

representation, yet it is a well-known fact that the most these students have ever given was an unhesitating acquiescence to the mandates of the Church. They sacrificed themselves for what they supposed would be the good of the cause, yet we never hear of them publicly lauding their great sacrifice for the Church. We much mistake the character of students, notwithstanding that much advantage can be taken of their dependent position, if we think they will meekly submit to any mandate which is nothing more than a fleshly expedient to make up for a spiritual deficiency lurking somewhere.

That the students are much indebted to the Church for what they have received from it in the way of education may or may not be true. In many of the mission fields there is required of some of the missionaries, labor, menial and slavish (if any work can be such), far out-weighting any monetary considerations they have ever received. They have submitted to it, not that they might prosecute their studies the following winter, a winter that might never be ushered in for them, but they submitted to it because the Holy Spirit had taught them to "count them but dung" that they might win one soul for Christ. Instance the experience of one of those students whose only accommodation was a windowless loft in a miner's dressing shock, and whose board bill far exceeded the combined grant of the Church, and the charity of his people and who was driven by necessity to spend the week in secular work, that he might spend the Sunday in preaching and was compelled to walk fifteen or twenty-four miles on the same day, through a black forest, often at mid-night, all for the mere privilege of speaking the Word of Life. And how does the Church reward his service? When he comes back in the fall "discipline" was brought to bear in the shape of a pruning knife applied to his already too meagre grant, for the payment even of his board bill. Hence, notwithstanding this student had to do two men's work, he came off with less than one man's pay. This is only one instance of many, yet "it is not love of the work that is taking the student to the mission field!"

Before the unhappy condition of the mission fields is attributed to the mercenary spirit of the students, would some of our Home Mission authorities tell us what causes this ever-increasing exodus of Western graduates, together with the numbers who have passed over before their course was made complete? Of what element is Pembina Presbytery, N.D., and others chiefly made up? If the Church cannot keep those who are not only willing to go, but have gone to the West not only for a year but for a lifetime if allowed, why clamor for more? And what caused so great a change in the character of those mission fields, that birds of passages now can do more for it than permanent missionaries. STUDENT.

Knox College, 18 Feb., 1895.

THE ONE YEAR'S SERVICE REMIT.

MR. EDITOR,—Our Church receives large sums of money from the Presbyterian Churches of Scotland and Ireland. We have also received some useful ministers from these churches. Is it not then ungracious to propose that henceforth no minister from these or the Presbyterian Church of the United States shall be allowed to take a charge here without spending a year in the mission field. I submit that it is?

The requirements of the mission field in Ontario or the East do not demand such a regulation. Will such a law if passed compel any desirable minister to go to the Northwest a year before he accepts a congregation in our Church? Would not such a regulation in many cases work intolerable hardship, as when a man had a family; and would such men in their first year make successful Home missionaries?

This proposed regulation is not only ungracious to other churches which treat us more generously but it is also a very ineffec-

tive measure from a Home Mission standpoint. It is also a confession that the Summer Session has failed to meet the requirements of the Church. Imagine men like Drs. Barclay, Kellogg, Parsons, McKay, of Montreal, treated in this way, and our ministers received without any such humiliating obligation. Better at once to say that no minister of standing from other churches be admitted, for no minister of standing, such as our city churches might wish to invite, would submit to such a regulation. No one will say that the men from other churches scattered up and down through the Dominion have not done good work for our Church. And no one will believe that the best of these men would be with us if any such regulation had barred the way to their entrance on the work of the pastorate.

To ask a minister who has served his apprenticeship in another Presbyterian Church to put in a year here in our mission field before he is allowed to accept a call is an insult to such minister and the Church he comes from. This is a form of protection which would only injure us. It is not a generous or useful measure.

Why will the Church not set itself to provide an order of ordained home missionaries as it does to provide foreign missionaries. Such an order of men would build up our Church much more satisfactorily than the student missionary can do though many of these do noble work. In many cases it is done at the cost of future efficiency and scholarship in the ministry. It is laying too heavy a burden on our students. To alienate many men in the home churches by such a rule will not conduce to a liberal support of our Home Mission cause by these churches. To tell them they may stay at home if they do not like it is not a spirit worthy of our Church and cannot be followed by good results. We should welcome ability from any land without any such bar.

D. D. McLEOD.

DIVIDING THE FUNDS.

