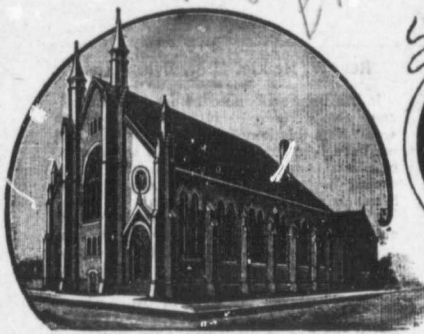


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# Erskine Church Echoes

Midgley Bros.,  
Printers.

OUR MOTTO :  
"FOR CHRIST AND THE CHURCH."

Vol. 3.

HAMILTON, ONT., OCTOBER 1, 1894.

No. 6

Erskine Presbyterian Church,  
Pearl Street, One block North of  
King Street.

REV. J. G. SHEARER, B.A., Minister,  
112 George Street.

Church Officer:—Adam Turnbull,  
94 Pearl Street North.

ERSKINE CHURCH ECHOES is published by the  
congregation of Erskine Presbyterian Church, Pearl  
Street, Hamilton, in the interests of the Kingdom of  
Christ in general, and of this congregation in partic-  
ular.

All communications to be addressed to Miss M.  
McBean, 18 Kinnell Street, Secretary of the Editorial  
Committee.

### Our Meetings.

#### SUNDAY—

9.30 a.m., Sabbath School in Mission, King and New  
Streets.

10.30 a.m., Prayer meeting in Schoolroom. All are  
welcome.

11 a.m. and 7 p.m., Public worship in the Church.  
3 p.m., Sabbath School and Bible Classes. — Young  
Men's and Young Women's.

MONDAY—8 p.m. every Monday, the Young People's  
Society of Christian Endeavor.

The Earnest Helpers' Mission Band every 2nd  
week at 4 p.m.

TUESDAY—The Board of Management meets on Oct.  
2nd, Nov. 6th, and Dec. 4th, at 8 p.m.

The Auxiliary of Women's Foreign Missionary  
Society meets on Oct. 9th, Nov. 13th and Dec. 11th  
at 8 p.m.

The Ladies' Aid meets on Oct. 30th, Nov. 27th and  
Dec. 25th, at 3 p.m.

Boys' Brigade, every Tuesday at 7.30.

WEDNESDAY—8 p.m., the Weekly Prayer Meeting.

On the first Wednesday of each month it is a  
Missionary Meeting.

The Session meets at 7.30 p.m. on the 2nd Wed-  
nesday of each month.

FRIDAY—Choir practice at 7.30 p.m.

Baptism will be regularly dispensed on the FIRST  
SABBATH each month at the morning service; also  
on the SECOND WEDNESDAY at weeknight service.

A great deal of trouble has  
been caused in the past by con-  
tributers using old envelopes.

THE MANAGERS THEREFORE  
WISH TO EMPHASIZE THE NECES-  
SITY FOR DESTROYING ALL OLD  
ENVELOPES, AS SOON AS NEW  
ONES ARE RECEIVED.

### Editorial Notes.

The Managers wish to say that as the  
amount of the weekly offerings has not during  
the Summer been up to the general average a  
special effort will need to be made by contri-  
butors between now and the end of the year,  
if the revenue of the church is to be sufficient  
to meet the expenditure. Those who were  
away on vacation should see to it as soon as  
possible that their offerings for the Sabbaths  
they were absent are sent in, as well as those  
now falling due.

Many of the contributors send in their weekly  
offering only when they are at Church where-  
as it is understood that these offerings are  
weekly and therefore to be made up whether  
present or not each Sabbath. If this were al-  
ways done there would be no danger of a defi-  
ciency at any time.

### Our Tenth Anniversary.

The Tenth Anniversary of the opening of  
our Church building will be celebrated on the  
16th and 17th of December. The Rev. Dr.  
McTavish, of Central Church, Toronto, has  
kindly consented to preach on Sabbath, and  
address the Monday evening meeting. Dr.  
McTavish is not only one of the ablest of our  
Ministers, but one of the most spiritually  
minded, and we may therefore expect that our  
Anniversary will not only be a great occasion,  
but a season of grace from God. Let us pray  
that it may be so and then we shall certainly  
not be disappointed.

