

## Our Contributors.

### SEVERAL THINGS HARDER THAN THE TIMES.

BY KNOXIAN.

There is a good deal of talk about hard times. A wave of financial depression seems to be passing over the civilized world. In the centres of population many are without work, and not a few without bread. Even our prosperous neighbors across the lines seem to be badly caught this time. The destitution in their great cities is quite as distressing and wide-spread as the want in some of the old cities of Europe. The rich are becoming richer, and the poor poorer. The people have given President Cleveland a mandate to enquire into the fiscal laws and that stalwart son of the manse will no doubt do his duty.

There is not much to complain about in Canada. Some of our people are not making money as fast as they made it in by-gone years. In the cities and larger towns there is some difficulty in finding work, even by men who want to find it. There are people who never did find any work even in a boom. There need be no actual suffering in this country; the people who have a little are perfectly willing to help those who are in want when actual cases of want are clearly made known—of course it is often hard to say when it is a duty to give, and when it is better to withhold. That problem puzzles many a good man. Solve it and no deserving person in Canada need want.

How much more than make them talk has the hard times done to many people? How many farmers have shut down on "wet" groceries because wheat is only fifty cents a bushel? How many dancers have stopped dancing because business is dull? How many smokers have stopped using the weed because money is scarce? Do you know anybody who has thrown away his pipe because the times are hard? The plain truth of the matter is, comparatively few people have denied themselves much on account of the times.

Perhaps some of us would not talk so much about hard times if we reflected a little on some things near home that are much harder than the times. One of the hardest things under heaven is

#### THE HUMAN HEART.

Of course we mean the human heart in its natural condition. Did you ever reflect on how much good influence some hearts can resist? Just try and form an estimate of how much in the way of prayer, providences, preaching, reading of God's word, good advice from friends, striving of the spirit and reproof of conscience some men can resist in forty or fifty years. If the times were as hard as some human hearts are, scarcely one of us would have a meal a day or a half decent suit of clothes.

Did you ever notice how brutally cruel some human bipeds—we do not say men—are in their treatment of small boys. The only time we ever like Arminian theology is when we see a big bully abuse a small boy. At such a time we would like to fall from grace long enough to kick that bully until he wished himself at home with his parents. If the times were half as hard as the heart of the bipeds who abuse boys, not one of us would have a single crust.

#### THE HUMAN FACE

is sometimes as hard as the human heart. Hardness of face is technically called "cheek." The power of cheek is one of the greatest powers known. It beats steam out of sight, and is a dangerous rival to electricity. Did you ever try to form an estimate of the number of people who get prominent places by pure cheek? They have not a single earthly qualification for prominence but unalloyed, unrelieved, unmitigated cheek.

The two spheres in which cheek reigns supreme are small social parties and ecclesiastical meetings. There is enough of cheek in politics, but the cheek on one side helps to keep the cheek on the other in check. There is any amount of cheek in the legal profession, but sarcastic old judges and seniors at the Bar sit on it heavily and do something to

keep it down. But in the church courts, and in the religious convention and similar places cheek runs riot and modesty has to keep out of the way.

See that dude as he monopolises everything at the evening party, while people with brains sit in silence. What gives him his prominence? Unrelieved cheek.

#### SOME CONGREGATIONS

are much harder than the times. The times give most men enough of bread and butter, but congregations have been known to starve their pastors genteelly for years and then turn them out to die.

There is a great deal of noise just now about popery, higher criticism, and alleged heterodoxy in various lines. One mean congregation that starves its own minister while its members scream about Rome; one hard congregation that shouts about heresy and gives a cent per member for Missions and nothing for Augmentation; one selfish, worldly minister who thinks more about his salary than about the souls of his flock, does more in a day to hinder and injure the cause of Christ than all the higher critics on this side of Germany.

There are a few more things harder than the times, but enough has surely been said to suggest a little less talk about the hardness of the times, and a little more thought about the hardness of some other things.

Written for the CANADA PRESBYTERIAN.

#### FRAGMENTARY NOTES.

MONTREAL—QUEBEC—NEW CARLISLE, P.Q.—SETTLEMENT OF REV. ALFRED GANDIER IN HALIFAX—LATE GOVERNOR BOYD, ST. JOHN, N.B.

