

"Well, how much would it hurt you?" I asked.

"Oh, I can't tell. I—"

"Well, I'll tell you," I said. It will hurt you directly about \$5,000 worth. You would sell the corn from which this whiskey was made for \$400, and then buy back the whiskey for \$5,000. You would be directly out of pocket just \$4,600, and, indirectly, it would cost Kansas, in idleness and crime—caused by the 4,000 gallons of whiskey—about \$20,000. It would take 16,000 men a day a piece to drink it up, if they drank a quart a day each. The loss of 16,000 days' labour to Kansas would be \$20,000, wouldn't it?"

"I declare!" exclaimed my friend, "I never heard it put in that way. I see it all plainly now. I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "If Kansas can save \$25,000 on every thousand bushels of corn by letting it go over to Peoria, the more she is damaged that way the richer she will become, till finally, Illinois utterly impoverished, will have to call on Kansas to lend her money to build poor-houses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?" asked my friend.

"Why, her poor-houses. Your poor-houses and jails will become empty. Think of a poor-house with not a soul in it but the poor-master! Think of a jail without a convict—poor bankrupt jail and poor-house!"—The Christian Cynic.

MUTUAL RELATIONS OF PASTORS AND YOUNG PEOPLE'S SOCIETIES.*

We may suggest three things necessary to a right relation between a young people's society and the pastor. These are: Helpfulness, confidence, and loyalty.

I. "The ship Zion," some one has said, "carries no passengers—only a crew—and each individual is responsible for some part of the work necessary to the successful voyage." The pastor, then, as captain, needs the hearty co-operation of every member of the church. Every one should be a worker! This being true of all the members—for even the very feeble and the aged can give their prayers; and who can estimate the propelling power the Church receives from these shut-in helpers? It is especially true of the numbers of young people's societies, which usually include the strong and enthusiastic, as well as those of most leisure to engage in church work.

"For Christ and the Church," is our motto; it is the pastor's also; so our aim and his are one, and in fulfilling our pledge, we help our pastor, both in seeking to deepen our own spiritual life, and in trying to win others to the Saviour.

Without flattering, allow me to say, my fellow-Endeavorers, there are some things you can do better than the pastor, or rather things which you can do and he cannot. For instance, there is a young man or lad among you who is full of life and energy—foremost in all athletic sports. He is sure to be popular among his companions, for boys have unbounded respect for muscle. Such a one feels perfectly at ease on the sporting field, but Christian though he is, he is painfully shy at prayer meetings, and requires to muster all his courage to take even the smallest part in the meeting; but his short, trembling prayer will probably have more effect on his companions present, than even the prayers or preaching of the pastor, simply because, in the one case they think, "Oh! it's the preacher's business to pray," but in the other, they recognize a new and greater source of power than the physical power they so much admired, and thus might be aroused to seek the power for themselves. Or, my sister, there comes a new boarder to

where you live; a young girl among strangers, and feeling very desolate, may be. The pastor will not know of her arrival as soon as you do, and in taking the stranger with you, and introducing her to some church home, you do work the pastor cannot do.

Then there may be sick ones, or poor, whom you may be the first to discover; so be watchful of opportunities, and willing to improve, them, remembering that earnest and efficient as a pastor may be, he has only one pair of eyes to see new people, one pair of feet to use on errands of mercy. The Christian Endeavor Society has many; so let them be used to help the pastor in the Lord's work.

II. Treat your pastor with confidence, submitting to his judgment any new plans or methods proposed, remembering the apostolic injunction to "obey them that have the rule over you." In the Y.P.S.C.E. there is not only the strength and the enthusiasm, but also the hot-headedness and the immature judgment of youth, and that society shows its wisdom, which, in all its endeavour, makes use of the pastor's wider experience and maturer judgment.

III. Finally—for this paper must be very brief—be loyal to your pastor. He is not the best sailor, nor is that the best crew, in whom stirs no thought of loyalty to the captain. The ideal church is that in which pastor and people are one in sympathy and in aim; that aim being the glory of God. There are many fault-finders, and they usually attend to business, if no one else does. Christ foretold there would be many to say hard, bitter things against His servants. Paul found it true; and it is true yet. But if there may be such unkind criticism, leave it to others. It is no part of Christian Endeavour work; and if we are honestly striving to help our pastor, and confiding to him our working plans, I think we shall be in little danger of disloyalty.