### Sabbath Observance.

The Sabbath Observance Association is keep-  
ing steadily on at work. The meeting to be  
addressed by John Charton, M.P., which was  
postponed from Oct. 2nd for good reasons, will  
be held October 30th. It will be a great  
occasion. The Echoes hopes that all its  
readers will be there. It is not often we have  
an opportunity to hear a member of Parlia-  
ment dealing with a question of this kind at all  
and still more seldom that we have an oppor-  
tunity of hearing one of such eminence and  
exceptional oratorical ability as Mr. Charton  
is acknowledged by all to be. His visit should

do much to stir up the slumbering sentiment of  
our city on this great question. Meantime the  
Alliance has a strong Legal Committee quietly  
but earnestly at work carefully and accurately  
ascertaining the state of the Law on all phrases  
of the question from the best possible authori-  
ties so that the Alliance may know just what  
to do and how to do it and be prepared to take  
a vigorous and successful stand at the begin-  
ning of another season of Sabbath desecration  
which almost certainly will be attempted next  
Spring or Summer.

### "Go Ye."

Those who were present the other Sunday  
morning when our minister preached on the  
text, "Go ye into all the world and preach the  
Gospel to every creature," cannot but feel how  
guilty a thing it is to let any opportunity go by  
of obeying that great and plain command of  
our Master. Many of us—most of us—cannot  
go in person in obedience to this command,  
but we are none the less required to obey it,  
which we can do by sending a substitute. If  
Dr. McKay or Mr. Goforth go away out to  
China to preach the Gospel and you and I give  
"as God hath prospered us" for their support  
while there and pray for the power of the Holy  
Spirit to accompany their words we just as  
much "go" as Dr. McKay or Mr. Goforth do  
and in every soul converted to Jesus by their  
instrumentality you and I have a share and our  
Master will credit us with it against the Great  
Day of rewards, and "they that turn many to  
righteousness shall shine as the stars for ever  
and ever." And it is no less true that in  
every soul lost in China, because our Mission-  
aries were unable to reach it with the message  
of salvation, we have a share also; and our  
Master will confront us with it in that Great  
Day of Punishment. Will there be any soul  
present before the Throne in that Great Day,  
to which the Saviour will point His one hand,  
while with the other He points to this simple  
command, "Go ye, preach the Gospel to every  
creature," saying to you, "This soul that I  
loved so well, that I died on the Cross to save  
him, is lost, eternally lost, because you with-  
held the money that would have sent him the  
news of salvation?" This is an awful question,  
but we do well to consider it now, lest we incur  
such fearful guilt? What about last month's  
pink Envelope for you, dear reader? Was it  
sent in with a willing offering? Or is it lying  
waste and empty, at home? JESUS KNOWS!

**Be Always There.**

Now that "the harvest is past and the Summer is ended" let there be no more empty seats at any of the regular services, Sabbath or week evenings.

The hot weather is trying and enervating, and there is at least some excuse for less regular attendance than usual, but if so, we have that excuse no longer. Now let us every one whenever there is an appointment to meet God and hear His message through His servant, "be never wanting there." It is always cheering and inspiring to our minister to see every place occupied, and for his sake we ought to be there. But there is a far more important reason why you ought always to be in your place in Church, and that is because God will be there *expecting to meet you*. Oh! how often He must go disappointed away after having waited all through the service "with melting heart and laden hands," to meet with you, and to satisfy you with His bounty! Often He has some special message just for you, and yet you miss it! Let us every one "To the work! To the work!" For truly, time, precious time is flying and souls are dying. Let us be up and doing, "for the time cometh when no man can work!"

**Our New Pipe Organ.**

The congregation will be eager to know why the new organ is not as announced in last number of the Echoes already in place and when it is going to be put in.

The makers found that they were not able to have it ready for the date originally fixed upon which explains the delay, but word has just been received that we may depend on its being ready for use before the end of this month. Consequently the Committee has arranged to have the opening on Nov. 4th and 5th. It will be dedicated on Sabbath, and on Monday night a Grand Recital and Musical Concert will be given.

Prof. I. A. Thomas of this city will preside at the Organ on that occasion, and in addition to members of our own Choir, Mrs. Wikstrom and Mr. Sydney Grant will sing.

Now since the Organ must be paid for when put in, the money must be gotten together just as soon as possible.

The collectors will be out on their rounds *this week*; will subscribers therefore be ready for them with the money. Those who have not as yet been canvassed will be seen very soon and if anybody is overlooked it will not be intentional; but such a thing is easily possible in as large a congregation as ours; so that if any one has not had an opportunity of contributing would they kindly make this known to Mr. Michael Turnbull, or Mr. Thomas Patterson, Chairman and Secretary of the Organ Committee, or to Mr. Sutherland, Treasurer. There yet remains a considerable part of the \$1000 needed, not provided for. The Committee therefore would make hereby an urgent appeal to all to do their *very best* so that if possible we may be able to open the organ free of debt. Many of those who have already subscribed may be able to

add to their subscription. Let all who can, do so. Every dollar will be needed and probably more. As a congregation we have a good name for giving though we are not rich. Let us sustain that good name in this special effort. Moreover our organ is for the service of song in God's House. Our zeal for His glory should move us to make a determined and self-sacrificing effort to prevent any one from having a Mortgage on it. Let us therefore do this as unto Him and in His Name!

