

## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

April 26th, 1896. } THE RICH MAN AND LAZARUS { Lu. xvi. 19-31.  
 GOLDEN TEXT.—Luke xvi. 13.  
 MEMORY VERSES.—25, 26.  
 CATECHISM.—Q. 56.

HOME READINGS.—M. Prov. xi. 1-18. T. Luke xvi. 1-18. W. Luke xvi. 19-31. Th. Mat. iii. 1-17. F. Rev. xxii. 7-21. S. Eccl. i. 1-10. Sab. Dan. xii. 1-13.

Here we have another of the parables found only in Luke's gospel, and designed to enforce truths very necessary for our Lord's day, and none the less so for the day in which we live. This can scarcely be regarded as a parable however, for it is not so much an illustration of spiritual things drawn from analogous matters in the natural world, as it is a relation of actual facts concerning things which pertain both to this life and that which is to come, showing how the course and state of future existence is determined by our lives here. Preceding this narrative, there is a true parable, illustrating, from the wisdom the unjust steward exhibited in the use he made of this world's goods to secure his own maintenance in this life the wisdom we ought to exhibit, in using the things of this life so as to secure for ourselves eternal riches. Then comes the narrative of our lesson, showing from an actual case how one to whom God had given great riches, so misused them as to lose the world to come entirely. Regarded in this perspective therefore Lazarus and his woes are merely incidental. We shall consider the *misuse of riches*, and the consequent eternal loss.

I. The Misuse of Riches.—We all know that the term riches is a relative one. There is some sense in which every man is "rich" in the eyes of some one else. Therefore it is not only those whom the world reputes rich who are liable to misuse riches, but every one is liable to that error. Every one who does not make a proper use of the portion of this world's goods God has given him, be that portion large or small, is misusing his riches. Let us then from the case of the rich man's *use* of his goods discover the principle which underlies *misuse*. We are told he was clothed in the most expensive and delicate clothing, and that he lived a life of ease and luxury with his friends; feasting, rioting, merry-making every day constituted the whole of his life. He made these things his chief good. There is no hint that he was dishonest, or immoral in any glaring way; but the narrative leaves the impression that he was simply a man who thought only of himself, and of his own gratification; a man who never gave a thought to any other life than this one, and who never gave consideration to any one save himself in this life. And this, too, in face of the fact that God had laid at his door an object fitted to move to pity even the hardest heart, a man godly and upright, but suffering to the utmost need both of poverty and disease. If there had been any scrap of humanity in his heart, the very sight of a fellow being suffering as Lazarus suffered must have filled the rich man's heart with gratitude for the blessings of health and wealth. Nor could he have refused to do what lay in his power for the relief of such a pitiable object. It is interesting to note that Lazarus means "God's help," and since names were always significant among the orientals, there can be no doubt that Jesus intended to convey by the use of this name, both the thought of the beggar being one of God's children, and that he was designed to be "God's help" to the rich man. In a word, then, "misusing" riches is just making use of what God has given us as though it was for us alone, and as though this life were all.

II. The Eternal Loss Consequent on this Misuse.—However much this man disregarded the future, there came a time when he had to have done with this world. He died and was buried. About the same time the beggar, to whom dogs had been more kindly than the rich man, was set free from suffering and sorrow and taken home to be with God. Now, however, what a difference! The rich man in torment sees "God's help" reclining in bliss in the very place of honor. Now he cries out for the benefit, now he is willing to accept, nay he craves the help which he imagines Lazarus may give. But now it is too late. Nor is there any doubt as to what has brought him into this estate. It was because he chose the fleeting good of this life as his chief good, and had already obtained all he set his heart upon. There he lies in torment, selfish, God-accuser just because he would not "seek first God's kingdom." It is not necessary for us to be "rich" in order to be in like danger. All are running in the rich man's way who have neither thought nor desire for anything but for their own selfish gratification.

that the committee proposes, in the future, to employ only theological students, unless in exceptional cases. Stop the summer session and this evil is aggravated.