THE MISSIONARY REVIEW AND PREMILLENARIANISM.

The editor in chief has given the readers of the November number of the Missionary Review, an unexpected exposition of the Premillennial theory to the Kingdom of God. As editor, Dr. Pierson has an unquestioned right to publish that or any other paper. But the readers also have rights, and when those who, after a life-long prayerful study of the Word of God and experience of the ever-shifting views of those who hold the Millennial doctrine, are convinced it is not the doctrine of Holy Scripture and ought not to be taught, find that the Review is no longer to be a valuable source of information regarding the progress of the Kingdom of God, but has become an open apologist for the denial of the existence of the Kingdom, in this "present village," such may not think it right to aid in the diffusion of the Review any longer and may withdraw their support. There are other periodicals which do not thus offend. A review of the article is entirely aside from my purpose, I only wish to enter a protest against the editor taking advantage of his position to propagate views which he did not always hold, and which he knows are offensive to a very large number of the most devoted friends of Foreign and Home Mission in all the churches. The offence is aggravated by his professed purpose to take the only safe way, viz, "the induction, collating and comparing the various testimonies of the inspired Word concerning the Kingdom," so as not "to warp the Scripture to fit the crook of some preconceived theory or dogma." Had this been done, there would at least have been fairness, but the presentation of the subject is wholly one-sided and ignores every passage of Scripture that antagonizes Premillennialism, while it reveals "a preconceived theory and dogma" on the part of the writer, as to the nature of the Millennium, the so-called

First Resurrection, the Church of God, and cognate questions, and leads him laboriously to fit into that theory every passage of Scripture that can be twisted by some exegetical conceit to its support. The article, as a contribution to the Chicago Congress expressive of one individual's opinion, may be well enough but it is out of place in a periodical. Many, doubtless, the majority of whose supporters must feel deeply aggrieved by the theory and dogma it presents.

Dundas, Ont.

JOHN LAING.

WHITBY PRESBYTERY AND YOUNG PEOPLE'S SOCIETIES.

BY THE REV. S. H. EASTMAN, B.A.

At its July meeting, the Presbytery of Whitby appointed a committee to arrange for a convention of the Young People's Societies within the Presbytery, to be held at Oshawa in connection with the October meeting of Presbytery. The convention was held accordingly on the afternoon and evening of 16th ult. the first of the kind in the Presbytery, and proved a most enjoyable and profitable gathering. There was a large attendance of representatives of the societies in the various congregations, and a very earnest, practical spirit characterized the convention throughout.

In the afternoon, the Rev. L. Perrin, B.A., Pickering, Moderator of Presbytery, presided, and the carefully prepared programme included a vigorous address by the chairman, on "The Christianity of to-day;" "Two-minute reports from existing societies, including Mission Bands"—which showed that in one form or another, the young people in almost all the congregations of the Presbytery are organized for Christian culture and work, the Y.P.S.C.E. being in the van; "Organization of our young people on denominational lines," introduced by Rev. R. B. Smith, Ashburn, the discussion of which indicated a general feeling in favour of such organization; "Mutual relations of pastor and young people's society," introduced by Rev. R. Whiteman, B.A., Port Perry, and discussed in a paper by Miss M. Bassett, Bowmanville, which the convention so thoroughly appreciated as to request that it should be published in the Church papers; "The Heart culture of the young," introduced by Rev. A. Leslie, M.A., Newtonville, in an earnest and practical address. Rev. R. D. Fraser, M.A., Bowmanville, occupied the chair in the evening at a very large meeting. Dr. C. F. McGillivray, Whitby, in a very practical address introduced the topic, "How to interest our young people in missions," and was followed by Miss Jessie Panton, Oshawa, with a paper from personal experience in the work, so practical and suggestive that the convention requested that it, too, should be published. The Rev. J. Abraham, Whitby, gave an admirable address on "The place and importance of the young in the work of the Church;" and Rev. J. A. McKeen, B.A., Orono, another on "Essential qualifications for Christian work."

