

But there are multitudes of Christian people who desire to know what the Word teaches on this theme. The editor deemed that he was meeting a felt want of Christians when he gave forth that article.

There is a phrase towards the close of the letter that grates on my ear at least. It is this: "The so-called First Resurrection." Let me ask Dr. Laing, Mr. Editor, through you who penned the words "The First Resurrection?" It was the Apostle John, under the influence of the Spirit, that chose these two grand words. Dr. Laing will say as heartily as any that they should be spoken of with respect. The old Greek word, *anastasis*, has been allegorized and eviscerated, but it is there yet and means the rising of human beings from the dead, as it ever did. Long live the *Missionary Review*.

J. B. EDMUNDSON.

BELVIDERE, N. J.

THE PLEBISCITE AND PROHIBITION.

BY REV. R. WALLACE, TORONTO.

One of the most common objections to prohibition is that it is an interference with the liberties of the people. Now, in this respect, both divine and human laws are an interference with the liberties of the people. Most of the Decalogue is prohibitory and infringes upon the liberty to do many things to which poor, fallen human nature is only too much inclined. Do we cry out against the divine laws because of such enactments? Now the state follows the divine law and prohibits theft, forgery, adultery, murder, gambling, houses of ill-fame, lotteries, etc., because all these are injurious to the morals of the people, and sap the foundations of society. The laws against all these are sustained by the majority of the people in Christian lands—because they are held to be necessary for the protection of society and for the best interests of the community. And no doubt were it not for these laws there would be a great deal more crime. Yet all these evils cause far less injury to society than the liquor traffic, for it is the fruitful source of most of the vices and crimes of our day.

The best way to cure the desire for alcoholic liquors is to prohibit the manufacture and sale of such liquors. Besides the very object of the existence of government is to protect the community from being injured by the unprincipled. Render anything illegal and you make it discreditable and this goes a great way towards preventing its general practice.

This has been proved in Maine and other states where a prohibitory law has been enforced and where there is not the twentieth part of the liquor sold that there was under license. Besides, special evils require special legislation and all prohibitory laws are founded on this idea. If there was a dangerous place on the edge of a precipice where some were in the habit of going to destruction would it not be the duty of the government to place a fence around it to protect such persons from injury. Blackstock, the great lawyer of England, declares drunkenness to be one of the crimes which ought to be restrained. The American judges have taken the same view. Besides, the liquor traffic is itself an infringement of the primary rights of society and tends to counteract its very design. Society is, or ought to be, founded on the principle that every man is to seek subsistence for himself in such a way as not to interfere with the rights or happiness of others. The farmer, the laborer, the professional man, all benefit society while providing for their own households. But it is not so with liquor-dealers; they seek only their own benefit and that always to the injury of society. Look at any community where distillers and brewers abound, and where the people indulge largely in intoxicants and you see that a blight is on them. They and their families are miserably poor and wretched. While the liquor manufacturers and dealers are heaping up wealth, the mass of the people are impoverished, business declines and prosperity droops her wing and flies away to some more genial region. Of all monopolies the liquor traffic is the worst. Years ago I was told by a grocer who sold liquor that while he only made from 8 to 10 per cent. on groceries, he cleared 50 to 100

per cent. on the liquors he sold and that he could double that by adulterating the liquors, as many did. The State prohibits one man from taking the life of another by pistol, and should it not prohibit men from taking the lives of others by a traffic which sends hundreds of thousands yearly to the drunkard's grave and awful doom. If the law does not allow arsenic or tainted meats to be sold to those likely to injure the selves, why should it allow intoxicants to be sold to those who injure themselves and society at the same time? Since the liquor traffic leads to the destruction of more lives and the commission of more crimes and the infliction of more misery than all other evils, shall we restrain or prohibit the lesser evils and license the greater? The very existence of the license system proves that the State has the right to legislate in this matter. And the result of all past legislation proves that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its results as the liquor traffic. The custom of allowing the poor Hindoos to throw themselves under the wheels of Juggernaut in India has been abolished, though this infringes on the 'liberties of the people' and the gains of the priests. Is it not much more the duty of all Christian governments to put a stop to this most gigantic evil of the age by legislative prohibition? Some say, go on with your moral suasion and check the evil all you can. As well talk moral suasion to a professional thief, murderer or swindler as talk moral suasion to those engaged in the traffic. Their ruling passion, avarice, is interested in upholding the traffic, and all your moral suasion will be treated with scorn? The experience of the past three hundred years of the license system proves that so long as the State permits these dealers to prey on the public and present temptation, the young and the weak will fall under their influence, and thus many thousands perish yearly in Christian lands. Several of the leading statesmen of Great Britain have held that it is wrong to license that which is evil in itself or immoral, and injurious in its results. The only effective remedy for this great evil is the entire prohibition of the liquor traffic.

