### Beitis h American Presbyterlan, 102 BAY STREET, 1 GRONTO.

Pon Ti ams, year, sir Liberth Tabe. C. BLACKETT ROBINSON Editor and Proprietor

#### TO CORRESPONDENTS.

Letters and articles intended for the next issue about the in the hands of the Latter not later than Tuesday morning.

all communications must be accommunical by the paters name, otherwise they will not be inserted whiter a name, otherwise they will not be inserted Articles not accepted will be returned; it, at the first they are seen, a request is made to that effect it a sufficient postage stamps are enclosed. Man-the, then not a necomperied will not be preserved and subsequent requests for their return cannot be compiled with

#### OUR GENERAL AGENT.

MR OHABLES NEOD, General Agent for the PRE-ENTERMAN is now in Western Outsrio making the interests of this journal. We commend that to the best offices of injectors and people. Any gas stance readers into in his work will be taken by mans a personal kindness.

British American Bresbyterian. FRIDAY, JANUARY 5, 1877.

## Special to Subscribers.

Any Subscriber sending us, during the month of January, the name of a New Subscriber, with the remittance, \$2.00 for the year, this own subscription not being in arrear:) will receive a copy of the " Presbyterian Year Book" for 1877. "See advertisement of same on seventh page of this paper." The new subscriber will likewise be sent a copy of the "Presbyterian Year Book." We are making this offer with a view to increasing our list of prepaying Subscribers, and trust to hear from many in all parts of the country.

#### THE QUESTION OF HOLINESS.

A Conference of Christians who profess to have attained absolute holiness of life and character, was lately held in the vicinity of New York. In no other country in the world that we ku wof, could there be such a gathering of perfect men and women. Posalbly it is the peculiarity of the United States, separating it from all other countries in this particular, that there the followers of Christ are found without flaw, or mar, or blot. At all events we do not hear much of these perfectionists on this side of the St. Lawrence, and we would be inclined as a rule to give all such a pretty wide berth wore they afflicting us with their presence. Nor are we aware that as yet they have made much headway in England or the Emerald Isle. As for Scotland, if any absolutely perfect Christians ever existed on that favored portion of the Empire they must either have been tossed into some convenient loch or river, or deeming themselves not welcome they must have taken pin. ions to themselves and flown upwards to their natural element. It remains for the United States, which gives welcome and shelter to all classes of men, from Brigham Young to the big Boss of Ludlow sireet gaol, to have as a bright contrast to the roughs and rogues who thus invited come under the stars and stripes a select society of men and women who have reached the highest point of sanctified lives. Brother Inskip is a good specimen, fat, round, sleek and comfortable. He is chief amongst the happy throng, if with the theory of perfection we can suppose any other condition possible than the absolute parity of its members, of which we beast as a distinguishing Presbyterian principle. Surrounded by angels in petticoats, Brother Inckip has no need of heaven as a factor in his theology. He is perfectly at home where he is. What better could he have than to be self-praised, and at the same time to be regarded as a paragon of xcellence by all the old women who act the part of his satellites. What a heavenly group these singing, leaping, frantic Metho. dists make up. It is valuable as giving one an insight into the future. But it is equally well adapted for a first-class comic enter-

Seriously speaking, it shocks our conscience to hear of these people speaking of having attained holiness, and citing as proof that they have give up the use of tobacco, that they have no longer a liking for whiskey and beer, and that their eyes and ears are no longer distructed by earthly sights and sounds. We should like to look into the hearts of these perfect people, and see whether there is not in them a menagerie of untamed beasts-of thoughts that are unprofitable—of desires that are contrary to the mind and spirit of God.

