

## THE MODEL CHILD.—III.

BY THE REV. JAMES HASTIE, CORNWALL.

Perhaps some busy little mind may be wondering why Jesus came to earth as a little child, and not as a full-grown man, as Adam did. How long it seemed before He grew up to manhood, and what a burden it threw upon His mother to provide for Him when she was so obscure and poor. Surely it had been better if He had come to earth at once a full-grown man.

Oh! young friend, who told you that a babe does nothing useful the first three or four years of his life? Who told you that it exercises no influence in the home before it can speak or learn anything, or teaches nothing before it can walk and talk? Think again, has that babe done nothing when it has unsealed a great fountain of love in its mother's heart, and sent it gushing through the home, and from the home into the neighbourhood?

Done nothing, when it sends that mother to a throne of grace everyday with thanks to God for her precious treasure, and in prayer for help to train it up for God? Yes, you have forgotten, surely, how much little children have to do in saving the world—saving it from selfishness and greed, and tyranny; how much in keeping alive the memory of God in the human breast, and in filling the fountains of love and compassion among men and women.

You overlook the fact that Jesus knew that the best way to get a hold of the world of lost sinners, was to reach them through the family; and the best way to be fitted to save the world by love was for Himself to be swathed in the bands of maternal love.

Then, having ruled His mother's heart by love while a babe, He was qualified to go out later on, and capture multitudes of hearts by love, and transform strangers and enemies everywhere into holy fathers and mothers, and brothers and sisters.

What! A babe has no influence! A babe does nothing of account the first year or two of its life! Oh! visit yonder Christian home, where a little babe lies sick, sick unto death, restless and moaning, pained and fevered, silently pleading for relief, yet awaiting Heaven's good pleasure. See how that anxious mother gives up her nights and days to its ministry; refuses to eat, or rest, or sleep, in order that it may share all her care. And when at length the little sufferer falls asleep in Jesus, say, what mean that mother's scalding tears, her throbbing heart, and her heavenward gaze up, up after her departed treasure, if a babe amounts to little or nothing? Yes, Jesus came to rule this world, and He began to rule it by first ruling His mother's heart. Having gained sweet mastery there in babyhood, He virtually gained mastery over all men, in subsequent manhood.

And now admit Him to your home—this babe, Jesus—ye mothers and fathers and children; admit Him, and you admit all Heaven personified, for Jesus was a Saviour in the manger as truly as upon the cross, and as He now is in Heaven. Come to the babe Jesus, as did the shepherds of Bethlehem, as did the Magi, and the babe Jesus shall be your Saviour; and you shall then discover a new and deeper meaning in that wonderful passage: "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18. 3.)

In fine, His name was "Jesus" before He was born. His name was "Jesus" when He was born. His name was "Jesus" when He died, when He ascended to Heaven. His name is "Jesus" now, in glory. His name shall be "Jesus" still when He returns to earth with the holy angels, to raise the dead and glorify all His saints.

Then, then, will He be your "Jesus"? Is He your "Jesus" now?

## HOME AND FOREIGN MISSION WORK

BY A NORTH-WEST MINISTER.

In the "Resolutions relating to the Foreign Mission work" of the Church, "with notes by Rev. R. P. Mackay, B.A., Sec'y Foreign Missions, and in Resolution 19, the following phrase occurs: "The General Assembly pray that no spirit of antagonism may exist between the friends of these two great sources of the Church's revenue." In the Note attached, Mr. Mackay draws the deduction, "the efforts of the W.F.M.S. are made to serve the interests of Home Missions." He does this because, at the end of the year, congregations "level up the Home Missions, or if you like, level down the Foreign Missions" by apportioning the amount raised in relation to the amount collected by the W.F.M.S. If the congregational amount is \$400, and the amount raised by the W.F.M.S., \$120, he wishes to get \$320 for foreign work, while the home work will get the other half, viz., \$200. Home missionaries who, year after year suffer "arrears," and who are subject to half-yearly reductions of their grant, must disagree with Mr. Mackay's "divide equally," and rejoice that some congregations have sympathy sufficient with the Home Missionary's work, to cause them to "level up Home Missions"; and they do not fear to "antagonize" any spirit in the Church, that elevates one scheme at the expense of another.

