

Our Contributors.

A BUSINESS THAT NEVER PAYS.

BY KNOXONIAN.

Canada is a country in which it has hitherto been comparatively easy to make a living and lay up a little for rainy weather. Most of our people who deserve to do well have done fairly well. In fact a good many have succeeded very much better than they deserved. The majority of the men who own our splendid farms owned little more than an acre when they began business. A man who sees his acre growing into a farm, worth from fifty to a hundred dollars an acre, has no right to complain, even if he had to work pretty hard. He was much better working than if he had been idle.

No small part of the cities, towns and villages of Canada are owned by men who began life almost without a dollar. It is a well-known fact that most of men who began with money lost it, and the poor fellows who took off their coats at the bottom of the ladder and began to climb vigorously have, as a rule, succeeded. Just pick out the largest manufacturers and finest stores in any town or city and ask how much money their owners had when they started in business.

A large proportion of our most successful lawyers and doctors were comparatively poor young men a few years ago. They had brains and health, industry and working power, energy and ambition and that was about all. It was enough. They are better off now than if they had begun with more. The young men who began with plenty of money have, as a rule, gone under, some of them in more ways than one.

As a rule honest work of all kinds in Canada has been fairly well rewarded. The man who denies this fact either knows nothing about the country or he basely libels it. Perhaps he belongs to that ignoble gang who cannot engage in political discussion without slandering the land in which they live. Go to, detractor. If you cannot fight a political battle without libelling the land that gives you and your children bread—the land that gave our fathers and mothers a good home when they were crowded out of the land of their birth—the land in which most of us have had much more than we deserve—the land in which many of our best friends and dearest relatives sleep their last sleep—if you cannot fight a clean, square, manly political battle without basely slandering your country, then you are unfit to take part in the politics of a free, patriotic, self-governed people. Ignoble detractor of the country that gives you and your children bread, go to.

There is one line of business, however, that never did pay in Canada. Perhaps, like some other lines, it has been overdone. The competition may have been too keen. There may have been far too many in the business. No one can say that it has not been vigorously pushed. No one can charge the large number working in this line with not being industrious. They are among the most industrious people we have. They begin early in the morning, sometimes before they leave their room, work hard all day, and often near or even after midnight. In the matter of industry they have no peers. Sometimes they work singly, sometimes in pairs, and not unfrequently in groups. Some women work in this line with an amount of perseverance and devotedness that baffles description. There is no power in the English language to describe what an able woman can do in this business when she gets well started.

What is this business in which so many work industriously and in which all the workers fail to make money, or honour, or fame? It is

GRUMBLING.

The grumbler's line never did pay in this country. It never brought a man money, it never gave him influence, it never made him useful and most assuredly it never made him popular or pleasant. It never pays in any shape or form.

Supposing ten able-bodied farmers should meet and grumble industriously for seven days each week how many weeks would it take to raise the price of wheat to a dollar a bushel, working eighteen hours a day?

Supposing fifteen merchants should meet every afternoon to grumble about dull business, how many days would they need to meet in order to make business brisk if they worked five hours at every sitting.

Supposing a woman grumbles industriously about her old bonnet, how many days would it take her to grumble herself into a new one if she begins business at day-light each day and grumbles vigorously until half-past eleven at night?

Supposing a minister has a salary of \$750 a year how long would it take him to raise his income to \$1,000 provided he whined incessantly all week and put two or three vigorous grumbles into his sermon on Sabbath?

Suppose a train is running on slow time how many passengers would be needed to increase the speed from fifteen to thirty miles an hour provided they all grumbled vigorously at the rate of sixty minutes an hour?

Supposing the attendance at a prayer-meeting is small and the atmosphere cold how many "bemoaning and lamenting" brethren would be needed to bring about a revival provided they "bemoaned and lamented" at every meeting.

Many similar problems will occur to everybody. Just work them out and see if the grumbling business ever did pay.

CANADIAN PRESBYTERIAN HISTORY.

BY H. S. MCCOLLUM, ST. CATHARINES.

NIAGARA PRESBYTERY OF UPPER CANADA.—*Continued.*

PRESBYTERIAN NARRATIVE.