Tais conference is a sort of mutual admiration society. If any of our renders feel qualified for admission into their ranks we will be happy to farnish them with the address of the renowned Apostle of Holiness. But we trust that our readers to common with ourselves will rather prefer to look into the mirror of God's word and see for themselves what they are in the presence of Divine holiness and goodness. It is a long and difficult journey to the summit of the Mount of Sancification, and it will be well with as if we can say with the Apostle at the close of our struggles: "I have fought the good fight, I have finished my course, I have he, with and

# THE WEEK OF PRAYER.

Following the holiday season of Christmas and New Year's day, we have the week of prayer. This year it will be really the second week of January embracing the period between the seventh and fourieenth of the month. It was with the evangelical alliance that the idea of the week of prayer originated. It is by the appointment of the Alliance that it is now observed. Indeed the week of prayer is quite an institution with all Evangelical churches and in all lands. There is significance in the first week of January being set apart for such an object, though we hardly think that this is to be reckoned other than a mere coincidence. It might have been any week in the year, so far as Protestant feelings and notions are concerned. But the first week of January is surely not without design, considering the value of a set time for penitential prayer, after a period of Lappy enjoyment, such as that embraced by the Ohristmas holidays. Even the best of men are apt to be carried away with the prevailing custom. Almost all have been more or less yielding to the impulse to enjoy themselves heartily, and with our strangely mixed life of joy and sorrow, of hope and fear, of depression and elevation, it is almost necessary for our well being to have a period of solemn prayer following a time of unusual excitement and merriment. Not that we would put a time of penitonce and prayer against a period of relaxation and mirth—the one so to speak to atone for the other, would we encourage the idea of the week of prayer. But with our human weaknesses, such a season following that of unwonted mirth may be esteemed as conducing to the very best interests of Christiare.

It is certainly interesting to regard the week as somewhat typical of the Alliance, from which it derives its origin. The Week of Prayer is observed throughout the world, because the Evangelical Alliance circumsorbes the globe. Were the appointment made by any other society, or organization, it would necessarily be local in its observarce and influence. But stamped with the authority of the Alliance, it necessarily becomes a matter of a world-wide interest. It is almost inspiring to realize what the Week of Prayer accomplishes. During one and the same period of time, the hearts of Christians in every part of the world are going forth in similiar expressions to their God. A wave of religious feeling necessarily follows, which carries in its bosom blessings to every part of the world. Think of the Christians of Great Britain, of France and Germany, aye of Russia and Turkey, the Christians who are scattered throughout the vast continents of Asia and Africa, the Christians who dwell on the Islands of the seas, of the followers of Christ throughout the length and breadth of the American Continent—think of all this vast multitude lifting up their voices and their hearts o God Almighty, in praise, and in confession. Wondrous sight it must be to the Heavenly beings who gaze with deepest interest into the affairs of our world. And what a mighty reflex influence it must have upon the churches. upon families, and upon all the benevolent and educational institutions of the world. We believe a reviving work begins in many a home and congregation during the week of prayer, not simply because they themselves bow before the Throne, but because they are actually experiencing the blessed influences of the prayers of Christian brethren throughout the world. In this aspect certainly if in no other, the Week of Prayer is of vast benefit to Christians on every part of the earth.

In another aspect the week of Prayer is of the deepest interest to reflective men. It is a time when all the churches harmoni ously blend together, and by their united praying attitude give meaning to the prayer of their Common Lord, that they may be all one before Him. While congregations will wisely seize the blessing and opportunity which come with the Week of Prayer, and provide special meetings for prayer amongst their members and friends, in almost every city and town there will be union meetings of all the Christian brothren, Methodists and Episcopalians, Congregationalists and Presbyterians, Baptists and the brethren of all the smaller churches lying outside the pale of these, will be found in the same meetings, and taking part in the same exercises of worship and instruction. It will thus be seen that there is no difference between any of these sects, but that though of different nam, and constitution, they are one in the Lord, and are carrying on a great enterprise, in which they are all equally interested.

It will give us much pleasure to hear of the Week of Prayer being well observed in this city, and throughout the country. We expect to hear of God's blessing resting upon the churches-and as in past years we have traced many goodly influences as flowing from the Week of Prayor, and making themselves felt throughout all the e look forward with confidence and joy to hear of the prayers offered by God's people during the Week of Prayer being followed by the richest answers—in the conversion of sinners, and the building up of believers, and generally in the advance-ment of the Redcomer's Kingdom throughout the earth.