But why the change asked for? Has the summer session failed? Has the number of students fallen off? Have they refused to enter the mission field in winter, or what is the matter? The summer session has in every respect, but one proved a success—a success beyond expectation. The failure has been financially. The reason for the change now proposed is purely a matter of revenue. When the summer session was inaugurated it was estimated that the change would involve an additional, annual outlay of \$1,500. This the Assembly asked the Church to provide. The following figures show how the Church responded—1891-2 was the year before the change:—

Con. ordinary funds of Man. Coll.	1891-2	\$3,501 00
	1892-3	4,194 00
	1893-4	3,744 00
	1894-5	3,058 00

That is, the revenue of 1894-5 is \$443 below the last year before the change. The revenue is not adequate, it is declining. The board will not report deficits and hence it wishes to return to the less expensive method of doing the work. This is the sole reason for the change. Surely the General Assembly will devise some means of meeting this emergency. The Eastern portion of the Church is now giving an average of about two cents per communicant to support the college, could not an average of 3 or 3½ be given? The latter figure would provide a sufficient revenue.

But, it may be asked, could not 20 or 30 students, left unemployed during summer, be persuaded to take fields during winter? That 25 fields requiring men were left unprovided for last winter, although 94 students were left in '95 without missions, is the best answer. The General Assembly has refused to require students to take a year in the mission field before or after graduation, students themselves refuse to volunteer for this work in winter, and hence the prospect of getting men is dark. But, even if 25 men from the East were to volunteer to go West their travelling expenses would amount to \$1,200 or \$1,400, whereas the Manitoba College students are on the ground. The presence of these men in the West saves the H. M. C. a good round sum every year. It is to be hoped that the General Assembly will fairly face the issues and get a satisfactory solution.

J. ROBERTSON.

Toronto, April 4th, 1896.

## THE RIGHT USE OF WORDS.

MR. EDITOR,—There are two words which are very much misused by many speakers; with the best intentions, no doubt, but which jar the sensibilities of many listeners.

The first is the word "Children." So many speakers in addressing assemblies of young people, made up of children and those of more mature years, ranging from infant classes to Bible classes without any distinction address them all as "Children."

If the speakers would only study the faces of the children "of older growth," when using this form of address, they would think twice before using it so indiscriminately. But why use it at all when a more comprehensive term could be used without giving offense to any, such as, for example, "young people" or "scholars" unless the real *children* are pointedly addressed.

The other word is not so often used, but when it is it grates very harshly against Presbyterian sensibilities. It is the word "ticket" for the word "token." Although the old metal token has passed into the printed card, the latter is no less significant than of yore. The word "token" has to Presbyterians a tender and sweet significance, and no other word can take its place. It has come down to us through the ages and is associated with all that is dearest and sweetest in Presbyterian traditions. And to put it on a level with a *thing* that admits any one to a theatre or a circus is a terrible profanation of a hallowed word.

I write that these views may meet the eye of the Church, and I feel that attention has only to be called to them to cause the abuses to cease.

VERBUM SAP.

portion of his congregation filled with grief and shame, when such entertainments are announced, if not from the pulpit at least in the local papers, as in connection with the work of the congregation, but whose hands are practically tied by the importunity of another portion of it who regard them as perfectly innocent, and who can truthfully quote the example of many ministers and congregations in support of their views, which, however, cannot be advocated on Scriptural grounds, or without utterly disregarding its solemn warnings against irreverence in all things connected with Divine worship.

The zeal and diligence in service of Ladies' Aids and Young People's Societies are helpful and greatly to be commended when they are confined to such methods as we may hope God will own and bless, but all connected with them should remember that only *that* activity which respects the will of God, and seeks to honor God, will truly advance His cause, and promote His glory. I believe I give expression to the opinion of many serious Christians when I say that the raising of funds for any religious purpose, by means of such entertainments, is insulting to the Majesty of Heaven, is bringing reproach upon the Christian profession, and is a fruitful source of the levity and indifference to holy things which is so sadly apparent in the conversation and demeanor even of many who have made a profession of faith in Christ, and who trust that the time is not distant when our Church shall with no uncertain voice declare its condemnation of them. The time for doing so is now opportune, for there is surely a strange incongruity in the fact that while on one side of the globe Christians are being martyred by thousands rather than deny their Lord, many Christians in this land of gospel liberty are so unwilling to deny themselves, so forgetful of the honor due to their Divine Redeemer, that, instead of the "pure offerings" (Mal. i. 11), which alone are acceptable, they dare to cast into the treasury sums which may prove the price of souls. For it may soon become evident that Satan's wiles are more dangerous to the Church's true wealth than his frowns, and that, while phoenix-like, the Eastern Church will rise from its baptism of fire to a fresher, purer life, ours will lose that spiritual power which alone can enable any Church to witness for God, for truth and purity, and to shine as a light in the world holding forth the word of life. Mr. Editor, if no argument is sufficient to convince those who uphold these things that they are wrong, the knowledge that others think so should make them heed this solemn word of Scripture—"When (in so doing) ye sin against the brethren, and wound their weak conscience ye sin against Christ"—(1 Cor. viii. 12), and I subscribe myself.