At a meeting of the Presbytery held at Hamilton, June 10, 1834, the following resolutions were adopted, viz.:

"Resolved, that the Presbytery go into a free conversation on the history of the churches and the state of religion within our bounds; and that A. K. Buell, Edward S. Marsh and Oliver Phelps be a committee to make out a narrative for publication.

"Resolved, that the Presbytery publish a thousand copies of the Narrative, etc.; and that the committee appointed to prepare it superintend its publication."

The work of the committee was completed about the first of August following, the "Narrative" then printed being as follows:

The Presbytery feel much pleasure in being able to present to the churches and congregations under their care the following narrative. In doing it they are forcibly reminded of the faithfulness of God's promise—"The desert shall rejoice and blossom like the rose."

The church in *Gainsborough*, on the Twenty Mile Creek, was organized by the Rev. D. W. Eastman in 1809, consisting of a very small number.

It was blessed with nothing like a special revival until 1821, when there was a small ingathering. In 1826 a goodly number was added to the church. For about four years after this period there were only occasional accessions.

In September, 1831, a protracted meeting was called, the first that was held in this part of the Province of Upper Canada; and truly it was a time of the right hand of the Most High. The spirit of the Lord was poured out in rich effusions, humbling and quickening his people, filling their hearts with comfort and converting sinners to Christ. Between seventy and eighty, we believe, were born into the Kingdom of God, about fifty of whom at once united with the church. In the winter following another protracted meeting was held, not, indeed, so interesting as the first, but with precious results. The number of hopeful converts at this time is not stated, except that seventeen were added to our communion, while some attached themselves to other Christian denominations.

This church now numbers about one hundred and twenty members. From its organization it was under the care of Mr. Eastman for something like twelve years. He left about two years since, during which time it has been supplied by the Rev. Mr. Goodell.

Within its bounds are two Sabbath schools, one of which has continued, summer and winter, without intermission for about six years; and in which between twenty and thirty scholars have been hopefully converted to Christ.

The temperance reformation has begun in this place. A society exists of about one hundred and twenty-five members. With this society most of the churches have united; we are sorry to say not every one. The present state of religion is not so cheering as it has been in seasons past. But while this calls for mourning, we are happy to state that prayer-meetings are yet sustained with some degree of interest, and that a respectful and serious attention is given to the Word preached on the Lord's Day.

The church and society have a good and convenient meeting-house, which was rebuilt and completed in 1831. They have divine service, that is preaching, but once on the Sabbath. Mr. Goodell divides his labours between this congregation and another, six miles distant, in the same township.

The church in *Louth*, on the Fifteen Mile Creek, was organized by the Rev. D. W. Eastman in 1809, comprising about twenty members. From its commencement down to the late war, religion being very low in the country during this time, there were but few accessions. At the beginning of the war Mr. Eastman left, and the church was without supply for a period of between seven and nine years. In 1821-2, when Mr. Eastman returned, there was a little revival, and a small number was added to the church. In 1824-25 a meeting-house was built. For five or six years after this there was only a gradual increase—no special revival until October, 1831. At this time a protracted meeting was held, which was crowned with the signal blessing of God. About thirty made a public profession of their faith in Christ. Since then there have been some seasons of more than ordinary interest, and a gradual accession to the church. The present number of communicants is about eighty. A Sabbath school is maintained here, which is furnished with a good library. A temperance society has of late been organized, which bids fair to succeed and do good. Weekly prayer-meetings are generally well attended. This congregation, like most, if not all, our congregations, has preaching but once on the Sabbath.

The church in *Pelham* was organized in 1828, with twelve or fourteen members, by Mr. Eastman. The next year there was a little accession. Since then to the present time the church has had interesting seasons of revival and ingatherings almost every year. The number of communicants is now about one hundred and twenty. An interesting female prayer-meeting is maintained with other weekly meetings. A Sabbath school of between three and four years' standing, and numbering about sixty scholars, is flourishing and exerting a precious influence. Several hopeful conversions, under God, have grown out of this school, and at this time it exhibits much seriousness. The monthly concert is observed.

The Temperance Society in this place embraces between 150 and 200 members. Since 1830 this Church and Society have built a good meeting-house, now completed and paid for. The present state of religion, though not like a special revival, is, nevertheless, encouraging.