### DEFECTS IN GIVING.

In a preceding article we enumerated three defects in giving for the Lord's cause on the part of professedly Christian people, viz., the comparatively small number who give at all, the giving of the same amount your after year by many, notwithstanding their morensed ability to contribute, and the supporting of the missionary schemes of other churches to the injury of our own church's work. We proceed to notice other defects in relation to this subject. How few of our wealthy people in Canada give large sums for the advancement of Christ's cause! In the neighboaring republic as well as in the mother lands, we read frequently of princely gifts for church purposes. Here a chair is endowed in some Theological Hall, there a college building is erected, while in another place a cheque for ten or twenty thousand dollars is handed over to the treasurer of some needy mission scheme. It is true that owing to the circum-

stances of our country the number of our

merchants and others having great surplus wealth is limited, yet there are in our land, and in the communion of our own church, not a few to whom God has given the ability to devise liberal things if they only had the will, and yet alas! how few have the will! When recently the offer was made by a generous elder to contribute \$1,000, provided nine others would give a similar sum, to wipe off the Home Mission debt, there was not even one, so far as we have heard, to come forward and accept the offer; and yet we cannot doubt that many could have done so, and that without perceptibly, feeling themselves poorer at the end of the year. Liberal gifts are not withheld because of any lack of deserving and needy objects connected with the church on which to bestow them. There is not one of our schemes but is struggling to make ends meet. Who will be the first to endow a chair in Knox, or Queen's, or Montreal College? Who will generously open his purse, and erest the needed wing to Montreal College building? Who will hand over his \$20,000 to put our Home Mission Fund on a sound footing, or come to the rescue of our French Board and wipe off its heavy liabilities? Who will set the example, and place in the treasury of our Foreign Mission a sum sufficient to support the much-needed third missionary in Formosa? On every hand there is urgent, pressing need of liberal gifts. We know no better investment for surplus capital than in any one of the objects above specified, and we trust that our wealthy members will without delay wipe off the stain resting upon them in relation to this subjrot, never forgettlog that "giving is one of the grandest means connected with the process of carrying forward the sanctification of the soul." Another defect in giving arises from

erroneous views as to the proportion the Lord requires of us. We have met, for instance, persons who believed it to be their duty to contribute a tenth yearly to the Lord's cause; but who, when questioned, were found to entertain the idea that it was a tenth of their clear profits after deducting the expenses of living. And we have heard of a farmer who declined to contribute for a year or two to any church scheme, on the ground that he had nurchased another 100 acres of land on which there remained a mortgage unpaid. Previous to this purchase he owned, free from incumbrance, some 300 or 400 acres, and till he had released the mortgage on the last purchase he was in debt, and could not contribute for the Lord's work because he "must be just before he was generous." And yet this man (and he is the representative of a numerous class) was an officebearer in a Christian Church. Need we say that no Christian man under such circumstances, has a right to buy a farm till first of all he has laid aside for the Lord a due proportion of his means. Nay, we go further and avow it as our opinion that no Christian merchant has a right to invest the entire profits of a year's trade in extending his business, till he has deliberately set apart a fair proportion for the furtherance of Christ's cause and kingdom. Would that the day might soon arrive when every professedly Christian man will act on the principle, if he do not write the motto on the fly leaf of his ledgor-"At least one-tenth of all profits

is the Lord's." There are many other defects in giving that might be named, such as the questionable means employed in certain cases to raise money for Christian work, etc., etc; but for the present we leave these untouched, and close by noticing as a serious defect the lack of due discrimination on the part of some in the apportionment of riches.