The principles we have set forth also prove that the liquor-dealers have no right for compensation for their business being set aside since they do not benefit the community as other trades do. Liquor-dealers impoverish the people and the country. If compensation be given, they should compensate the people whom they have impoverished. Liquor-dealers have no claim on the country for compensation.

High license will not put down drunkenness; it makes drinking more respectable and increases it. The Rev. Dr. Herrick Johnson says that in the city of Des Moines, Iowa, in 1871, with the license at \$150, there were but twelve saloons. In 1880, with license at \$200, there were 25 saloons. In 1882, with license at \$1,000, there were 66 saloons.

One secret of the success of the Maine law is that it drives all decent men from the trade. Drinkers must also go down through cellars and low back rooms to find the liquor, and that temptation is taken away from respectable young men. Archdeacon Farrar describes this evil as 'the nations' curse'; and he holds that if the liquor traffic be not removed the curse of Heaven will rest on us as on many ancient nations for their immorality. Egypt, Assyria, Greece, Carthage, Ancient Rome and Tyre all fell by their own vices. And we are more guilty than the heathen for we have more knowledge of the divine will, and yet they are comparatively free from this great vice of drunkenness. Farrar says he is horrified to think that in contact with Britain the sale of liquor had increased 30 per cent., in China in three years, and in Burmah 74 per cent. He says, if the voice of the suffering be nothing to you, yet, if you be Christians, listen to the voice of Christ pleading with you on behalf of the myriads of little ones—that it is utterly against His will that his cross and crucifixion should be rendered of no effect for the multitudes for whom He died, but who are ruined by this traffic, Prov. 24, 11, 12. Then let all Christian people vote for prohibition at the coming plebiscite in January, 1894, and demand of all their representatives in Parliament to vote for it till it be carried; and vote only for members of Parliament who will promise to vote for prohibition.

HOW IT WORKS.

BY REV. D. D. M'LEAN M'LEOD.

Perhaps a simple fact may throw light on the "old minister" problem now being discussed in your pages. In a certain Presbytery a minister resigned his charge. The only reason for his doing so was that his people wanted a change. Of his worth and of their reason for wanting a change I will not speak. The elderly minister is without a charge and requires work. It is perfectly vain for him to become a probationer. There is a station maintained by the money of the church which he could work. When it is proposed to place him there, it is discovered that a student has agreed to go there for the holidays, and the station prefers a student. Moreover, this student is so popular that a vacant congregation now hearing candidates ostensibly, has "picked on" him for their pulpit when he is licensed. The elderly minister has to go without work, the candidates are preaching to deaf ears. This is only one incident out of scores of a similar kind. In that Presbytery a member said that in his time, during eleven years, a minister had been compelled to resign each year under pressure; yet the people say they cannot get rid of ministers when they are tired of them. The minister above referred to has no claim, till nearer his death, on the Aged and Infirm Ministers' Fund, and the student gets his work. This is not the fault of the students. This is our present system. This is how our boasted Presbyterianism is being worked. And this is what ministers look forward to after thirty years of faithful, devoted services. Can we believe that if these ministers were warmly seconded by their office-bearers, if they were lovingly and loyally supported and aided by the young people, that they would cease to be effective in their congregations? How are such ministers to live during the years between their resignation and their seventieth year, when they are permitted to enjoy the bounty of the fund? The question is one which the church should consider. During the past month four ministers have written me telling of their apprehension and their anxiety. I do not think such a state of things is an essential feature of a Presbyterian church, nor can we believe that the ministers arriving at this crisis in their career are all of inferior quality compared with young men whose course is unfinished.

