

Our Contributors.

DR. CONTENT ON GRUMBLERS AND GRUMBLING.

BY KNOXIAN

Having heard a good deal of grumbling in his parish lately, Dr Content determined to address his people on the subject. He spoke substantially as follows:

BRETHREN AND SISTERS,

I have heard too much grumbling in this parish lately, and feel it my duty to say a few words on that unpleasant and unchristian habit. Some of you have been grumbling a good deal lately about

THE WEATHER.

You have been saying that the weather was fearfully cold. When the mercury was down about twenty, and the laziest man in town had to walk fast to keep himself from freezing, and everybody held his nose in his hand, and the sidewalks boomed like artillery, and all nature seemed about to freeze up, you stopped and remarked to every neighbour that it was a cold day. Do you suppose he didn't know that himself? Do you expect to get credit for originality by making remarks of that kind? You simply wanted to grumble a little about the climate. That was all. Now, brethren and sisters, what is the use in grumbling about the weather? Can you send the mercury up or down by grumbling? If you can why don't you do it?

I notice that some of you are grumbling a good deal about

DEPRESSION IN BUSINESS.

I expected that. Some of you put on too much steam during the Christmas holidays, and now when quiet February has come round you feel the reaction. Do you expect the Christmas season to continue all the year round? I am glad it does not. If it did some of you young men would degenerate into dudes, and some of you young women would probably turn into butterflies. I am afraid that the depression some of you feel is the natural reaction after too much excitement. But supposing the times are a little "panicky," what causes the trouble? No small part of the trouble is caused by trying to make money too fast. The typical Canadian is a good enough kind of man, but he doesn't like to plod. Plodding is not his forte. Like the typical American he wants to get rich at a bound. Trouble is also caused by trying to squeeze a hundred and ten cents out of every dollar of income. No dollar has a hundred and ten cents in it. If people calculate on a basis of one hundred and ten cents to the dollar in arranging their affairs, of course they will always have trouble. Nine-tenths of the financial trouble that comes upon this country is caused directly or indirectly by the people themselves. Where, then, is the sense of grumbling about it?

I notice that some of you complain because you have

TO WORK HARD.

Well, some of you perhaps do work pretty hard, but hard work rarely hurts anybody. Fifty people are injured by bad food, or bad air, or bad habits for every one that is injured by hard work. The most wasting kind of work any one can do is to sit down in a corner and think about himself. The thoughts may be small and the object upon which they are fixed may be very small too, but the business is very wearing. It wears much faster than work. Some of you, sisters, I fear, put in a fair share of grumbling. Some of you, perhaps, grumble a good deal, inaudibly of course, because you are single. If you were married you would, perhaps, grumble still more. Some of you complain about the worry and work caused by taking care of your family. If you had no family you would be hunting over all the country for somebody to adopt. You complain about housework. How would you have felt the week before last if you had had no house to work in? A horse is a great thing when the mercury is down to thirty. You complain about "roasting over a cooking stove." There is a much worse condition, and that is to have no cooking stove and nothing to roast on it. Some of you complain, perhaps, about your husbands. Well, dear sister, he may be a mean enough man no doubt, but he is the only one you have. Complaining about him

won't make him any better. Unless you see with a reasonable degree of clearness how you are to get a better husband, perhaps the best thing is to try to improve the one you have. Influence so sweet and angelic as yours would improve almost anybody.

And now, brethren and sisters, allow me to suggest a few considerations as a preventive or cure for grumbling.

1. *Think of the number of things you have that you don't deserve.* I shall not enlarge on this point, because I fear most of you think you deserve everything good on earth. You repeat your Catechism all right on what men who sin deserve, but you don't think much about the Catechism when you are in a grumbling mood. As it is impossible to make you believe you don't deserve every good thing, I will take something easier.

2. *Think of how many things you have that others never had and probably never will have.* Take a turn among the very poor some afternoon, and if you can come home and grumble there is no hope for you.

3. Think of how useless grumbling is and how intensely disagreeable it makes men and women—especially women.

4. Remember that chronic grumbling is a sin, and that however bad this world may be, unless your heart and conduct are radically changed, you won't be ten minutes out of this world until you would give a good deal to get back. There is a much worse world than this one, and men who do nothing but grumble against Providence are very likely to be sent there.

ORILLIA.

ITS ORIGIN—LOCATION—INSTITUTIONS—PASTORS AND CHURCHES—THE PRESS, ETC.

This is a pretty town, beautifully situated on Lake Couchiching, in the county of Simcoe, and surrounded by a fine farming country, which has been rapidly settled by an industrious population, who are now reaping the fruits of farm and forest. Orillia was founded in 1841, but it took ten years to bring the population up to 320. In 1867 it was incorporated as a village, when it would appear to have taken a fresh start, and soon became an important town, surrounded by a fine tract of country. No district in Canada gives better evidence of the industry, perseverance and success of the sons of toil than does the neighbourhood of Orillia.

