

Mission work, East and West, how easily we could meet that need. For the strong and wealthy congregations there are plenty of applicants. What openings have you? Well, of congregations, strong and weak, Emerson, Dominion City, Burnside, Brandon, Minnedosa, Shanks, Treherne, Indian Head, etc., may be mentioned, and of missions, Broadview, Nelson, Rivelstoke, Cariboo, Wetaskewin, Nelson, Yorkton, Battleford and the rest. And many of the missions cared for by students for years should have had ordained men long ago, but suitable men were wanting. "Have you any growing towns where the prospects are good for building up good strong congregations?" A score or two ask this question in the course of a season. We have not many such towns but the prospects of building up good congregations in time, by perseverance, are good at many points. Eastern congregations did not grow up in town or country like Jonah's gourd nor do Western. Are your salaries always paid in full? They are not, nor when poor years come could you expect it. The salaries in Ontario the West were not always paid either. We have known men there who got \$120 in a year, and lived the most of the winter on potatoes and milk. And yet men labored uncomplainingly and others are entering into their labors to-day. It should be added, however, that our people pay if they are able, and efficient men seldom have reason to complain on the score of salary. From information obtained from men in authority, it can confidently be stated that no missionaries are so well paid as ours; and, since other Churches do not fail in getting plenty of men, it is hoped we shall not be supposed to be behind them in missionary spirit.

Too much has been spoken and written about arrears in salary without hearing the other side. *Ex parte* evidence is not always reliable; nor are you to expect in a new country the conditions of an old one. If young men are not willing to run risks on even \$650 or \$700 for a year or two, they ought to ask whether they have not chosen the wrong profession. Is not your climate cold? In January, February and part of March it nips, but yet the climate is salubrious. In no part of the Church is health better than in the West, and, since our people are here to stay, the climate should frighten no one of ordinary vigor.

Have you many mansees? I was thinking of—. We have a few but we think that for obvious reasons only a few men should get—at the close of the college course. Get enough past you first to make a fair start in the world. Owe no man anything for outfit or housefurnishing if possible. Men have been crippled by beginning the ministry in debt. Wait a year or two; better for both.

Are your missions large? Is there much travelling? They are large and in most of them there is a good deal of travelling. Time will speedily bring sub-divisions, however, and charges will be compact. Unless some men had cultivated large fields and travelled bad roads in Ontario and Nova Scotia in early days there would not be so many inviting congregations to-day. Help us to do what pioneers did in the East.

The work has strong claims on the Church. There are more Presbyterians in Western Canada than members of any other Church. We should look after them. The West is the growing part of the Dominion and Church that cares for it will grow. In the East the Church is stationary. Will you not help to make her growth steady in the West? Her spirituality will be greatly helped by every part being leavened with the gospel. The love of country should constrain us. According to the last report of the Minister of Justice, fewer Presbyterians were convicted of crime per 10,000 than of any other Church. Help to extend a system whose effects are so beneficial to the State. This work will help Foreign Missions. Christianize the West and its wealth, when developed, will be consecrated to God; neglect it now and a large revenue in future years is lost.

This work will develop your own spirituality. If effort develops muscle and brain you will get good here. To lay your own foundations and build on them is much more stimulating than to occupy a house built by others. Give me work in a new village in the West rather than a decaying one in the East. Youth is much more interesting than age even though not quite as wealthy. Were you to consult Him by whom you profess to be sent, do you not think He would send a number of you to the frontier? Would He not tell you of the scores of ministers in Ontario without charges and point you to the wide fields of the West, with his sheep scattered over them with no shepherd to feed or defend them? Would you hesitate? Why do so now? The cross is the symbol of His religion! Settling in a wealthy congregation is scarcely bearing a cross.

J. ROBERTSON.

Vancouver, B.C., January 25, 1895.

HOME MISSION MATTERS.

MR. EDITOR: In view of the approaching meeting of the Home Mission Committee, on Tuesday, 26th March, will you permit me briefly to call the attention of congregations, students, and all interested, to the following

FUNDS.

All contributions from congregations and Sabbath-schools should be in the hands of Dr. Reid, not later than the 15th of March. The Committee can only meet the claims for the past half year, in proportion to the funds then in hand. The present indications are, that there will be a considerable deficit, in spite of the aid rendered by the British Churches. So far, there is not enough in the treasurer's hands to meet the notes falling due at the bank, for the monies borrowed last October, to pay for the Summer work. The urgent need of funds was presented last October to every Presbytery and congregation, so that nothing further need be said. If there are still congregations, that have not allocated their Missionary contributions, I trust they will help the Committee to the utmost of their ability, while, at the same time, not overlooking the other important schemes of the Church.

