists upon the necessity for an equal administration of penalty as a point of British justice, and calls upon women to second this view of the question by placing immoral men upon the same footing in the social circle as they now do immoral women."
2. "That parents and guardians be urged to be forgiving and merciful to any woman member of their household who is found to have 'fallen,' for such forbearing kindness as a preventative of further wrong-doing is almost all-powerful."
3. "This meeting holds that a complete revolution in the matter of the education of the young as to the physical relations of the sexes is greatly to be desired, and will prove a strong moral lever in eradicating the 'social evil.'"

About the propriety of the first two of these resolu-

tions there can be no possible doubt. It is simply monstrous that in this matter men should be deaf with so leniently, and the frail sisterhood have such hard measure served out to them. At the same time, it is not to be forgotten that virtuous women are themselves greatly responsible for such a state of things. We say nothing about the different treatment that is meted out by law, for which, of course, there is not the slightest excuse. But what shall we say of the different social treatment which, in this respect, men and women generally receive? It is quite true, as is often urged, that virtuous women do not in many cases know the character and conduct of not a few men whom they may meet in social intercourse, and consequently that they are not to blame for treating these civilly, and, it may be, even something more. This in a good many cases may be quite the fact, but in a still greater number the plea will not stand a moment's consideration. The conduct of many not unprominent individuals in our own as well as in other countries is as notorious and as notoriously bad as that of any of the well-known inhabitants of bagalos. And yet, who does not know that in many such cases there is neither social ostracism nor anything approaching to it meted out by those who claim to be virtuous, and so far to lead society? Everyone can easily think of such cases, and the result has been in too many instances that there has been apparently an increased measure of popularity vouchsafed to such from the very fact that they are understood to be "charmingly naughty" and "very fast." We say nothing about the popular theatrical representations of the day, in which apparently it is thought the "proper thing" to have prostitutes for heroines, and heartless adulterers for the chief male characters. That may be all well enough for the "youths and maidens" who affect the æsthetic and go in for the "high artistic art;" but decent, good religious women, such as those who passed the above resolutions, it may be said, have little or no influence in abating those popular, most mean, most immoral and most realistic ideas, which make the boardings of our streets hideous with their artistic abominations. Well, so far this is true, but only so far; for if the professedly religious and Christian women, to say nothing of the men, were all acting and feeling as they ought, to a large extent things would be very different and better, even in these matters.

The tender treatment of the fallen sisterhood is also worthy of grave consideration. How often do mothers, virtuous and professedly Christian, try to entrap virtuous and attractive girls into marriage with their worn-out, heartless scapegraces of sons, so as, if possible, as they say, to "save their boys," though it may be to the utter ruin and abject misery of those who are made sacrifices by prudent motherhood at the "hymeneal altar." If those who are thus so considerate of "their own boys" would only extend sometimes a little compassion to other people's "girls," and occasionally, it may be, to their own, who may not be a hundredth part such great sinners as the "dear young fellows" they have done so much to indulge and spoil, it might be a great improvement all round. Whether it may be for edification for mothers to discuss at length with their boys and girls "the physical relations of the sexes," we shall not say. It might and it might not. But of this we are certain, that it would go a great way in the direction wished for if mothers would so impress their daughters with the fact that no man who has any respect for them, to say nothing at all of the higher and more chivalrous feeling of love, would ever use a word in their presence that the most sensitively delicate might not hear without a blush, and would never be guilty of a liberty that any one might not know of without reproach. The wretched fellows that have prostituted whatever genius God may have given them to the miserable work of sanctifying seduction and belittling virtue, as if license were the most natural and proper thing in the world, have all in this way only made manifest that their ideas of love have never risen above the level of the grossest animalism and the foulest debasement. Let mothers breathe a higher and purer idea into their daughters' hearts, and let sons be trained to have a noble respect for womanhood in general, at once for the sake of their mothers and for the honour of their God, and then seduction will become an impossibility, and the "social evil" will naturally and necessarily disappear. Then, but not before; thus, and not otherwise.