

"But you will allow me first to write to the Empress."

"I know not if I ought; my instructions were very emphatic."

"Listen! It is a last favor, a favor which is not refused to the greatest culprit, I entreat it of you."

"But it is my situation which I risk,"

"And it is my life which is at stake."

"Well, write; I permit it. However, I inform you that I do not leave you a single instant."

"Thanks, thanks. Pray, request one of your officers to come, that he may convey my letter."

The master of the police called a lieutenant of the Royal Guards, delivered to him the letter of poor Sutherland, and ordered him to bring back the answer to it immediately. Ten minutes afterwards, the lieutenant returned with the order to bring the banker to the Imperial Palace. It was all that the sufferer desired.

A carriage stood at the gate. Mr. Sutherland entered it, and the lieutenant seated himself near him. Five minutes afterwards they were at the palace, where Catherine waited. They introduced the condemned man to her presence, and found Her Majesty in convulsions of laughter.

It was for Sutherland now to believe her mad. He threw himself at her feet, and seizing her hand in his, exclaimed, "Mercy, madam! In the name of heaven have mercy on me, or at the least tell me for what crime I have deserved a punishment so horrible."

"But my dear Mr. Sutherland," replied Catherine with all the gravity she could command, "This matter does not concern you at all."

"How, your Majesty, is it not a matter concerning me? Then whom does it concern?"

"Why the dog, of course, which you gave me, and which died yesterday of indigestion. Then in my grief at this loss and in my very natural desire to preserve at least his skin, I ordered that fool Relu to come to me, and said to him, 'Mr. Relu, I have to request that you will have Sutherland immediately stuffed.' As he hesitated, I thought that he was ashamed of such a commission; whereupon I became angry and dismissed him on his errand."

"Well, madam," answered the banker, "you can boast that you have in the master of the police a faithful servant; but at another time, pray, I entreat of you, to explain better to him the orders which he receives."

The four-footed Sutherland was duly promoted to a glass case *vice* the banker—relieved.

#### OUR YOUNG PEOPLE'S SOCIETIES IN RELATION TO THE CHURCH THEY SERVE.

BY REV. MARCUS SCOTT, D.D., DETROIT.

(Conclusion.)

The Church is not a club existing for its own pleasure and amusement, as it too often seems to be, but a working institution in which each member works for God with all his ability, and in which the united membership co-operate in carrying out the good purpose of God. That is no less than the salvation of the world. It is a lost world. God designs its salvation. This He has delegated to Christians. Every Christian is an incarnation of Christ brought down to date. The testimony of Christ is: "As thou hast sent me into the world, even so have I also sent them into the world." And of His own work He says: "The Son of Man is come to seek and to save that which was lost." Again we ask has the Church ever fully realized that the salvation of a lost world is her mission? How different her attitude to the masses all around her if she only did. And how different also her attitude to the evils which surround her, and with which she too often makes a truce more shameful and disastrous than that of Israel with the Gibeonites. On every hand she tolerates evils which in God's name she ought to fight. We all admit, for instance, that "the liquor traffic is the curse of our country, the enemy of our homes, the murderer of our loves and hopes." And yet there it is over against our churches, aye and in spite of them, casting its shadow over our houses, tainting everything that is beautiful and lovely in life as by the touch of death, and bringing poverty, misery and crime in its train. And where is the church to-day which is waging relentless war against the saloon, with every knife to the hilt? (2) By whom is this work to be done? We have already said by the organized membership of the Christian Church. And yet the membership of the Church to-day does not do it. How does the matter really stand? Very much like this. The ministers cannot do it, the elders do not, and the members will not. Is it not, therefore, to be done? Yes, we answer. The young

people in our Young People's Societies, if properly supervised, can and will. They emphasize and embody in their societies the two principles already stated, namely, individualized responsibility, and organization. The pledge in the Christian Endeavor Society, if at all lived up to, secures the one, and the constitution of the Society embodies the other. Then these societies of young people are within our churches. They are our own church members, and very often our most intelligent and active members at that. Surely this great movement among our young people has been divinely raised up just for helping the church in this vast work of saving the world. That our young people do it will depend largely on our pastors and sessions. For some years past they have been drilled in their meetings just for this work. That is all very good, but it is only preparatory. The camp exists not for itself but for the field of battle. This is the forward movement which our Young People's Societies, led on by their pastors and sessions, need to make. Has not this magnificent army of young people been organized and drilled, and is it not in the field to-day for this very purpose? Here is the proper channel into which to turn their youthful enthusiasm. Suffer it not to run wild for a single day longer. Ministers and elders, let us lay ourselves alongside of our young people, and let us load them on in this grand and much needed work. Instead of proscribing their enthusiasm, let us wisely use it for the Master. The best of us will accomplish surprisingly little without enthusiasm, and the weakest of us may do much for Christ and humanity by assuming the direction of a much needed enthusiasm. Let us by all means train our young people to be more intensive than extensive, to be, more than to do. But all the same let us never be afraid of enthusiasm in our Church work. It has often in the past been very conspicuous by its entire absence. Now, when God has sent it to us, let us give it the proper direction, and let us use it for His glory.

The present is the time for this great work to be undertaken. Never were so many doors of opportunity open to the Christian worker as to-day. Oh, for the wisdom and courage to enter in and take possession in the name of our risen Lord. Now is the time for prayerful, organized, supervised, localized, aggressive Christian work. Our Young People's Societies will furnish us with the workers. The Church has preserved the waiting attitude long enough, let us begin and work now.

This work is needed for the world. Look at its need. Hear its yearning, unsatisfied cry. It is needed for the millions of perishing heathen abroad, and needed as surely for the non-church going masses at home. God, in providence and opportunity, is calling us to the work. It is not reformation, or science, or literature, or philosophy, or sociology that the world needs. It is the Gospel believed and lived. It is Christ.

This work is needed for the Church. It will inspire her, if she undertakes it, with a new courage. It will make her the champion of much needed reforms, and it will place her in the van of progress. It will give her a larger conception of her mission in the world; and it will also give her, what she to-day so much needs, a clearer and fuller consciousness of God's presence with her.

We understand somewhat the magnitude and the number of the many problems awaiting solution. Perils to which we are not blind threaten us on every hand. The night may even grow darker before the day dawns, and things may grow worse before they are made better. But yet, such is our confidence in the saving power of the Gospel when completely applied, that in our very soul we believe a very short time would suffice for winning the world for Christ, and for putting all right that is now wrong, if only the Christian Church would enter unitedly and heartily into the movement. O Church of the living God arise and shine for thy light has come, and the glory of God has risen upon thee. "O, Zion, that bringest good tidings, get thee up into the high mountains: O, Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah: Behold your God." "Awake, awake put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean." "But strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers."

At the Battle of Marengo Napoleon appealed to the old guards for a hundred men to lead a forlorn hope. If it did not mean annihilation, it meant at least decimation. How many men were willing to die for the emperor? "One hundred men, forward." Not one hundred, but the whole battalion sprang forward as one man and rang their rifles at Napoleon's feet. Shall the Emperor of the French command what Christ, and church, and country, and humanity cannot? Is there no cause worthy of supreme sacrifice to-day? Yes, and but one. And that one is the glorious cause of Christ. To-day He summons His Church to no forlorn hope, but to a sure and certain triumph. O Church of God call out all your vast resources, close up your broken ranks, and with a courage worthy of the cause go forward to a victory already as good as won. Our flag at the best has been flying only half mast high. For Christ and the Church let us run it up to the topmost peak of the highest mast, flying it free to the winds of heaven, and for the noblest of all Master's, and in the holiest of all causes, keep it waving there.