STUDENTS AND MISSIONARIES.

The attention of students and missionaries desiring appointments from the Committee for the ensuing summer, is called to the following enactments of last Assembly:

1. That hereafter every ordained minister, Licentiate, student, Catechist, or other missionary desiring work from the Committee, shall make application on printed forms specially prepared, at least one week prior to the regular half yearly meetings of the Committee, and only such shall receive appointments. (This rule applies to Presbyteries also, who must forward the names of Catechists at present under their care, for reappointment, if so desired.)

2. The Assembly ordains that in giving appointments to students, the Home Mission Committee give the preference to students, in the order of seniority in their college course, and the Assembly enjoins all Home Mission stations to procure their supply through the Home Mission Committee. (In other words Theological students are to have appointments before all others.)

The blank forms for applications for Mission work, may be had from Dr. Warden, Montreal, to whom, also, claims for the past half year should be sent.

3. There is yet another matter, to which I desire to call the attention of student missionaries, especially those who labor in the North-west and British Columbia, and who are assisted by special contributions from missionary societies, congregations and Sabbath-schools. Certain fields were allocated to these societies and Sabbath-schools, on the promise that the student-missionaries would send them from time to time, letters giving an account of the progress of their work. In some cases, the missionaries have faithfully done their duty, and their communications have been received with

great interest. But in many cases, the student missionaries pay no attention to the matter, in spite of the explicit instructions of the Superintendent of Missions. The result is that complaints are sent me by the societies and Sabbath-schools contributing, and intimation made that, unless the letters are sent, the assistance will be withheld. I have made inquiries as to the causes of this neglect on the part of our missionaries, and the replies sent me seem frivolous in the extreme: Some think it unfair to ask them to write, while others do not; some are afraid to write because they have nothing worth talking about; others think that if they write they will be blowing their own trumpet; others, it is said, have never been taught to observe and record what they see and hear; while a large number are simply indifferent or unwilling to put pen to paper. Such excuses are a reflection upon the Foreign Missionaries and other laborers, who, amid their arduous toils, endeavor to keep the Church fully informed as to their fields. What the Committee may do, at its next meeting, in the premises, it is not for me to say. My own opinion is that in every case where the student neglects or declines to correspond with the Society or Congregation or Sabbath-school assisting the field, his claim for service should not be honored, and further appointment refused.

Societies or Sabbath-schools or churches assisting certain fields during the past year, but who have had no communications from missionaries in charge, will please write me before the meeting in March.

WM. COCHRANE.

Brantford, Ont., Feb. 7, 1895.

MORE LIGHT WANTED.

MR. EDITOR,—In the letter which I wrote three weeks ago, your printer made me say "seventy-five" instead of "twenty-five" as I wrote. So that my case appeared to be worse than it was. I ask now for information. The Presbytery of Whitby appointed an elder as Moderator of Presbytery. May we then appoint an elder as Moderator of Session? Has the Presbyterianism of Britain and the United States been in the dark on this point up to this time. If all our practice is wrong is there not an orderly way of putting it right? If an elder may be Moderator of Session may he dispense the sacraments? Many questions arise on this point. It appears to me that to take a course which is in opposition to the uniform practice of the Church in so important a matter, without having it sanctioned in the regular way by the Church, is a disorderly proceeding. The ground for the action seems to be the opinion of some brethren as to the office of the elder. But to force their opinion into operation in opposition to the practice of the church, and so encourage irregularity in our courts before the question has been properly determined by the Church, is not the usual way in which Presbyterians proceed in such matters. But it may be that this Presbytery is raised up to lift the Church out of error on this subject; if so it is a high destiny. We in the rural parts would like more light.

A COUNTRY READER.

F. W. FARRAR, D.D. It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.

On Friday, March 1st, Mr. Henry George will lecture, subject being "Count Leo Tolstoi on the Single Tax." The subscription list is now opened at John P. McKennas, 80 Yonge St. As this is probably the last appearance of the celebrated social reformer, the opportunity of subscribing for seats should be taken advantage of as early as possible.

"UNA."

Dr. Gaul's superb cantata, "Una," is to be brought out in Toronto during March. Professor Torrington is conductor of the orchestra and chorus, which have been made as strong as possible. The soloists will be Mrs. Harrison, soprano; Mrs. Bruce Wilkston, contralto; Mr. Walter H. Robinson, tenor; Mr. Fred. Warrington, baritone. Altogether the production should be eminently successful.

Teacher and Scholar.

March 1st } THE RAISING OF LAZARUS. { John xi. 1895. } 30-45.