Last year the ladies of my congregation raised over \$70 for Foreign Missions, and the collectors raised over \$80 for all the schemes of the Church. Both sums came from one source, the congregation, and the prompting of the Holy Spirit to me was, to divide the \$80 without giving Foreign Missions a dollar, and this was done.

Presbyterianism glories in the "parity of the clergy." "Parity" should maintain among missionaries, whether Home or Foreign, and the treatment accorded the one should be accorded the other. I do not think, that any of the noble men whose names adorn our Foreign Mission Report, receive as much money as they are worth, or as much credit as they deserve. Dr. McKay, of Formosa, is a very cheap worker, at \$1,520; Dr. Morton, of Trinidad, at \$1,440, has executive ability, that, in the science of government would bring him in \$5,000 at least. But the wages these men receive is the service they render Christ, and all the honour the Church gives them, is only their due. In Home Missions we require to "level up." In the Assembly of 1892, Rev. D. G. McQueen, of Edmonton, made a sensation by a simple report of his work, and the cost he was at to do it. Turn over the statistics, and read of missionaries living on princely salaries that in many cases do not reach \$700, and remember, that the Home Missionary has often to build a church and a manse, and to give to these objects sums that in proportion to his income far exceed any sums given by the wealthiest minister, or even member of the church. Then the church officials, never forget to send those beautiful reminders, that money is wanted for Foreign Missions and other schemes. To their credit, be it said, the missionaries reply by sending subscriptions from their own pockets, crediting the same to their congregation. The grace of liberality is one which ought to be cultivated, but the grace of honesty is a grace of a far higher honour. Take a case or two from Appendix, No. 26, of the Blue Book for 1893: A congregation in the Rockies paid its minister last year \$407, and sent \$50 to Foreign Missions, and received from the Home Mission Committee \$880. Another congregation on the prairie, paid \$535 to their minister, and through the W.F.M.S., gave \$39 to Foreign Missions, and gave a little to every other scheme besides, and received from the Home Mission Committee \$250. This sum of \$250 was the sum re-

turned to the Presbytery by the missionary, which he expected to receive, but he really got only \$215. These are not isolated cases. An attentive reader of the Blue Book can find as many cases as he wishes to discuss.

Another point worthy of notice is this, that many congregations receive from the Home Mission and Augmentation Fund, large sums, for many years to nurse them to the self-sustaining point, and as soon as they can walk alone, the gratitude that should be shown to the nurse is showered upon Foreign Missions. Common honesty would suggest to these congregations, the advisability of paying back as speedily as possible the sums received during their adolescent period. The moral of all this is twofold:—

1. The Foreign Mission Scheme is levelled up at the expense of the Home Mission and Augmentation Schemes; and 2. The Home Missionary has to suffer.

If the members of the Church could realize the hardships of the missionaries in the wilds of Algoma, on the bleak prairies of the Northwest, in the valleys, among the mountains, and on the flats of the Fraser, they would, I feel certain, refuse to allow these self-sacrificing men, doing the Church's work, to suffer from year to year through lack of money. It cannot be the mind of the Spirit that congregations consisting of a mere handful of struggling farmers should be urged to give to "schemes," when they are unable to pay the small salary their minister receives.

The benevolent work of the Church must be done. It is the Lord's command to preach the Gospel to every creature, and the Church which neglects that command, must suffer decay. As a Church, we give too little to the Lord's work; but the amount required to do benevolent work, should not be taken from the meagre salaries of the hard-working servants of the Lord, labouring at home.

The Assembly's prayer, that "no spirit of antagonism may exist," is, and will be, a futile one, so long as the Home Mission Committee must extend its work by paring its grants to missionaries, and so long as equal consideration is not given to Home and Foreign Missions. If a missionary going to India, has his whole expenses paid, a missionary going from Nova Scotia to British Columbia, should not be put off with \$100. If a missionary in India wishes a wife, he should pay her passage and outfit, otherwise the Foreign Mission Committee should follow suit. If a sum is paid for each foreign missionary's child, it is unfair that the child of the home missionary should be neglected. "Parity of the clergy" is a beautiful idea, but miserably carried out, when a large part of the Home Mission work of the Church consists in "cutting grants" and in compelling bankrupt people to "give more" to their own minister and the schemes of the Church.

If the benevolent work of the Church is to increase, it must be by perfect unity between all the parts of the Church; "any tinge of unfairness or strife will bring injury to the Lord's work." More money to Home Missions hinders its paring of missionaries' salaries, nurses missions into self-sustaining congregations, brings peace and unity to the Church, secures greater liberality, and increased contributions to foreign and other Church work.

