

he proceeded to Princeton, N.J., and took a course in Theology. At both Colleges he distinguished himself as a student.

Upon completing thus his course of preparation for the ministry of the Gospel, his heart turned to Evangelistic work, which he has carried on ever since, attended by the blessing and power of the Holy Spirit leading many into a deeper experience of Divine grace and many more to accept Jesus as their Saviour and Lord. He has been especially blessed in winning young men, and loves no work so much. Is not that the kind of man we want here?

He is a powerful and interesting preacher, having a strong body and a well trained mind; a splendid singer; has wonderful tact in dealing personally with souls; a whole-souled and manly Christian, and preaches a pure Gospel, and is free from those "hobbies" that often mar the usefulness of many Evangelists. (For many of these facts the ECHOES is indebted to a biographical sketch by Dr. McTavish.)

Let us begin now to prepare for these meetings by prayer, and let us keep November clear as far as possible from all other engagements, and God will make it a blessed harvest-time for souls!

The Presbyterian Union.

PRINCIPAL GRANT'S LECTURE.

The Hamilton Presbyterian Union, held its first public meeting on Wednesday, October 3rd, in Central Church. The ECHOES feels that this is a happy idea of the Union, bringing distinguished Presbyterians to address us on the Fundamental Principles of our Church. We are glad to hear that two other speakers are to be invited for this Winter. It is no doubt true, as Hon. J. M. Gibson said, in seconding the vote of thanks to Principal Grant, for his able address, that nine-tenths of us are Presbyterians only because our Fathers were Presbyterians, and perhaps it might be added that many others whose Fathers were not Presbyterians, would find it difficult to say why they are Presbyterians. These lectures therefore will fill a real want in educating us in the Doctrine, and Polity, and History of our beloved Church, of which we have every cause to feel proud. Principal Grant is well known to be broad in his Theology, and liberal in all his views and opinions. Many men, perhaps equally distinguished, would not see quite so much "elasticity" in Presbyterianism as he does, but it really has sufficient elasticity to adapt itself to every clime and age, and to all reasonable minds, and at the same time it merits the world wide reputation it has for "rigidity," or perhaps we ought to say for genuine stability.

The learned Principal began by saying he would prefer the name "reformed," to that which has clung to us because it is broader, more comprehensive, and historically more appropriate. "Presbyterian" indicates merely the form of government to which we hold, as that taught in the New Testament. "Reformed" indicates that it was not a new Church or Sect which came into being in the days of Calvin and Knox, but the same old Church that had existed from the apostolic times, only re-formed and brought back to its more primitive and pure condition.

Before dealing with the Principles of Presbyterianism, he pointed out some things that were not essential characteristics, but rather eccentricities of certain ages, individuals, or parties in the Church. For example: It is not *Anti-Liturgical*. John Knox used a Liturgy, and it continued in use for a hundred years after his day. Liturgies, in whole, or in part, are in use now in Scotland, Europe, and on this Continent in Presbyterian Churches. Neither is it *Anti-Organ*, nor *Against Hymns*, though at times these have been and still are bitterly opposed in some places.

The Fundamental Principles he enumerated

were—of Presbyterianism in general, five—and of Presbyterianism as developed in Canada, two additional.

1. The *Evangelical Principle*. That the Soul is saved only by a personal spiritual act of faith in a personal Saviour. The people are the Church and not the Clergy. The Bible is the word of God, and the only rule of faith and practice, and is to be sincerely received and zealously studied by all the people.

2. The *Rational Principle*. We are not to believe simply on the Authority of the Church, or Clergy, but on reasonable and convincing evidence. Consequently Presbyterians believe in the thorough education of the people and Clergy, and always stand in the fore-front of every worthy educational movement.

3. The *Church Principle* as opposed to the Individualistic. We are not Schismatics, but being cast out by the old corrupt Church of the middle ages our Fathers re-formed the Church on New Testament Principles.

4. The *Confessional Principle*—The setting forth in formal statement of the Creed and Polity of the Church. Such statement we have in the Westminster Confession of Faith, and the Catechisms Larger and Shorter. These Confessions, the Principal contended, were never meant to be tests of orthodoxy, but Testimonials of what the faith of the Church is or was at the date of their composition and adoption.