CATECHISM.—Q. 11.

GOLDEN TEXT.—John xi. 25.

Daily Readings.—M. The Raising of Lazarus—John xi. 30-37. Th. The Raising of Lazarus—John xi. 38-45. W. The Sickening—John xi. 1-10. 7. Death of Lazarus—John xi. 11-19. F. Hopes and Fears—John xi. 20-29. S. A Child Restored—Matthew ix. 18-26. Su. Triumph over Death—I. Cor. xv. 19-26. (The I. B. R. A. Selections.)

Time.—Three months after last lesson.

Place.—Bethany near Jerusalem (v. 18).

Intervening History.—Luke ix. 51, xvii. 10; John x. 1-42.

We see in this lesson Christ's manifestation of Himself as the Resurrection and the Life and its consequences. The first eleven chapters of John's gospel contain a very condensed, yet full account of Christ's manifestations of Himself to the Jews, and record the effect of these manifestations upon unbelievers. By conversation and miracle Jesus has made Himself known as the Light of the world, the Shepherd of the sheep, the Life of men, the impersonated Love of God, the Truth fitted to make men free, and such manifestation has only served to embitter the leaders of the Jewish people more and more against Him. Now comes the climax of manifestation and the climax of embitterment; Jesus by raising Lazarus from the dead proclaims Himself the Resurrection and the Life, and from that day the chief priests and Pharisees take counsel together how they may put Him to death. A clear apprehension of our Lord's design in this miracle and its attendant circumstances will help to make plain, the expression of Jesus to His disciples on hearing of Lazarus' sickness, the delay in setting out for Bethany, the explanation of that delay given in v. 15, and the conversation with Martha before Mary was called.

I. The Manifestation.—Our Lord, for various reasons, did not go directly to the house of the bereaved sisters, but stopped outside the village until Mary came followed by a number of Jews, who had come from Jerusalem to comfort the sisters and console with them in their loss. Mary fell down at His feet—not so Martha (v. 21)—the different dispositions of the sisters are exhibited by this. "Jesus groaned in the spirit." The word "groaned" indicates not sorrow but "indignation." What was there in the wailing of Mary and the Jews who accompanied her to call forth indignation? Surely the tears and groans were called forth by something more than sympathy for the bereaved, by something more than personal sorrow at the death of His friend. By what then? "It was the deeper anguish into which mourners are plunged by looking upon death as extinction, and by supposing that death separates from God and from life, instead of giving closer access to God and more abundant life—it was this which caused Jesus to groan. He could not bear this evidence that even the best of God's children do not believe in God as greater than death, and in death as ruled by God." "Jesus wept" (silently) tears of pity, tears of sympathy, tears of love—tears called forth both by His sorrow for the sorrowing and pity for that they sorrowed as those who had no hope. "It was a cave"—note the Jewish mode of burying; indication of their faith in the resurrection of the body. "If thou wouldst believe thou shouldst see," etc. Believe in the goodness and power and promises of Jesus, not in any definite work to be accomplished. Her faith was necessary for the blessing. "Jesus lifted up His eyes." Note the Lord's reverence as expressed even in outward posture. We can learn much from it. "Father, I thank thee," etc. Jesus undertook the work in the spirit of prayer and thanksgiving. "Thou hearest me always." Prayer in the right spirit, with right motives, and with perfect faith, is always heard, and the thing needed always given, even though the thing asked for may be desired. "That they may believe," etc., that their thoughts might be turned unto Him as unto God Himself. "Lazarus come forth; and he . . . came forth." It was Christ's to command, and at that command even the dead gave obedience, so it will be at the last day.

II. The Effect.—Only partially indicated in the prescribed text; "many believed on Him," but others went and told the chief priests and Pharisees, and at once there was set on foot a movement which never rested until the Nazarene's death had been accomplished. So it is always—the manifestation of Christ is unto some a savor of life unto life, unto others of death unto death.

LESSONS. 1. We have the assurance that there is an immortal part in man. Lazarus was not blotted out of existence by that which we call death.

2. Jesus is the resurrection and the life, not shall be. Only eternal life begun here gives any hope of eternal life beyond the grave.

3. Here we have a parable of redemption—it is only at the command of Christ that those "dead in sins" are brought unto newness of life.

4. We learn also of Christ's sympathy. He wept with the sorrowing—but was grieved at the unbelief displayed by even the best of His followers.

5. The resurrection of Lazarus was to the old life, hence the silence kept by him as to the future—the resurrection of Jesus Himself was not a return to this life, but a going on to a higher one, hence not from this miracle but from the resurrection of Christ we learn of the new life beyond the grave.