Leaving Toronto by the G. T. R. in the evening, Montreal is reached in good time for breakfast next morning. Saturday being a half holiday in that city, athletic games and sports are the order of the day, and a number of handsome "turnouts" may be seen on the fashionable streets. The Sabbath is always a pleasant day in Montreal. Visitors have a number of first-class preachers to select from. Our churches are all well manned there, and for want of sufficient accommodation two at least are rebuilding. Knox church and Erskine, the latter removing to Sherbrooke St. at the head of Crescent St., will be one of the finest church edifices in Montreal and will cost in the neighborhood of \$150,000, and will be opened free of debt. The pastor of this church is Rev. Mr. Mowat, who is an eloquent and forcible preacher. Mr. Mowat's predecessor in Erskine church was the Rev. L. H. Jordan, B.D., who is at present supplying St. James Square in Toronto, and who did splendid work in Erskine church, and left amid the regrets of the session and congregation.

Knox church is rebuilding, but will remain in the old stand. At present the congregation worships in the High School hall on Peel St. The Rev. James Fleck, B.A., is minister of this church. Mr. Fleck is a native of Ireland and a graduate of Queen's College, Belfast. Mr. Fleck has a flourishing congregation. While in Montreal I dropped into the prayer meeting in the Crescent St. church. If I mistake not, the meeting is called a "preaching service." The hall was filled, the members turning out in full force until every seat was occupied. Exactly on time Rev. Dr. McKay, the pastor, took the platform and after a short prayer by one of the members launched straight into his subject. Dr. McKay seemed to be in his happiest mood, and struck right and left, making good points every time. No synopsis could do justice to this masterly exposition. I was in the same seat with Rev. Principal MacVicar and we both enjoyed the treat immensely. I would like to hear Dr. McKay again on this matter.

#### QUEBEC.

The ancient capital is an interesting place, and considering the pressure which is being applied to squeeze out the English-speaking people, the Protestant churches are all doing good work. Our church is well represented in the old city. St. Andrew's church has for its minister the Rev. A. T. Love, who has done excellent work and who has an active, vigorous congregation. There is a good prayer meeting, Sunday School and C. E. Society, of

which Mr. Thomson, jr., is president. In every department of church work there is continual improvement.

Chalmers church.—The Rev. Donald Tait is the pastor. He was formerly in Berlin, Ont., where he did good service. Mr. Tait is highly esteemed by his congregation and is carrying on the work so well begun by the late Rev. Dr. Clark and afterwards by Dr. Mathews.

#### NEW CARLISLE, P.Q.

This is an interesting place on the north shore of the Baie de Chaleur. It is beautifully situated and has lately become a popular summer resort. The farm houses and business places are kept in fine repair, and although the French element is largely in the majority, still there is a considerable number of Jersey men on the north and south coasts. Large quantities of fish are shipped every year from this and Paspebiac.

There is a good Presbyterian congregation here, of which the Rev. Mr. Sutherland is pastor, who also gives supply to Port Daniel and Paspebiac. Mr. Sutherland is an able preacher and a good organizer and very popular with all denominations. The work which our rural ministers in many places is doing, must be seen to be fully appreciated, or to give the outside public a proper estimate of its value. It is true that the duties of ministers in cities are heavy, still they are not of the same monotonous nature as in country districts, for in cities it is much easier to secure supply of some sort. The Gaspé coast, as it is called, is an interesting place and is largely settled by French Canadians and in the summer is largely depending for transportation on the steamer "Admiral" which is now well known to fame. There is a portion of the Baie de Chaleur Railway finished, but as yet it has not done much for the locality, and your readers will remember the scandals which were unearthed by the investigation in the courts. A rather remarkable man in the county of Bonaventure is Mr. Fouval, M.P. This gentleman is a Protestant, a native of Jersey, yet he has succeeded in holding this purely Catholic county although opposed to the present government and says he is confident of carrying it at the next election. Mr. Fouval is a good friend to our church, and here I may mention the name of Mr. L. W. Johnston and family, who spend the summer in that neighborhood. Mr. Johnston is an elder in St. Paul's church, Fredericton.

#### HALIFAX, N.S.

This is one of the strongholds of Presbyterianism. It is the seat of Pine Hill College and Dalhousie University, the latter of which Rev. John Forrest, D.D., is Principal. Besides the Presbyterian *Witness*, a host in itself under Mr. Murrin's able management, there are eight churches here, all well supplied with ministers and all working vigorously. To most of these congregations I have made reference in former correspondence.