5. The *Democratic Principle*—The Presbyterian Church is a sacred democracy. The people rule. Every individual has his right recognized and conserved as inalienable. He would prefer that Elders should be elected annually instead of for life, and that laymen, apart from Elders, should have representation in the Church Courts. The Presbyterian form of Church Government is the model after which such secular governments as that of the United States and to a large extent of Canada, as well, are formed.

The additional Principles of Presbyterianism in Canada, were:

6. The *Union Principle*—We, ourselves, as Presbyterians are united in one body since 1875, and since the Methodists followed our example ten years later, we are talking more or less seriously about union between the different Denominations, and meantime a spirit of unity is rapidly strengthening in Missionary work. Presbyterians and Methodists are practically co-operating to economize men and means, and to avoid unseemly rivalry and opposition in the more sparsely settled fields.

7. The *Missionary Principle*—Of course our Canadian Church has not a monopoly of this principle, but we are so markedly a Missionary Church in both home and Foreign fields, that in a special sense this is a fundamental principle of Canadian Presbyterianism. In closing the speaker asked, are not these Principles worthy of our enthusiastic observance and support? Therefore, let "Forward" be our watchword. Let us enthusiastically stand by the principles that made heroes of our Fathers and men and heroes of us, and let us do all that is in our power to extend their application and influence in this fair young Country, our goodly heritage for this world!

W. F. M. S. Auxiliary.

The meetings of our Auxiliary continue to increase in numbers and interest. We are just now looking forward in joyful anticipation, to our annual Thanks-giving meeting. These Thanks-giving Services have in years past been a time of refreshing to all, who had the privilege of attending. And now the season of ingathering again draws near. The mercy of the Lord has been about us all the year. Shall we not then bring gifts and offerings into the treasury of the Lord who has so blessed us? Do not let us forget the old Jewish law concerning unblemished offerings for sacrifice, but

let us see to it, that our offerings however small be perfect of their kind.

We have added four new names to our membership which is now forty-five, and the collections for the three months \$14.60. The next meeting will be held on Oct. 9th at the residence of Mrs. Shearer, 112 George Street.

We hope to see as many as can possibly attend with us at this meeting.

When the above was sent in it was expected that the paper would be out by the 7th inst.

Our thanksgiving meeting was very interesting, and well attended. The collection amounted to \$36. COR.

The Mission.

We have great cause to be thankful for the encouraging condition of the Mission Sunday School. We are pleased to be able to say the attendance has been better this summer than any other. Another encouragement, (at least to the Superintendent) is the faithfulness on the part of the teachers either in being present themselves or in providing substitutes.

We were also encouraged by the presence of so many friends at our annual picnic, and by the substantial aid in presents and cake which they gave us in helping to make it enjoyable for the children.

We received in June the sum of \$5.00 from a member of the congregation which we were able to appreciate very much, as our financial obligations are rather heavy, paying as we do, \$7.00 for rent and \$3.00 for caretaker, yet we are thankful to say that we have always been able to meet our payments, if not when due, very soon after.

We again, as we have often done before, extend a hearty invitation to the Mission S. School a visit some Sabbath morning. COR.

Ladies' Aid Society.

The interest of the Society is steadily increasing. Some of the associate, as well as the active members, attend the monthly meetings, but we would like to see many more, as this meeting affords an excellent opportunity for the ladies of the congregation to become better acquainted with each other. COR.

Our New Members.

To these new comers into our fellowship received September 7th, we extend a most cordial welcome. We always do to new comers. But a great deal depends on themselves whether they feel at home or not in a new Church. "If we would have friends we must show ourselves friendly." We hope that every one of you will go right to work and feel that you have a share of the responsibility, as well as the privileges of your new position.

BY CERTIFICATE:

Mrs. James Gill, 272 Jackson Street West.
Mr. and Mrs. John Pringle, 133 Lock Street North.

Mr. and Mrs. Charles Plant, 12 Grove Street.

ON PROFESSION OF FAITH:

Mrs. Maggie Allen, 227 York Street.
Mr. and Mrs. Thos. H. Trevasakis, 34½ Pearl Street North.

Mr. and Mrs. Arthur M. Wilson, 252 York Street.

Mr. and Mrs. Wm. Webb, 192 Napier Street,
Mr. and Mrs. Henry Culver, 204 Market Street.
John McLean, 47 Head Street.

"Make Me a Little Cake First."

BY H. J. G.

At this period of financial depression, when the balance seems strangely inclined to gravitate to the wrong side in the accounts of both church and state, it may not be unprofitable to