MR. EDITOR,—Allow me to emphasize a principle announced in a statement by the Board of Management of the W. F. M. S., in your issue of the 13th Inst., that "money paid into the Society . . . cannot honestly be diverted from this channel." The principle thus stated is neither new nor strange and common honesty everywhere demands that all funds be devoted to the object for which they were given. It does not follow, however, that the ladies who divided the funds put into their hands, acted unfairly to the society to which they belong. Early last year a notice was handed to me by the ladies of our auxiliary asking that announcement be made that, of all contributions placed in their hands one half would go to the funds of the W. F. M. S. and the other half to the Home Mission Funds of our Church. Now, whether the action of the ladies in asking money under these terms was in violation of the rules of their Society or not I do not pretend to say, but it is evident that the funds thus raised, though paid through the ladies belonging to the W. F. M. S., were not paid to that Society, and could not, without a gross breach of faith, have been given to that purpose alone (I would suggest here), at least without the consent of the original donors having been secured. Out of respect to representations made by the executive of the W. F. M. S. I understand the ladies for the present year purpose keeping separate books, so that contributions not intended for the Society may be entered in their proper place. In this way it will be known exactly how much belongs to the W. F. M. S. and how much to other objects to which contributions may be devoted.

The plan would seem feasible and equitable and we would commend its consideration to any who, while desirous of being loyal to the W. F. M. S., would wish, at the same time, to devote part of their energies and means to other objects.

WM FARQUHARSON.

The Manse, Claude, Feb. 18th, 1895.

STUDENTS AND HOME MISSION SERVICE.

GENTLEMEN,—In making appointments to mission fields in Western Canada next Spring, the Home Mission Committee is going to give preference to students who are prepared to remain in the field for a year or more, other things being equal. The desire to reduce travelling expenses and secure continuous supply for mission fields under the committee to adopt this course with a staff of 50 or 60 students coming from Ontario every spring and returning in the autumn, the sum of money paid in railways is large. And, when the places vacated by these students are in a number of cases filled by others from the East, the evil is increased. At least \$3,000 a year might be saved were our young men to come to the help of the committee, and this money could be used in strengthening present positions, or in extending our work. Great gain would accrue to the Church also by a continuous occupation of missions by efficient men; and the students would be gainers by having a larger measure of responsibility placed on them for the success of their work. Theological students can study in Manitoba College and return to their own colleges in the East in the autumn of 1896. The Summer Session is here to stay, for some time at least. Its success so far has been beyond the expectations of the Church. The attendance has been large, and is increasing, the health of the students has been good, the average work done high, and the staff is the peer of any in the Church. Who will volunteer for a year or eighteen month's service?

J. ROBERTSON.

Winnipeg, Man., Feb. 1st, 1895.

ANNUAL MEETING McALL ASSOCIATION.

The annual meeting of the Canadian McAll Association will be held Thursday, March 7th, in the Young Women's Christian Association rooms, Main Street, Hamilton, at 2.45 p.m. Mr. Gulick, Representative Secretary of the American McAll Association, will address the meeting.

"UNA."

This celebrated cantata by Dr. Gauld will be produced in Massey Music Hall on Thursday evening, March 7th, by the Toronto Festival Chorus under the direction of Prof. Torrington, assisted in the solo parts by Mesdames Marie Harrison and Bruce Wikstrom, and Messrs. Walter H. Robinson and Fred Warrington. Such names as these certainly assure the success of the evening.

THE NORTH AMERICAN LIFE.

The best testimony to the progress of the North American Life Assurance Company is contained in the report of their consulting actuary, an American insurance expert, upon their methods and systems of business during the past year. The expert in question, Mr. W. T. Standen, of New York, declares that the secret of the Company's success is the logical result of the strong and enduring foundation laid down in 1881 by its officers, upon which its business has since been conducted. He holds that in view of the general depression in business the increase of \$63,860 in the premium income of the Company during the past year says much for the energy and adaptability of the company's staff, while the gain in interest receipts is a striking testimony of the judiciousness of the Company's investments. The fact that the management are able, after a most conservative valuation of liabilities and assets, to show a clear surplus of \$338,217 shows beyond any question that the security of the policy-holders is absolute, and it is abundantly evident that the North American Life has attained that degree of solidity which can best be understood by comparison with its rivals. During the past five years the payments to policy-holders have increased 122 per cent.; the insurance in force 60 per cent.; the cash income 91 per cent.; and the surplus 374 per cent. In other words, the asserts are one and a half times, and the surplus four times, as large as they were four years ago. In fact the North American Life, thanks to the efforts of its officers, now stands in the front rank of Canadian Companies.—*Journal of Commerce*, Montreal, Feb. 15, 1895.