Fort Massey.—This is one of the prominent churches of Halifax and has an interesting history; it includes some of the foremost men in our church in Halifax and the eldership is among the strongest almost to be found in any of our Presbyterian churches, comprising such names as Revs. Professor Currie, D. D., Principal Forrest, D.D., Messrs. D. Blackwood, J. C. Mackintosh, J. S. Smith and others. The church was originally organized by a number of members from Poplar Grove, (now Park St.) and of Chalmers church, and immediately steps taken to erect a church which was named as above. The church is of brick and occupies a commanding position and was opened for public worship in 1871, costing in the neighborhood of \$40,000. In 1872 a call was presented to Rev. J. K. Smith, of Galt, now Dr. Smith of Port Hope, Ont., which was accepted, and at which time the membership was about 108. The next minister was the Rev. R. F. Burns, D.D., of Montreal, who was installed in 1875. This pastorate was fruitful of good results, the debt on the church being reduced from \$20,000 to \$4,000, and the influence which Dr. Burns exercised was felt not only in Halifax but throughout the Maritime Provinces. After a long and successful pastorate, Dr. Burns from failing health was compelled to resign active work in 1892, and returned to Scotland in search of health.

After a vacancy of nearly two years and after hearing a number of candidates, the con-

gregation, without hearing him preach, forwarded a unanimous call to the Rev. Alfred Gandier, of Brampton, Ont., which was accepted, and in October last he was installed as pastor of Fort Massey.

Mr. Gandier is a Canadian by birth, is a son of the manse and a graduate of Queen's University, Kingston. After being licensed he was assistant to the Rev. D. J. Macdonnell in Toronto for a short time, and out of many congregations selected a call to Brampton, Ontario.

The expectations of the people have been more than realized, large congregations attend the ordinary Sabbath services, and the prayer meetings are crowded. Under Mr. Gandier's searching preaching an awakening has already begun, with bright prospects for the future. There are about ninety families in the congregation, 200 communicants, and about 100 Sunday School scholars. In the last year of Dr. Burns' pastorate the congregation raised for all purposes \$7,980.

#### ST. JOHN, N.B.

A dark cloud hangs over this beautiful city by the sudden and unexpected death of Lieut. Governor Boyd. John Boyd was born in Magherafelt, Co. Derry, Ireland, and was marked in a large degree by many of the qualities of his countrymen. He was descended from a Scotch family, and was identified with the denomination known as Covenanters. There was no Covenanting church in the town of Magherafelt, but the Rev. James Smith, of Daimberg, eleven miles distant, gave supply once a month. This correspondent had the pleasure of knowing Mr. Smith, having resided in the same neighborhood, and there are in Toronto at present three who belonged to the congregation, viz: Mr. William Wilson and his two brothers.

Your humble servant had the pleasure of calling on Governor Boyd a few days before his death, and he expressed the greatest wish to see the brothers named above who had sat under the ministry of Rev. Mr. Smith. As a platform speaker and lecturer John Boyd had few equals, and as a story-teller was unrivalled. The funeral was the largest ever seen in St. John, and when his death was announced his family was inundated with telegrams. Mr. Boyd was a Presbyterian by birth, education, and conviction, but was broad and liberal, and at the funeral service his pastor, Rev. George Bruce, was assisted, among others, by the Rev. Mr. De Soyres, of St. John Episcopal church. K.

St. John, N.B., Dec. 1893.

#### OVERLAPPING IN HOME MISSION WORK.

Something was said in the Home Mission Report to the General Assembly about overlapping in mission work and Principal Grant spoke strongly against this evil. From papers read and addresses delivered by the Principal, from time to time, in the past, his position was well known. Dr. Grant, of Orillia, made an effective reply to the respected Principal, but, while one meets the Principal's contentions in many quarters in Ontario, the reply has failed to put in an appearance. This overlapping is like many other things worse in appearance than in fact, at least as far as the Presbyterian church is concerned. In the Synod of Manitoba and the N. W. T., for example, are seventeen cities, towns, and villages, where the population was sufficiently numerous to lead the Dominion Government to make a separate enumeration in 1891. In ten of these the Presbyterian church outnumbered any other denomination, and stood second in the other seven. The returns further showed that in that Synod, in round numbers, the Presbyterians, Anglicans and Methodists, respectively, were 50,000, 43,000 and 34,000. The Presbyterians must consequently be strong in the most of the country. Since, admittedly, in the great majority of places, they were first on the ground, and the first also to build, and since they never leave a place, where they once have driven a stake while work is to be done, they can make a stout defence against the sin of overlapping. It is true they have gone to possess districts where other churches preceded them, but they were asked by their own people, who in many cases formed a large part of the population, to do