## OPEN-AIR THANKSGIVING SERVICE IN TORONTO

Sir,—There is to be a service of the kind above mentioned, next Thanksgiving Day, which, it is said, will be the chief one. As usual, it is to be a sham fight. The Church on earth is the Church militant. Most appropriately then, the Lord is to be thanked for all His goodness to us as a people during the closing year by means of a sham, fight. To imitate the language of Artemus Ward, for those who like to thank God in this way, this will be just the way of thanking Him which they will like. Not only will the sham fighters thank Him by sham fighting, but the onlookers will also do so by onlooking. It is a very common opinion that we can praise Him with our ears. Why then, can we not thank Him with our eyes? The sham fight will be better than even a church parade to enable our Toronto warriors, both kilted and unkilted, to make a display. But innovations are the order of the day. Why not then, for a change, have a horse-racing, trap-eze performance, balloon ascension, and so on, thanksgiving service, instead of a sham-fight one? As a way of expressing thanks to the Lord, the former would be just as suitable as the latter. T. F.

## Christian Endeavor.

## THANKSGIVING SERVICE.

BY REV. W. S. M'AVISH, B.D., ST. GEORGE.

Nov. 26th.—Psalm 68: 19; Psalm 98: 1-5.

It is said that neither a fool nor a proud man can be truly thankful—the fool, because he cannot weigh in the balance of judgment the value of the favours which he has received; the proud man, because he conceives all his blessings to be more than he deserves. It is to be hoped that we are neither foolish nor proud, but that we are able to value our favours and to regard ourselves, as Jacob did, as unworthy of the least of God's mercies.

But if we are justified in forming an opinion from the numerous complaints and the few expressions of thanksgiving we hear, we are almost forced to the conclusion that there must still be a great many persons in the world who are either proud or foolish. How often we hear grumbling; how seldom we hear expressions of gratitude! How often we hear the voice of complaint; how seldom that of thankfulness. It is surely a sad commentary on the ingratitude of man that the poet should have been constrained to write:—

"The Virtues were invited once  
To banquet with the Lord of all;  
They came—the great ones rather grim,  
And not so happy as the small.  
They talked and chatted o'er the meal,  
They even laughed with temperate glee,  
For each one knew the other well  
And all were good as good could be.  
Benevolence and Gratitude  
Alone, of all, were strangers yet,  
They stared when they were introduced;  
On earth they never once had met."

Can it be possible that Benevolence and Gratitude never once met on earth? How is it at our table? The bounty is there, but how about the gratitude?

How great and manifold have been God's mercies towards us. It is reported of the Duke of Milan that on the occasion of the marriage of his daughter, he served a dinner of thirty courses, and with each course each guest received a present. Whether that be true or not we do not know, but if true, it was royal bounty. But great as was that reputed munificence it has been far surpassed by what God has done for us. Three times a day He has supplied our table with food and drink, besides giving us other benefits. He has given us the world to live in, the air to breathe, the earth to tread upon, food to nourish us, sleep to refresh us, homes to shelter us, friends to love us and the beauties of nature to charm us. But in addition of these temporal blessings, He has embraced us in His everlasting love, moulded our hearts anew, redeemed us at the price of the blood of His beloved Son, quickened us by His Holy Spirit, fed our souls with His Word and sacraments, and endowed us with many Christian graces. Since we are the recipients of so many blessings and favours, surely we ought to be givers of thanks. If we would only pause to consider how great, how manifold, how bounteous God's mercies are, we would be constrained to say with Cowper:—

"When all Thy mercies, O my God!  
My rising soul surveys;  
Transported with the view, I'm lost  
In wonder, love and praise."

Thanksgiving should be as natural to the Christian as prayer. Indeed, it is an essential part of prayer. (See Shorter Catechism on Prayer). Thanksgiving should be expressed in song as well as in prayer. It is a good thing to give thanks unto the Lord, and to sing praises unto His name. As Spurgeon said, "It is good ethically, for it is the Lord's right; it is good emotionally, for it is pleasant to the heart; it is good practically, for it leads others to render the same homage."

The favourite method of courtship in China is to have a "mutual friend" attend to all matters, including the arrangements for the wedding.