**The Election of Aldermen.**

There has never been a more important municipal Campaign, than the one which will end in the election of January 1st, 1895. The Temperance people and Christians, last year, elected a majority of the Aldermen of the present Council. As a result, some 30 liquor Licences have been cut off. Now the liquor men are banded together in a determined effort, in which they are ready to spend and be spent in order to succeed in getting a majority in next year's Council, in order, not only to prevent further reductions, but to repeal the Reduction By-Law already passed, and quite likely they will even go the length of putting the number up even beyond what it was before. There are 75 Tavern Licences now, and a majority in the Council could increase that number to 125, or thereabouts.

Consequently it is incumbent on the Christian Citizens to go to work in earnest, and pray, and work at any sacrifice, in order to defeat such an unholy effort. Disgrace enough has been brought on Christian Hamilton, by the drunkenness and rowdiness of some of our City Fathers in bygone and present times. What will it be if the liquor interest of the City should elect in our faces a majority of the new Council? And they will do so unless the Christian people stand shoulder to shoulder presenting an unbroken and determined front. Some body must do a great deal of earnest pleading, and unpleasant self-sacrificing work if the day is won. On which side will you stand, reader? For God and home and good government, or for Satan and sin and the reign of rum in our City Hall? Christ our Royal Master expects every man and woman to do his or her duty for the City, as well as for the Church and the Home and private purity. There is no doubt that He has an interest in this as in every fight with evil in our City. Let none of His followers be found missing from the ranks under His leadership! It is vain to say that reducing the number of licenses does not curtail the drinking. If it did not the Brewers, etc. would not so earnestly fight it, as they are doing. They are not fools. They know what affects their pockets. Therefore let no one be led astray with the mistaken notion that "Reduction does not reduce." Even liquor men will tell you that, to get you "off the scent." They have always said in the same way, that Prohibition does not prohibit," but they go right on fighting it to the bitter end. Why? Can there be any reason but one?

Have you gone to the meeting of your ward for organization and work? Be sure and be at the next meeting you hear announced, and do what in you lies to help on this good cause.

**Rev. W. Meikle, M.A., Evangelist.**

It has been announced before in these columns that we were likely to be favored with a visit from this honored servant of God, and we have been disappointed. We are glad to be able to announce this time without fear of similar disappointment that Mr. Meikle will be here next month, likely on the 7th.

All the Presbyterian Churches in the city are uniting in a series of special services to be conducted by him. The plans for this civic campaign are not yet made, but it is likely that services will be held in our own Church for the West end, for ten days or two weeks, a similar length of time in the East end, and the rest of the time in the centre of the city.

Who can estimate the benefit that will result from a union of all our Churches, in an aggressive movement of this kind, and if all enter heartily into the work by prayer and effort what quickening of spiritual life and what saving of souls will there not be?

And, whether as congregations or as individuals all will depend on the heartiness with which we take hold and help—being present at all the meetings ourselves and graciously "compelling others to come" with us—as to how much benefit we receive from them. God will not fail to be there. Every night He'll be there, and there to sanctify and save by His grace and power.

Mr. Meikle was born in New Glasgow, Nova Scotia, in 1856, of a godly and devoted mother to whom he owes almost all—under God—that he is and accomplishes in the Master's service. As a boy he was a pretty precocious youth, full of activity and mischief, and not a little wayward. Though clever at school he did not like study, and at the age of fourteen his mother apprenticed him in business with a firm in Halifax. Here he kept away from Church and Sabbath School, and drifted into bad company, intemperance, gambling and other sins, and thus knows only too well the ways of wayward young men with whom in his Evangelistic work he has exceptional popularity and power. He took typhoid fever and lay in unconsciousness for three weeks and then some months in convalescence at home. After this he was apprenticed with a druggist in New Glasgow, and here again, he, with a circle of other young men lived a very reckless and intemperate life, almost breaking his mother's heart. For some years this went on, he the while rapidly advancing on the down grade. He organized a five and drum corps and gave theatricals to raise funds. In all this he was not only leader but hero among "the boys."