In 1874 it was incorporated as a town, and continues to exercise an influence commensurate with its growing importance. The stores, public buildings and dwelling houses are a credit to the place, and the owners in many cases, if not in affluent circumstances, are all comfortable. Having good railway facilities, there is a continual stream of travel hither and thither, and the town has now become a favourite summer resort, the lake offering many attractions to those living in crowded cities who are in search of health. There is ample hotel accommodation, and the town and principal stores are lit up with electric light.

The only asylum for idiots in the Dominion is located here, and occupies a healthy situation on the edge of the lake. The institution, which is among the most valuable of our Provincial institutions, is under the management of Dr. Beaton, who is a member of our Church, and is much esteemed in the community for the very efficient manner in which his duties are discharged.

The various denominations found in places of a similar size are well represented here, and from small beginnings have grown to exercise a powerful influence for good in the community.

PRESBYTERIANISM.

The history of our denomination dates back for about fifty years, when mission work was commenced by the Rev. W. S. Darling. On the settlement of the late Rev. Dr. Burns, of Toronto, a fresh start was made, and so encouraging had matters become that the Rev. John Gray (now Dr. Gray) was appointed constant supply and was ordained in a private room. The following year a church was opened, and from that date, under the care of Mr. Gray, Presbyterianism grew and strengthened. The church, which soon became too small, has been enlarged several times, and at present has a seating capacity of 700 persons, a circumstance alike creditable to minister and people, and as Orillia is the centre of a large and important sec-

tion of country, so also is it the centre of Presbyterianism for a large district.

The Rev. John Gray, D.D., is a native of Scotland, and was educated partly in Scotland and partly in Queen's College, Kingston, from which he obtained the degree of M.A. Dr. Gray has been one of the most laborious, painstaking and able ministers of our Church in Canada, and in recognition of his valuable services and abilities he received the honorary degree of D.D. from Knox College, Toronto, which honorary distinction he has for some years worn with characteristic meekness and modesty. Seldom has any honour been more worthily bestowed.

Some years ago, from failing health, no doubt partly brought on by overwork in early life, Dr. Gray retired from the active duties of the pastorate which, by a blameless life, he adorned for so many years. He occupies the position of pastor emeritus, and still remains a citizen of the prosperous town which he helped to build up, and continues to take an active interest in the influential congregation which he nursed in its infancy.

The present pastor is the Rev. R. N. Grant, who succeeded Dr. Gray in 1882. He has very successfully carried on the work which Dr. Gray laid down. This is amply borne out by the large attendance at all the church services, the membership being now 350. The Rev. R. N. Grant was born in North Easthope, Ont., and is a Knoxian, having been educated at Knox College, Toronto, whose students have reflected such credit on their alma mater, and who are to be found filling so many pulpits in Canada and other lands as well as in the Foreign Mission fields of the Church. Mr. Grant was first settled in Waterdown, and from there was invited to Knox Church, Ingersoll, and in 1882 entered upon his work as pastor of his present charge. He is much loved by his congregation, and as a speaker and writer has a reputation far beyond the bounds of his district.

THE PRESS.

Orillia boasts three weekly papers, and all are well patronized, and all advocate their various opinions with much force and ability and are a credit to provincial journalism.

Jan., 1888.

THE AUGMENTATION FUND.

ITS CRISIS—IS THE HUTCH WITH THE PASTORS?—HOW MAY MATTERS BE IMPROVED AND THE FUND SAVED?

It has become a question of very material importance in some of the Presbyteries—What are we to do about Augmentation? That it is not meeting with the amount of support which was expected is very clear. And it is equally evident that in certain quarters no fund has met with a hearty response, and viewed in relation to the other Schemes and work of the Church longer in view, it may be fairly conceded that there is no cause for despondency, while there is abundant cause for diligent enquiry and vigorous action for future success.

Turning to the Minutes, one is very forcibly struck with the general rule that when little is given to Augmentation, little is given to anything else, and that in certain quarters where Augmentation is discouraged and opposed, there is a cause. Looking first to the column "Total for the Schemes," it is sad to find congregations with a fair measure of strength, say 150 to 200 members, giving as little as \$35 for all the Schemes. One charge—a city one—\$20, and several Presbyteries from \$19 to \$75, with the membership ranging from sixty to 200, and the salary of the pastor from \$700 to \$1,000. Now the question rises in our mind, "Is the hutch with the pastors?" or do the pastors give at all? Is there a pastor with the minimum salary who in ordinary circumstances could not give one-tenth say. If the half of this only were given for the Scheme, then we have the minister giving in many cases the entire contribution, and a just cause for Presbyterian dealing with that congregation for wilful neglect. Put if the congregation is doing all "the little that is done," then there is room for faithful brotherly dealing by the Presbytery with the minister; for you cannot expect anything but irritation and annoyance where a congregation is preached at by a minister who has no personal interest in doing his share for the work of Christ.

Now it may be asked whether Augmentation is discouraged anywhere, and why? If you go into certain districts you will find not only discouragement