There are many channels through which. one's liberality may flow, all in themselves quite legitimate and proper, and yet it is of the utmost importance-in dispensing the Lord's money that we seek to do it in

It is right to visit a sick neighbour and pray with him, but what would be thought of the man who habitually neglected his closet and his own family attar, to spend all his time in praying with neighbours? So, though it be a plain duty to contribute a certain proportion of our surplus means for some one church scheme, it by no means follows that we would be doing our duty to give all towards it, and leave others equally or more needy to suffer thereby. We are acquainted with one institution, so liberally endowed by its founder, that a sufficient number of the class designed to be benefited does not exist in the district, and a large portion of money has been squandered. And recently we heard of another gentleman donating a considerable sum of money to do what the Local Legislature should undertake, viz.: to erect a costly building for an afflicted class-comparatively few in numberwhile many far more deserving charitable institutions, not to speak of church schemes, pining and suffering for want of support, were passed by with a trifling sum. Bo

in innumerable instances. Every day Ohristian men manifest in their gifts a lack of disorimination, a want of good, strong, common sense, and thus too often the Lord's money is not expended in the most profitable way. A serious responsibility rests upon those to whom wealth has been given as to its right use. Every appeal for help, by whomsoever made, should by no means be responded to. Great care and discrimination should be exercised. In the case, however, of our colleges and mission schemes, the approval of the Assembl- and the commendation of its Boards and Committees, should have great weight with the members and adherents of our own church, and a hearty liberal response be given to all the various departments of work in which the church is engaged. Even here, however, discrimination is also necessary as to the relative amounts to be given to the several schemes according to their necessities. Intelligent systematic giving from Christian principle will, we are assured, injure no one of the church's schemes, but result beneficially in the case of all.

To lead to this, and thus remedy the several defects we have enumerated, we should like to see a standing committee on Systematic Benevolence, appointed by the General Assembly, as was the case formerly in at least one of the branches of the church. Such a committee, by the circulation of tracts and other literature bearing upon the subject, (would do much, not only to largely increase the revenue of our schemes and the stipend of our ministers, but also to give our people correct views of giving as an act of worship and a means of grace.

Above all, how much even in this connection do we need a fresh baptism of the Holy Spirit? Had we but this, how soon would the Lord's treasury be filled to the brim? Overflowing grace would assuredly produce overflowing liberality, and our people would give not grudgingly, but of a willing mind.

Dr. CAMPBELL, Principal of Aberdeen University, has died at his residence, Old Aberdeen. He was appointed Principal in 1855, and previously was Professor of

THE vestry of the Anglican Cathedral of Quebec, in view of the large and increasing taxation of the city, recently resolved that they were prepared to pay their full share of taxes on that property, provided the property of all other religious corporations was likewise taxed. Romanists there, however, even more than here, prefer to be helped by, rather than to help,

THE N. Y. Christian Weekly of a recent date says :- "The reports of mission societies for 1874-5 show that the Congregationalists gave \$2.42 a member, the Canada Methodists \$1.80, the Presbyterians \$1.25, the Episcopalians \$1.22, and the Methodists 42 cents a member. The Christian Advocate quoting these figures pertinently says that they signify 'that we must either give more or talk less."

Messes. W. Mowat & Son, bankers of Stratford, offer to find investment for money on mortgage at eight per cent. on improved farms in their vicinity, which is one of the best agricultural districts of Ontario. As a new feature the interest will be paid by bank draft on the first of January and July. The unquestioned standing of this long established banking house, the high character of Messrs. Mowat, and their facilities for favorably placing loans, are guarantees that financial transactions entrusted to their care will have prompt and careful attention.

A NEW Methodist church in Stockholm, Sweden, erected by the self-denial of its members, many of whom denied themthe Lord's money that we seek to do it in the most advantageous manner,—in the manner that shall must redound to His glory and the furtherance of His cause.

# Ministers and Churches.

(We orzeptly somet from Prothytery Clerks and our readers geno ally, items for this department of our paper, so as to make it a general epitome of all local church news]

St. Andrew's Orugon, Lindsay, has avanged for a very attractive programme for the 7th, 8th, and 9th of January. Rev. Prof. McLaren, of Knox College, will officiate on Sabbath 7th, and deliver one of his popular lectures on Monday evening following; and Tuesday evening, 9th, the Sabbath School anniversary will be held. Our Lindsay friends will have a rich treat in Prof. McLaren's lecture.