About this time Evangelistic services were begun in New Glasgow, such as he is coming to hold here. He and a companion attended in a half drunken state for fun, but ere long he was glad to ask the very people of whom he had been making fun to "pray for him." One night he went in to the Inquiry meeting and there resolved to break with sin and seek God. It was not until he had passed many days or weeks in great agony over sin and his inability to find peace, and had almost despaired, and was thinking of returning to his sinful excesses that the truth dawned on him that Christ had done all for the sinner and that he must receive pardon and peace and power to live a new life as the free gift of God's grace. This great truth became an inspiration to him, and he with others began to seek the salvation of others, and held Evangelistic meetings in the adjoining country.

In the Autumn of 1875, he returned to school, and about a year after this his sainted mother was taken away in death saying, "Willie, I can die easier now that you are a good boy." It was a terrible blow to him. He thought he could never smile again. Yet this drew him nearer to the Saviour, and he went on with his studies and his evangelistic work.

In 1877, he, in company with Rev. Mr. Murray of this city went to Queen's College, Kingston, where he graduated, M.A., in 1881, when

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. Trevaskis, 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

ERSKINE CHURCH ECHOES.

consider a similar but much more distressing time in the history of the church.

Outside the gate of the city of Zarephath a destitute and desolate widow wandered in search of fuel. The sad story of deprivation and suffering was depicted in her hopeless face, for "the famine was sore in the land." And she was gathering two sticks to bake a cake for herself and her son that they might "eat it and die." A very unlikely missionary in an unlikely place, yet here she was confronted by the prophet's singular request, "Make me thereof a little cake first and bring it unto me."

Had this woman lived in the present day she would probably have exclaimed in astonishment, "Surely you must be a stranger here and haven't heard of the hard times in this part of the country." We can imagine Elijah replying, "Oh yes, have experienced them myself, but I know something too of God's care over His people, for the ravens have been feeding me with the riches of His liberality." "Fear not," for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth."

"I feel very sorry for you, Flijah; I always like to help a good cause along, but really things have come to such a pass, that it is all we can do to keep body and soul together. The season has been so dry and the crops so poor that we have only a handful of meal in the bottom of the barrel and a little oil in a cruise and it would be flying in the face of Providence to give away the scanty provision we have. I am sure the Lord does not require so much of us. I think He must have made a mistake when He sent you to me. He probably intended you to go to Mr. Dives across the road. It is rich men like him that you should ask for a donation." If the widow of Zarephath had acted upon these modern principles, humanly speaking, that meal would have been their last on earth. But heathen though she was, belonging to the despised Gentile race, she believed the word that God had spoken to her "by the mouth of His prophet," and "went and did according to the saying of Elijah," receiving for the recompense of her faith and generosity an ample supply for many days. "Never did corn or olive so increase in the growing," says Bishop Hall, "as hers did in the using."

This incident contains a lesson for the poorest as well as the richest Christian. If God did not consider reduced circumstances a sufficient reason for exempting her from doing her part, what excuse will we offer Him when He asks us to share our comparative plenty with His servants who are laboring in distant lands?

What is needed at the present day is not so much means as consecrated money. If our church had more Jacobs among its members taking for their rule of life his vow, "Of all that thou shalt give me I will surely give the tenth unto Thee," there would not be so much spasmodic giving and less fear of missionary societies and benevolent institutions becoming bankrupt.

We have money for business, money for pleasure, but sometimes hardly one dollar in a hundred for Him, who counted not even His life dear for us. If, as someone says, our benevolence is measured not by what we give, but by what we have left, what sums of money which we have wasted on trifles will go before us to judgment. We are so apt to take more notice of what we give than of what we spend on ourselves. The twenty-five cents that we give to God's cause on Sunday is an ever-present subject for self-congratulation, and often calls forth the prayer of the Pharisee, "Lord, I thank Thee that I am not as other men are," while at the same time we are utterly oblivious to the fact that during the week we have spent fifty times that amount