ONE OF THESE

## SUMMER SESSION IN MANITOBA COLLEGE.

MR. EDITOR,—The proposal of the Manitoba College Board to abandon the summer session involves serious consequences to Home Missions. The summer session sets free, every autumn, from twenty to thirty students for winter work in Algoma and the West. They are theological students, advanced in their studies, and able to take charge of important missions, or even congregations, in the absence of ordained men. The need of more men at the time the summer session was determined, on was clamant; to-day, owing to the extension of the work, the need is greater. Last winter twenty-five fields in the West were left wholly without supply, and 14 more had only partial supply—missionaries were not available. If 20 more fields are to be added to this list, then a crisis is surely reached. If this continue, the Church will lose in numbers, in the confidence of her own people, and in the good opinion of other churches. Last week 114 students, who could not be accommodated, applied to the Home Mission Committee of the Assembly for mission work. Indeed the supply is now so large

association or church hasn't them?—but the contrary assertion notwithstanding, I believe the most intellectual men of the Church of Scotland belong to the Church Service Society, ay, and who besides are men truly faithful to the Church and Christ. My hope and prayer are that by God's favor some such society may arise in our Church, and that our Zion may be delivered from the music hall abomination, with which she is plagued; the holy table and the font restored to a permanent place in the sanctuary, the services made more worthy of the great and perfect God to whom they are offered, and the blessed, grace-giving sacraments rescued from the practical Zwinglianism of the day, and restored to their proper place as one of the three great means of grace which Christ has given to his Church.

The Church Service Society does not advocate praying for the dead, no Scottish High Churchman believes in praying for the dead as that term is generally understood from Romish usage. Many individuals do believe in praying for the "blessed dead," a practice I myself see very little use for, yet a practice which their opponents have never been able to show is against either Reformed or Catholic tradition, the standards of our Church, or Holy Scripture. But be that as it may, individual opinion is not the Society's work, and I emphatically assert the Service Society does *not* teach praying for the dead. The reason given for the organization of the Society is plainly too much of a cock-and-bull story to merit attention. From these arguments one concludes that the other statements are equally wide of the mark. The lamentable unchurchliness, and hideousness in architecture, ritual, etc., is bringing its own cure, the Church is waking up, and will not be stopped in her progress towards a better way. The danger is that she may again go to extremes on the other side. Every reformation has extremists, let all who truly love a spiritual worship seek to maintain what makes for that, and if in the mode we do not all see eye to eye, at least let us treat our opponents with courtesy and fairness, not with abuse and travesty. Let us learn the lessons of charity and good-will to all which this passion-tide is bringing to us, and we shall please better and be more like Him who this week so many years ago suffered so much for His Church, and who desires that it should be pure and spotless.

Toronto, April 4th, 1896.

## WRONG METHODS OF RAISING CHURCH FUNDS: A WARNING.

MR. EDITOR,—As the time is approaching for our Ecclesiastical Courts to meet for the discussion of matters relating to the welfare and spiritual progress of our large and influential Church, I would be glad to see articles appearing in your columns, calling for the adoption of some stringent measure to put a stop to certain methods of raising funds for congregational purposes which are becoming alarmingly prevalent, and which, if allowed to go on unchecked, will prove a sad hindrance alike to the spiritual power and Christian liberality of the Church at large. I refer to such worldly wise schemes as concerts, at which solemn devotional pieces and light songs are indiscriminately intermingled. Garden parties held at a late hour in grounds to which the lowest roughs of the town may be admitted by paying the entrance fee, and at which, in addition to the same admixture of the sacred and secular in the programme, ice-cream, cake, candy and nuts are sold; "Mystic Teas," "Mother Goose Markets," "Tableaux Vivants," "Box Socials," and other equally startling and novel devices for drawing money from closed purses and unwilling hearts to aid some fund connected with Church work. I believe such a measure as I venture to suggest, if passed by the General Assembly, would be hailed as a relief from a great difficulty by many a pastor, who is placed in the painful position of seeing one