Representatives from sister churches and societies in the town were introduced to the convention, and extended fraternal greetings. The local society and ladies of the Oshawa congregation, entertained their guests at a sumptuous tea in the lecture room of the church, as well as in their homes afterwards. A resolution was adopted asking Presbytery to call a similar convention next year.

As a practical outcome of the convention, a committee was appointed to wait on the Presbytery the following day, with a view to maturing a scheme for carrying on missionary work in some mission field of the Church by the Young People's Societies in the Presbytery.

After hearing the committee, and after full discussion, the Presbytery cordially approved of the scheme, and appointed a committee to carry it into effect—confering with the H.M. Committee as to fields, and with the society as to their willingness to co-operate in the work.

Christian Endeavor.

KEPT BY THE POWER OF GOD.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Dec. 10—1 Pet. 1: 1-5; John 17: 11-15.

To us there is no more comforting or consolatory truth than that we are kept—kept by the power of God. We may have our trials, our troubles, our tribulations, but amid all these we can rejoice that we are kept. Days of sorrow may come, times of perplexity may arise, seasons of gloom may overshadow us, but we need not, and should not despair, for we are kept. We may be sorely beset with temptations; evil men may solicit us to do what is displeasing to God; Satan may spread many snares at our feet, but we can still maintain a calm and tranquil spirit because we know that we are kept. (Isa. 41: 13). Even the devil knows that God has placed a hedge about us and all that we have, and that, therefore, he cannot touch us without the divine permission (Job 1: 10). If that fact grieves him should it not correspondingly cheer us? Why should we not proceed with confidence when God has given us the promise, "I the Lord will hold thy right hand" (Isa. 41: 13)?

Alas, however, we, like Jacob, are not always content to wait till God wisely and graciously unfolds His purposes! We wish to anticipate them and take the control of things into our own hands. Jacob was given the promise, "I am with thee and will keep thee in all places whither thou goest" (Gen. 28: 15). But he was too impatient, and instead of waiting until God would promote him, he devised various schemes to advance his own interests. How much better it would have been for him if he could have engaged in his undertakings with a firm reliance upon the promises which God had given him! How much happier would we also be if we could only rest satisfied with the thought that God is guiding and keeping us by means far better than we could ourselves employ (Isa. 49: 23). If we wait for God we shall not be ashamed.

Well would it be for us if we could go back and learn a lesson from the experience of our childhood! How free from care we were when held in a loving father's hands, or in a mother's tender embrace! We had no anxiety as to how we would be provided for. How calm, how satisfied, how full of sweet content our hearts then were! Let it be our endeavor now to realize that as our parents watched over us then with loving solicitude, so God watches over us now; and that as they consoled us when our young hearts were touched with grief, so God helps, keeps and comforts now.

How beautifully this thought is expressed in Psalm 121! When we consider the circumstances under which it was sung its meaning becomes all the more significant. It is one of the Songs of Degrees, and was probably sung by Jewish pilgrims who were on their way up to Jerusalem where they intended to celebrate the Feast of the Passover. They were away from home; they were preparing to pass the night in tents by the wayside; they were probably surrounded by robbers, but still they could sing cheerfully because they knew that God would keep them by night as well as by day; on a journey as well as at home; in the place where danger threatened as well as where all seemed quiet. Every sentence of that Psalm is pregnant with the thought of Divine protection.

Has not God charged His angels to keep us? And if any other argument were required to prove that we are kept it would be sufficient to refer to what Paul says about being sealed by the Spirit unto the day of redemption.

The Rev. Wm. Park, of Rosmary Presbyterian church, Belfast, has completed the twentieth year of his ministry in the congregation, and the occasion was celebrated on the part of his people by a meeting in Ulster Hall, at which he and his wife together were presented with the sum £240, and an illuminated address of congratulation to Mr. Park.

* Paper read by Miss M. Bassett, Bowmanville, in a discussion on this topic, at a Convention of Young People's Societies of the Presbytery of Whitby, held at Oshawa, Oct. 16th. Published by request of the Convention.