**Our Givings.**

	CONGREGATION.				W. F. M. S.				TOTALS.
	Weekly Offerings.	Missions.	ECHOES.	S. S.	AUX.	LADIES' AID.	The Mission.	V. F. S. C. E.	
July 1.....	\$34 63	...	...	\$3 76	...	...	...	...	\$38 39
" 8.....	57 89	...	...	4 44	...	...	...	...	62 33
" 15.....	45 95	...	...	4 23	...	...	...	...	50 18
" 22.....	51 78	...	...	3 53	...	...	...	...	55 31
" 29.....	52 66	...	...	3 59	...	...	...	...	56 25
Aug. 5.....	50 09	...	...	3 67	...	...	...	...	53 76
" 12.....	50 15	...	...	4 23	...	...	...	...	54 38
" 19.....	49 65	...	...	3 47	...	...	...	...	53 12
" 26.....	53 60	...	...	3 59	...	...	...	...	57 19
Sept. 2.....	49 15	...	...	4 26	...	...	...	...	53 41
" 9.....	55 62	...	...	3 72	...	...	...	...	59 34
" 16.....	68 66	...	...	3 99	...	...	...	...	72 65
" 23.....	50 67	...	...	4 51	...	...	...	...	55 18
" 30.....	53 06	...	...	4 08	...	...	...	...	57 14
July.....	...	\$ 8 50	...	...	\$ 3 95	\$14 50	\$8 23	\$1 06	36 24
Aug. ....	...	19 00	...	...	5 15	13 37	6 47	1 90	45 89
Sept. ....	...	19 10	...	...	8 00	11 85	7 16	2 20	48 31
Totals.....	\$723 56	\$ 46 60	...	\$55 07	\$17 10	\$39 72	\$21 86	\$5 16	\$909 07

Special collection for Pincher Creek, \$19.92. Benevolent Fund for Ladies' Aid, \$2.70.

on superfluities that neither make us richer or happier.

If Irving or Patti leaves our cities with thousands of dollars of Canadian money nothing is said or thought about it, but if Dr. Pierson or Gordon collects one or two hundred dollars and immediately transfers it to the missionary societies to aid in Christianizing and civilizing the world, instantly a great hue and cry is raised against so much money being taken out of the country when business is so dull.

This ought not to be. Instead of making the present stringency a plea for inactivity on our part, let each one of us faithfully perform his or her duty, knowing that God will assuredly supply our temporal as well as our spiritual needs out of His infinite fulness and give us grace for grace.

It may be that the Lord has a controversy with us for having robbed Him in tithes and offerings. It therefore becomes us to "endeavor after new obedience" and bring our tithes which have been so long withheld into God's store-house that there may be meat in His house. The promised blessing will then be poured upon us as a church and individually till there will not be room enough to receive it.

We have too many professing Christians who stand with one hand raised in prayer that the spirit of liberality may descend in mighty power and awaken the people to a sense of their responsibility while the other hand pulls their purse-strings a little tighter and passes the application on to their next neighbor.

Prayer is the motive power of all true action, but it is well for us to be sure that our giving is in proportion to our means and to our prayers, lest "the Great Searcher of hearts" sees the money for which we are so earnestly praying, slumbering peacefully in the depths of our own pockets. Our duty is to serve God first and self last.

If every Christian in the Presbyterian Church in Canada had only denied themselves one luxury in the past weeks and forwarded the price of it to Dr. Reid, this whole deficit would have been made up.

Is there no one who for Christ's sake will sacrifice some delicacy from their already well-filled table, that some soul may partake with them of the "bread of life" at "the marriage supper of the Lamb?" or do without some article of dress, that our dusky brothers and sisters may be clad in "the garments of Christ's righteousness?" God is asking us to day to "make Him the little cake first." If

we refuse to obey His command, have we not reason to fear that the widow of Zarephath, who gave so cheerfully of her penury, will rise up in judgment to condemn those of us who, although living in the glorious gospel light of the nineteenth century, are not worthy to touch even "the hem of her garment." The words of our risen and adorable Redeemer are as full of meaning to-day as before He ascended up on high, and He is still saying, "all power is given unto Me, go ye therefore and preach the gospel to every creature." The need is as great as ever before, and the piteous wail, "come over and help us," which rises from one thousand million perishing souls, bears witness in heaven to our sinful neglect and indifference. God's call to the church to-day is, "Awake, awake, put on thy beautiful garments, oh, Jerusalem, the holy city." May we respond by shaking ourselves from the dust of indolence and selfish indulgence, praying God to forgive the Christlessness in our own unworthy hearts and lives, beseeching the Holy Spirit to enlighten our understandings so that we may know more and increasingly more of "the grace of our Lord Jesus Christ, who though He was rich, yet for our sakes became poor, that we through His poverty might be made rich." Then and then only, will the consecrated prayer rise to our lips and find expression in our lives.

"Take my silver and my gold,  
Not a mite would I withhold  
Take myself and I will be,  
Ever, only, all for thee."

IN AFFECTIONATE MEMORY

—OF—

GEORGE AMANN,  
MRS. H. ARTHUR BUSCOMBE,  
MRS. SYMINGTON.

"Asleep in Jesus."

JOHN M. MCKAY,  
JOHN GORDON TIDERINGTON,  
RALPH ROY TIDERINGTON.

"It is not the will of your Father in Heaven that one of these little ones should perish."