

Our Contributors.

TYPICAL TEA-MEETING SPEECHES OF A CERTAIN CLASS.

BY KNOXONIAN.

The Smith Corners people may be supposed to have held their annual tea meeting on a recent evening. The attendance was good, especially of the young people and the interest was quite equal to that displayed on any former occasion. The refreshments were bounteous and included fowl from every poultry yard in the neighbourhood, the turkey tribe being the best represented. Ample justice was done to the creature comforts, especially by the clergymen and the representatives of the local press. The music was good. The artistic manner in which some of the numbers were rendered, showed quite clearly that the music master as well as the school master, has been abroad in this country. The speeches speak volumes for themselves. Even in the condensed form in which we lay them before our readers, the originality, brilliance, eloquence and humour displayed by the orators will show that the people of Smith's Corners enjoyed a rare oratorical treat.

The chairman having introduced himself at considerable length, announced the Rev. Mr. Lightweight as the first speaker of the evening. We regret that we cannot find room for Mr. Lightweight's effort. To condense it would be an impossibility for the best of reasons, so we give his introduction verbatim, and from the originality and sparkling humour of these opening sentences our readers can form some idea of the body and peroration of the speech—that is if they can bring themselves to think that it had any body or peroration.

Mr. Lightweight said: Mr. Chairman and friends, I am glad to be here. Yes, I say, I am glad to be here. I like these meetings. They promote union sentiment among the different denominations. At these meetings, the Methodists and Presbyterians and Baptists can meet on a common platform. Yes, I say, on a common platform. I am glad to be here. I like these meetings. Why should we not live together in harmony. We are all working together for one common end. I like these meetings. I am glad to be here. Your pastor and I have always been good friends. I enjoyed your tea very much. Your turkey is good. (Applause.) You are a fine people. (Applause.) These meetings. I told my wife when I was leaving home that I would have a good time to-night at the Corners, and I am having it. (Tremendous applause.) I always like to come to the Corners. (Applause.) You are a fine people. (Applause.) And that reminds me of a story I once heard about an Irishman who always liked to go to the fair. You know Irishmen always like to go to fairs. (Great laughter.) The speaker then went on for forty minutes in the singularly original and brilliant style in which he began. The last words of his lofty peroration, were, "I like these meetings. I am glad to be here."

After several attempts at the humorous—attempts that were not highly successful, the chairman introduced the

REV. MR. COMICAL,

who displayed his originality and touched the feelings of his audience in his opening sentence, by saying, "I am glad to be here." He then complimented the ladies and declared that he always did admire ladies. As the interest in his speech increased, he made a grand climax by asking, "Where would we be without the ladies?" When the applause that followed this splendid and highly original interrogatory, had subsided, the speaker switched off to the supper table, and declared he was so full that he could hardly speak. This master-stroke of oratorical genius fairly brought down the house. A few people of rather severe taste, did not see anything to laugh at, but the crowd roared and cheered. The speaker then took a turn at the different denominations and rehearsed some alleged some alleged jokes from Sam Jones, Ram's Horn and various other high authorities. The less thoughtful portion of the audience enjoyed this part of the speech immensely. He then tried to be very funny at the expense of the politicians, and told a few anecdotes with a flavour as old as the tomb of Julius Caesar. The closing part of the speech consisted of several personal allusions that were meant to be clever, but were simply impertinent. The greater part of the audience enjoyed the speech immensely, and Mr. Comical took his seat amidst great applause.

Mr. Puffer was the next speaker, and his effort was a modest description of all the great things he had done since he was a small boy. Beginning at the

time that his mother did not use her slipper on him half so much as she should have done, he retailed his mighty deeds down to his last revival meeting. Some of the audience declared that Mr. Puffer was the greatest man that ever visited the Corners.

Mr. Propriety was next introduced, and began to deliver a sensible, informing speech, but as soon as the younger part of the audience discovered that it was sensible, they began to converse aloud, throw cakes, and give various other signs of good breeding and high intellectual refinement. Mr. Propriety desisted. Votes of thanks to everybody brought out eight additional speeches. The chairman then delivered his thirteenth speech for the evening, and the curtain fell on the Smith's Corners tea-meeting. Several good people went home wondering whether that kind of a meeting does the Church any good.

HOW TO INTEREST YOUNG PEOPLE IN MISSIONS.*

BY MISS JESSIE PANTON, OSHAWA.

When our mission bands were formed in Oshawa, we attempted to show those who joined us what we enjoy because this land is a Christian land, and that the secret of happiness in this life is the giving of ourselves to benefit others. For the most part, we have followed this plan: The President puts on the black-board a written summary of points in connection with the field chosen for that meeting, such as position, climate, productions, people, religion, when mission work was begun there, how it is carried on, names of important workers in that field, and the success of their efforts. Wherever it was in our power to do so, we impressed the lesson by map, picture, or other illustration.