The Church in *Hamilton* was organized Dec., 1831, by Rev. E. S. Marsh, consisting of twenty members. Nothing of very special interest occurred until January following, when the Church had a protracted meeting. The commencement of the meeting was in Barton, three miles out of the village, in what is called the "Mountain." Of the fruits of a most blessed work in this place, about fifty at once made a profession of their faith in Christ on the spot and in the house where the meeting was held. And truly, as many of us remember, it was most delightful and heavenly to see such a company crowding around God's altar. The hoary-headed and the sprightly youths, parents and their children, and whole families together, all seemed in haste to avouch Jehovah to be their triune God in their solemn and joyful attendance upon the ordinances of Christ's house, baptisms and the Lord's supper. It was a season never to be forgotten, and the place was the house of God—it was the gate of heaven. The meeting being thus closed on the mountain was removed into the village. Here it continued not many days, and with considerable abatement of interest. About twenty united with the Church, of the fruits of the meeting after its removal.

From that time this portion of our Zion has had seasons of more than usual interest; and at every communion more or less have been added to the number. The meetings, Sabbath schools and benevolent operations on the mountain and in the village are carried on separately. In both places there are four Sabbath schools, comprising about 260 scholars. This Church was formed on the temperance plan; that is, none are received or retained as members who make, vend or use as a drink ardent spirits.

Eight have been suspended from the privileges of Christ's house, four of these from intemperance.

We are happy, however, in being able to say that comparatively there are but few apostasies, and that converts hold on their way! The monthly concert is observed. In 1832 this Church and Society built a meeting-house which cost \$1,200. At this time the members on the mountain are making proposals to build a parsonage. The number in communion is 160. This Church, in its two parts and with its two congregations, has the labours of but one minister. The state of religion is good on the mountain, but not so good, it is believed, in the village. On the whole we may say that Zion here most evidently has the smiles of her King, with the prospects that her borders will be more and more enlarged.

The Church in *St. Catharines* was organized January 7 1831, by the Rev. A. K. Buell, comprising only eleven members—ten by letter and one on profession. Soon afterwards, and within the space of a few months, the presence of God's spirit was manifested in some few instances of turning unto the Lord. Here and there was found a sinner inquiring the way to Zion. Of the fruits of this gracious visitation about twelve were added to the Church.

Nothing, however, very special occurred until November 1831, during a protracted meeting. This was a season of peculiar interest. It was supposed that between forty and fifty were made the subjects of grace, thirty of whom immediately united with the Church. In November, 1832, another meeting was held, which, though evidently blessed in some good degree, was not as successful as the first. Of those hopefully born into the kingdom at this time, twelve made public profession of their faith in Christ. Since then the Church has enjoyed other seasons of refreshing, and has had her number increased at almost every communion.

Nearly half of the members of this Church live between two and three miles from the village, in a neighbourhood which only three years ago was a moral desert. When our meetings were first set up in this place, only here and there were made any pretensions to piety. To the best of our knowledge the people had never enjoyed stated preaching, and for a long time they had been wholly destitute. But, to their praise, they gladly received the Word almost without delay. Having the Gospel preached to them, they soon began to turn unto the Lord. From that time to the present moment God's Spirit has been with this people by His special and saving operations; that is, Christians have kept their first love and persevered, and sinners more or less have been coming to Christ continually. Thus, within a very short time, the whole moral aspect of this neighbourhood has been changed. The wilderness, under God, has become a fruitful field. The people now maintain weekly prayer meetings, observe the monthly concert, conduct a Sabbath school, and give liberally for the support of the Gospel. Besides, they have obtained subscriptions and have already made a contract for building a meeting-house, which, it is expected, will be finished before the coming winter.

In the village it is believed that the state of religion is not as good as usual. The Sabbath school, which has a good library, and was large and flourishing, languishes at present, and is ready to come to nothing, chiefly, it is supposed, for want of teachers. But while these things are to be lamented, we are glad to say that prayer meetings are sustained, the monthly concert observed, and a serious attention given to the preached Word.

For about three years small contributions have been made for missionary operations, for tracts and to the Bible cause, amounting in the whole to nearly \$100.