"The Nursing at Home Mission" is one of the humane and benevolent institutions of the city, and is under the superintendence of Mrs. E. A. Baillie. It holds regular monthly meetings for the promotion of its objects. The next will be held on Friday, 1st March, at 3 p.m., in the library of the Y. M. C. A., to which all friends of the mission are invited.

Teacher and Scholar.

March 10th } THE RICH YOUNG RULER } Mark x. 18, 5. 17-27.
CATECHISM.—Q. 12.
GOLDEN TEXT.—Matthew vi. 33.
MEMORY VERSES.—Mark x. 21-22.

Home Readings.—M. John xi. 45-57. Tm. Luke xviii. 11-19. W. Luke xvii. 20-37. T. Luke xviii. 1-8. F. Luke xviii. 9-14. S. Mark x. 17-27. St. Matthew xix. 23-30.

Intervening History.—Matthew xix. 3-15; Mark x. 2-16; Luke xvii. 11-18, 30.

Subject.—Eternal Life and how to obtain it.

The incident of this lesson is one of those which occurred on Christ's last journey to Jerusalem. He, with His disciples, had been compelled to leave that city on account of the efforts which were being made to put him to death—efforts, which, it may be remembered, had their origin in the counsel to which was represented the fact of Lazarus' resurrection. For some weeks the Master with His disciples had been in the city of Ephraim (John xi. 54). Now that the time had come for His being offered up, He and they have set out for Jerusalem, travelling apparently, first northward and then eastward along the border between Samaria and Galilee, across the Jordan into Perea, and are now approaching Jericho. Jesus has just parted with the Mothers who brought their babes to Him that He might bless them, when this young man comes running to meet Him, with a question the most important anyone can ask: "Good Master, what shall I do that I may inherit eternal life?" The man had everything one could desire as far as this world is concerned—wealth, position and bodily vigor—yet felt a craving which none of these things could satisfy. Instructed in God's Word he knew what he needed, and so came earnestly and reverently to Jesus as to a teacher who could tell him how to obtain eternal life, free, spiritual life which begins now and endures forever. Jesus answered him in a way which was designed to give him a true conception of the One to whom he had come; His words implied that he came to Him as a teacher; Jesus would have him recognize Him as a Divine Teacher—as God. The next thing Jesus aims to do is to convince the young man of sin, by directing him to the Law of God as the standard of perfect righteousness; He speaks only of the second table of the Law because the right keeping of these commandments, which set forth man's duty to man, is a test by which we may know whether we are keeping the first table which shows man's duty to God (see John xiii. 35). The young man's answer shows clearly his need of a deeper appreciation of the spirit of the Law. No doubt he was sincere in his claim, "all these have I kept" (see Phil. iii. 6), and yet, as Matthew records, he felt there was something lacking. The Master "beholding him loved him," for the beauty and truth of the character he exhibited, and with the kindness of true interest, laid bare the darkness of this young man's heart for his own inspection: "One thing thou lackest: Go sell," etc. There was in truth an earnest desire for eternal things in the young ruler's heart, but there was unknown to himself a love for the things of this world which far out-weighted that desire. He had kept the letter of duty to his neighbors, but knew nothing of the spirit of that duty: "Thou shalt love thy neighbor as thyself," and all because he did not love God with all his heart and soul and mind and strength, but gave first place to himself and his possessions. So much so, that even the promise, "Thou shalt have treasure in heaven," was not sufficient to induce him to rid himself of earthly goods for his neighbor's sake. "He went away grieved." He preferred the riches of this world to the treasures of eternal life. Then Jesus turned to His disciples and took advantage of this incident to point out the danger of riches—a danger arising not from man's possessing riches, but from riches possessing him. "How hard is it for them that trust in riches," etc. It is absolutely impossible—such is the meaning of the oriental proverb—the Master uses for one whom riches possesses to enter into the kingdom of God. When we recall the grinding poverty which prevailed in Palestine at that time, and knew how, under such circumstances, man is apt to fix his heart upon riches as the solvent for all troubles, we can understand the disciple's question: "Who then can be saved?" and see the force of the Master's answer: "With men it is impossible," it requires a new heart, which man cannot secure by any amount of self cultivation, but "with God all things are possible," yes, even this (Ezek xxxvi. 25-27).

LESSON POINTS.

1. The things of this world cannot satisfy man's soul, immortal itself; only eternal life will give satisfaction.
2. How to obtain eternal life ought to be man's chief concern.
3. Jesus Christ—the divine man—alone can teach us this.
4. The way of eternal life is by a complete self-surrender to God.
5. For this a new heart is necessary, and it must be God's gift.