Then the members were requested to bring to the next meeting a written account of what they could remember from that talk.

We have often felt encouraged by the faithful accounts given, and in some cases the papers were found to be a very full sketch. Another field is then chosen for the next meeting and treated in the same manner, and so we pass through our several fields, dwelling—in the Boys' Band—more particularly on Home Missions. We have found this plan more beneficial than giving them a topic to prepare by themselves, for these reasons: Many of the members have not the facilities in their homes that would give them the required information, and when it comes from the President in a systematized form, they receive clearer and more connected ideas than when they attempt arranging them for themselves.

It may be objected that this causes the President a good deal of work. True, but friends, it is delightfully remunerative labour, and the earnest endeavours to retain the information, with the close attention given in receiving it, will be all the reward you will want—but you get another, for in seeking knowledge for others, you enrich your own store, and verify a Scripture truth, that in watering others, you will yourself be refreshed.

Lately we have introduced another plan: Several questions on missionary topics of a general or specific nature, written out by the President, and distributed to some of the members, requesting them to bring answers to the next meeting. Last month we received answers to the following objections, sometimes made to mission work:

1. Let the heathen at home be first converted.
2. It is useless to preach to degraded savages—first, civilize them.
3. Mission work produces no results.
4. It is no use trying to convert nations that can boast of an ancient faith, older than Christianity.

The answers were highly commendable and showed that earnest effort had been bestowed on the preparation of them.

Last year the members of our bands manifested considerable energy in filling a barrel of things suitable for a Christmas tree on one of our Indian reserves in the Northwest. The scrap-books compiled by the boys displayed much more taste than perhaps you would have accredited to them. Such an effort is very helpful, for we hold that whenever a member does something for the pleasing of another, or for the brightening of their life, the spirit of unselfishness is strengthened, and they begin to realize the truth that it is more blessed to give than to receive.

In the matter of raising money, we have never kept that as a conspicuous feature before the band, for this reason: Few of them have much to give, but if their minds are stored with the many interesting facts about missions, and their

hearts touched with the thought of the world's great need of the Gospel, then in after years when money is theirs, some of it at least will be found going willingly into this channel. But ever and always we emphasize the importance of direct giving to Christ's cause. In the Boys' Band we pledge ourselves to a stated sum at the beginning of the year and then do our utmost to redeem our pledge.

One of the avenues along which money comes is a birthday box, into which each member on the return of the natal day, drops one cent for each year they have lived as a thank-offering for benefits received.

Through the work of the Woman's F.M. Society the young girls of our Church are gradually being brought into training and sympathy with this glorious work. But what about the boys? We have not the statistics that would enable us to tell you how many boys' mission bands there are in the Presbyterian Church in Canada, but we know that it was the feeling that there was an extensive and productive field in that direction left untilled, that induced us three years ago to organize our boys' band here. Young hearts are easily impressed, sympathetic and responsive to a degree that cannot be claimed for the heart of maturer years and we believe five or six, or more years of interesting and regular connection with such a work will not fail to make the boy or girl a better man or woman. Oh! if we only had the power to appeal to you in such a way that our appeal would result in prompt action on your part, so that you might prove a means of blessing to the boys of our beloved Church. Why should we be so surprised at the half-hearted interest of adult years in the mission cause, when we have done so little to have it preceded by a youth of careful instruction in this, the grandest work—yea, the work of the Church?

ELDERLY MINISTERS IN THEIR RELATION TO THE CHURCH.

Editor of The Canada Presbyterian:

Sir,—The relation of elderly ministers to the Church, meaning now the Presbyterian part of it, has recently become the occasion of the wasting of a great deal of cheap sentiment. While the pastor is placed in a peculiarly dependent position, peculiarly speaking, yet the records of the Church show that the financial difficulties which arise are, comparatively speaking, few indeed, and these almost always caused by the weakness of the congregations. We have been hearing much of the harsh way in which Presbyterians generally look on elderly ministers, but this is only partially correct. The age of men of ability is seldom considered. But it is a fact which can be easily verified, that ministers do sometimes drift out of sympathy with their people, and so lose their usefulness. To attempt to keep such in their charges, or to force the charges to pay large sums to be released, is an injustice which has repeatedly been done. Such cases tend to make congregations afraid to extend a call to elderly men, unless they are of great ability.