Rev. H. Carrie, who has been for the past two years in charge of the Presbyterian congregation at Napier, has accepted a call from Kedy, Peabody and Desboro', in Owen Sound Presbytory; at a salary of \$700, along with manse and glebe. Mr. Carcie preached his farewell sermon on the first Sunday in January. Mr. Ferguson, of Alvinston, was appointed to preach the Napier church vacant on the 14th prox.

THE young congregation at Hydo Park, near London, though only organized a little over a year, has built a heautiful little brick church, finished it handsomely and paid for it all but the sum of three hundred dollars, which will also be paid during the current year. This is for the most part the result of the labours in former years of the London ministers, especially the Reve. John Scott and Dr. Proudfoot. The future of this congregation is very promising.

On Monday evening, the young people of Thedford, called at the residence of their pastor, the Rev. H. Carrie, B.A., when Mr. Ryan on behalf of the people, read a very kind and flattoring address, and ended by, pressing upon the rev. gentleman the acceptance of a costly carpet, accompanied by a beautiful silver cake-basket for his sister. Previous to this a valuable buffalo robe was given to him from another portion of the congregation, which is sufficient to show the high estimation in which Mr. Carrie is held in this vicinity. The rev. gentleman replied in a feeling and appropriate manner, and thanked them not only for this favor, but for many other acts of courtesy and kindness shown to him during his short stay among them. After a very pleasant social evening the company separated.—Com.

THE social gathering in the Presbyterian Church, at Norwood, on Christmas evening, was a decided success. The building was crowded to the doors, and a perfect sea of happy faces greeted the performers. The church was tastefully decorated with evergreens, and on the wall over the pulpit was a large scroll with the Presbyterian motto, nec tamen consumebatur," and underneath this an elegant crown, symbol of loyalty and martyrdom, surrounded with evergreens. The principal feature of the entertainment was the rendering by the school, of a Christmas concert exercise. The responsive reading of the scholars was admirable, and the singing enthusiastic. Perhaps the finest piece of the exercise was the exquisite song, "Wonderful Night," sung by Misses Kempt and Raddon. The rest of the ovening was spent in appropriate songs, carols, and recitations by the Sunday school scholars, and the discharge of Ohristmas greetings, during the frequent interludes. Of the whole programme we may say this, that all did well, but that the smaller the performer, the more appreciative did the audience seem.—Com.

THE Presbyterian Church in Foncton, after being enlarged, was re-opened for divine service on Sabbath the 17th of December. Able discourses were delivered by the Rev. A. McKay, M.A., of Eldon, and the pastor of the congregation, Rev. D. Mc-Donald, the former conducting the English services, and preaching from 1st Tim. v. 17, the latter following in Gaelie, taking as the basis of his remarks "Christ's interview with the Samaritan woman." The church was crowded to its utmost capacity and the large shed just erected, though over four hundred feet long, was found to be too small that day. Deep sarnestness and solomuity pervaded the whole assembly. The soirce held the following evening was pronounced a decided success by overy on present. Financially \$103 was realized clear of all expenses. The congregation has only been in an organized condition with a pastor of its own for the last six months, but judging the future from the present it is destined under God's blessing, ere long, to rank among the largest and most influential rural charges in connection with the Presbyterien Church.

THE new church at Bracebridge brought to its present state of completion during the past season, was formally opened for public worship on Sabbath the 17th inst. Very appropriate discourses were preached morning and evening to large and attentive audiences by the Rev. J. L. Murray, of Woodville, and in the afternoon by the Rev. G. M. Brown, of the C. M. Church. On the evening following the usual teameeting was held, the chair being cocupied by the Hon. J. McMurrich, of Toronto, who discharged the duties of the position