The Missionary Re-union and Thanks-giving service of the Brooklyn Auxiliary of the W.F.M.S., held in the Presbyterian church, was an unqualified success. Supper was served in the basement at daintily laid tables, decorated with the floral emblem of Japan, golden chrysanthemums, satisfying alike to the eye and taste. The meeting in the church was thoroughly missionary in character, and its interest was sustained throughout. Rev. J. B. MacLaren, pastor, filled the chair in his happiest manner. Professor MacLaren, of Knox College, the originator of the W. F. M. S., spoke of its encouragements and discouragements, its hopes fulfilled, and its hopes delayed, reviewed the work in China and India and presented to the audience a clear comprehensive outlook of the actual situation and its promise for the future. Rev. T. W. Leggett, of the Methodist church, said earnest, eulogistic words of greeting and sympathy with missionary enterprise. Rev. K. B. Smith, of Ashburn, spoke words of no uncertain sound for the missionary work of his church in the foreign field. The speech of Wm. Smith, Esq., M.P. for South Ontario, showed that he was fully alive to the great responsibility of the church as regards the missionary work carried on by the women of the churches. The musical part of the programme was one of its most attractive features. The financial statement showed the total of the society's contributions to be \$108.91.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Dec. 14th	\$151.15
Received since up to Dec. 21st from—	
Mr. W. Finlayson, Egmondville	1.00
A friend of missions, Dungannon	1.00
Mrs. J. Dickson, Wingham	1.00
Mr. James Burdge, Brucefield	1.00
Miss Emma Burdge, Brucefield	1.00
1st Presbyterian church Brucefield, added to collection	4.00
Total	\$160.15
ANNA ROSS.	

Christian Endeavor.

THE CLOSE OF THE YEAR. WHAT GOD HAS DONE; WHAT HE WILL DO.

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

Dec. 31st—Ps. 115: 11-18; 73: 23-24.

In a remarkable vision which came to the prophet Ezekiel he observed that the wheels before him were always turning. Whatever may be the true interpretation of that vision, we cannot be far astray if we regard those wheels as an illustration of time. Its wheels are always turning, and they have brought us now almost to the close of another year. We are to-day almost upon the border land which separates the year 1893 from 1894. The Topic very properly suggests that we should now look back, reviewing what God has done, and that we should also look forward, considering what we may expect Him to do. But as we try to do this, the thoughts which come crowding up for utterance are so many and varied that we cannot express them all. We are, therefore, compelled to make a selection and give expression to the few which appear most appropriate.

God has blessed us as individuals. If we would give expression to the feelings of our hearts we would be constrained to say, "The Lord hath done great things for us, whereof we are glad." As we look back upon the way by which we have been led, we realize that we ought so set up a stone of remembrance and inscribe upon it, "hitherto hath the Lord helped us." Morning after morning new mercies came, and evening after evening was crowned with tokens of His covenant faithfulness. If we would declare and speak of His mercies they are more than can be numbered. He crowned the year with His goodness. His path dropped fatness.

Probably some days during the past year were gloomy, but doubtless the bright ones far outnumbered them. Even for the dark days we can now look back and thank Him, for in them we learned some lessons which we would not have acquired in the sun-light. The poet has said,

"David's Psalms had ne'er been sung,
If grief his heart had never wrung."

It may be that God has made some of us pass under the rod that He might bring us into the bonds of the covenant. It may be that some have had to pass through the deep waters of trouble, that they might learn how weak they were, and that they might also learn how to lean upon God's almighty arm. Whatever our individual experiences may have been they were certainly intended to strengthen faith, to increase our zeal, to strengthen our hopes and to make our love burn with a steadier flame.

As a Christian Endeavor Society, God has blessed us. Regarding the number of new societies, the growth in membership, the accessions to the ranks of the church through the instrumentality of this society, the figures which were presented at the International Convention in Montreal in June, and at the Provincial Convention in St. Catharines, in October spoke eloquently. But there has been a growth or a development which figures cannot represent.

How many young people have gained sufficient confidence to lead in prayer? How many have had their store of knowledge increased? How many have had clearer views of truth? How many have seen their duty in a clearer light? How many have consecrated themselves more unreservedly to the service of the Master? These facts are not represented by figures, and yet if they could be tabulated in such a manner that we could grasp them, we would surely have good reason to rejoice.

What will God do? He will bless us. We are encouraged to believe this, not only because the text asserts it, but also from the fact that His love changes not. He loves us with an everlasting love, and so we may reasonably expect that as He has blessed us in the past He will bless us in the time to come. "He who hath made thee whole will heal thee day by day; He who hath spoken to thy soul hath many things to say; He who hath gently taught, yet more will make thee know; He who so wondrously hath wrought, yet greater things will show. He loveth always, faileth never, So rest on Him to-day, forever."