Clergymen, like the members of all other professions, must, in order, to be useful, keep in active touch and living sympathy with those amongst whom they labour. When they unconsciously or consciously become strangers to the people whom they should be trying to elevate, then the sooner they are removed, the better for themselves, for the congregation and the Church as a body. It is useless to expect good pastoral work under such conditions. We have read in your valuable publication, that lawyers and politicians are valued according to their experience; that is true enough if they have benefited by it. But nowhere in the world are the weak so inexorably weeded out as from lawyers and politicians; to hold their place, they must be always active and energetic, and must at all times have a firm grasp, not only of the subjects with which they deal, but of the people amongst whom they live.

Now, would it not be better to point out to our ministers that their continued employment in that position depends on their actual usefulness as workers for the Lord; that the Church does not owe them a living unless they develop and maintain an ability and a willingness to do thoroughly the work with which they are entrusted—in short, as a leading minister in the West put it, not long ago—not the Church for the minister, but the minister for the Church. In Ontario gray hairs are universally regarded with respect, and clergymen are not an exception.

These are a few scattered thoughts on this question, which, like everything else, has two sides. Thanking you for space, I am, sir, A MEMBER OF THE ASSEMBLY OF 1893.

THE MODEL CHILD.—II.

BY THE REV. JAS. HASTIE, CORNWALL.

Three events took place that Christmas night which are most noteworthy. 1. The first was: That there was no room in the inn for mother or babe, in that momentous crisis of life. Little accommodation at best could that petty village afford to travellers, even when there was no unusual concourse; but on such an occasion as this, when multitudes had assembled for registration, public means of accommodation utterly failed to meet the demand made upon them. And in view of the long distance that Mary and her husband had to come, and the slowness with which they must needs travel, it is only what might be expected, if all room was occupied before they arrived.

Nothing remained, then, but that on this cold winter night, this young woman, a stranger among strangers should seek temporary shelter among the stabled cattle, and there, oh! wonder of wonders! the world's Creator, the world's Ruler, Judge, Saviour, began His earthly career, and took His first sleep and first rest in a cold, stone crib.

But, if Bethlehem's rude inn were the only place where "no room was found" for Jesus, the gross insult might be condoned. But, oh! tell it not in Gath, for three and thirty years those dread words everywhere met His gaze, "no room." No room in all Judea for Him eight days after this because of Herod's murderous decree, so God hid Him for a season down in Egypt. No room for Him in Nazareth, by and bye, for those who had seen Him oftenest, despised him most. "Is not this the carpenter's son?" etc.

No room for Him at Capernaum, where most of His mighty works were wrought and His parables were spoken at first, and therefore, He must needs go elsewhere.

No room for Him in Jerusalem, where the Holy Temple stood, and the sacrifices were offered, of which He was the fulfilment, and where Jehovah had recorded His name. Eventually no room for Him anywhere on this globe, hence He was driven out of it as a malefactor, and crucified.

The only places where he could find room for a brief abode, were the manger, the wilderness, the mountain retreat, the Bethany home, the gloom of Gethsemane, the judgment hall, the cross of Calvary, the tomb in Joseph's garden. Yes, blessed be God, room He did find in a few human hearts: in Mary Magdalene's, in the Samaritan woman's, in Peter's, in the penitent thief's. Room, abundant room in Heaven, He found when He ascended. Room on earth He will one day find when "The tabernacle of God" is with men again, as it was in the first paradise; and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21).

But what about yourselves? Your heart, your mind, your life, no room for Jesus there? Is that what the recording angel has written against you?

The day you were born Jesus sought admittance to your soul. The day of your baptism Jesus sought admittance to your soul. On your first birthday, and on every birthday since, Jesus sought admittance to your soul. Hundreds of times besides, in Sabbath school, in church, during sickness, when death snatches some loved one from your side, Jesus sought admittance to your soul, and now again He renews the application, and for the hundredth time will you make reply, "No room for Jesus in my heart?" Nay, rather, do make room for Jesus, even if you have room for naught besides. Fling the doors wide open. Welcome Jesus in. And He will bring salvation with Him, and happiness, and holiness, and eventually, glory.

2. The second noteworthy event was the natal song sung by angelic choir. 3. And the third was the visit of the shepherds to the manger to worship the newborn King, and announce His advent to all around.

This angelic song was but a reflex of the annunciation made to Mary before His birth:

"Glory to God on high,
Peace on earth,
Good will to men."

—Luke 1. 28.

And this, again, was but another version of the vision and the voice revealed to Isaiah in the temple—the trisagion, "Holy, holy, holy" (vi. 1-4.)

And surely it is worthy of special remark, that the shepherds spoken of by St. Luke, were not ordinary shepherds, probably; nor the sheep they tended, the ordinary sheep of commerce. But those sheep were destined for sacrificial purposes, and those in charge were holy men set apart for this holy service. Hence, it was most appropriate that the angels should first make the announcement to

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