

It is an organ of which the Presbyterian Church has no reason to feel ashamed.—*Strathcona Record.*

British American Presbyterian FOR 1876.

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NOTES TO CORRESPONDENTS.

ONE INTERESTED IN MONTREAL AFFAIRS.—Your communication is not an answer to the question made by "A Missionary," supposing them to be correct. It shows a lack of information upon the question, and contains an insinuation which had better be left out. Upon the whole, therefore, notwithstanding the good will which you undoubtedly possess, it will be better to wait a reply from those more nearly affected by "A Missionary's" statements, should they see fit to make one.

We would again remind our readers that we cannot hold ourselves responsible for the opinions expressed by our correspondents. We are to publish nothing but what we can ourselves agree with, or what every one of our readers can agree with, or what every one of our readers can agree with, or what every one of our readers can agree with.

British American Presbyterian.

FRIDAY, DECEMBER 10, 1875.

CHURCH ARCHITECTURE.

Very interesting and largely attended services were held last week in Toronto in connection with the opening of the new Jarvis Street Baptist Church. This Church is one of the most elegant, commodious and perfect in its arrangements to be found within the city. It cost \$97,000, and probably before this reaches our readers every dollar of this large sum will have been provided for. This is the right way.

It is not our intention to give a description of this building. The mere mention of some of its conveniences will be suggestive, and we hope useful to some who may be contemplating building. We have the auditorium, or room for the regular Sabbath services, school room, Church parlor, class rooms, vestry, library, basement, kitchen, room to serve tea, luncheon, an organ, etc.; how many more conveniences etc., it may include, we cannot say.

We have forgotten to say, but we shall add now, that this Church is architectural in form, so that all can see and hear the preacher without difficulty, while

it is exceedingly well adapted for oration in speaking. How many elaborate and costly Church edifices are built in utter contempt of these most important ends. Even in hearing and in speaking should surely be cardinal points in every well-constructed Church.

A fastidious appearance is also, we would suppose, worthy of consideration. It would scarcely be too severe to say that Presbyterians have, in the past, in a great many instances, carried off the palm for the utter want of taste displayed in many of their Churches. Sometimes this has been owing to a pure absence of what is called taste, very often to save an outlay of a few dollars in procuring a plan from an architect. It is true there is observable within a few years past an improvement in this respect. But much progress yet needs to be made to bring us to an equality with some other bodies. We would suggest that this is a subject worthy of the attention of the General Assembly, or of the various synods. Could not a committee be formed in each Synod to procure at a moderate amount a collection of plans suitable for Churches, according to different localities, and amounts to be expended?

Congregational religious life assumes quite a different phase now in many respects from what it did a quarter of a century ago, or even less. Then there was little more than the usual Lord's day services, and the one room was all that was really needed for Church life. Now we have in addition almost universally the weekly prayer-meeting. That must and always will be much smaller than the gathering on the Sabbath. Why should it not be felt to be an important thing by every Church alive to the value of a good, earnest, social, home like prayer-meeting, to have a room suitable for such a purpose. Many a meeting for prayer is lingering out a miserable existence in a kind of living death for the want of a suitable place of meeting, and many have died out altogether for the same reason. Can anything be more chilling than from twenty to a hundred people meeting in a place intended to hold five or six or ten times the number, with the added disadvantages of being very often poorly lighted, and in winter not sufficiently heated. It is impossible for any prayer-meeting almost to maintain its existence against such odds. Economy itself might teach the saving a better plan. If the room is not sufficiently heated and lighted you kill the meeting, if it is the expense of doing so above what is really necessary for a small gathering would soon build a room suitable for the purpose.

There is also the Sabbath school, now a universal institution, with in almost every case a Bible and infant class, which should each have a room separate from the mass of the school to be taught effectively. As churches are ordinarily arranged, and must be to be suitable for their special object, they can never be convenient for teaching in the most improved method. If any part of Church architecture must be deficient it ought surely not to be that which affects the instruction of the young, especially when there is such good reason to believe so little is done to impart religious instruction at home. Yet we venture to say that, even in the majority of cases of church-building going on at the present moment throughout the country, no adequate provision is being made for this all-important part of Christian work. The church of the future depends upon the young, and is it wise, is it rational to neglect, to impair even, the efficiency of this most important department of Christian labour.

Every church now also feels it desirable to have during the course of the year one or more meetings for more or less purely social purposes. Perhaps in no particular has so great a change taken place in congregational life as in this. And where wisely regulated this will be universally allowed to be a desirable change.

It is of very great consequence to show that religion in its best manifestations is not only compatible with, but is favourable to the best kinds of social enjoyment. How many of the young might have truer ideas of religion instilled into their minds, and be saved from ruin in the haunts of dissipation if proper attention were bestowed upon providing for the cultivation of this side of religious congregational life! Yet many of our congregations that could well afford the expense are content to have nothing more than the space enclosed by the four walls, the pews, the pulpit, and the barest and most absolute necessities.

Such congregations are behind the times; they must suffer themselves, and the whole body suffers with them. We hope the hints thrown out may be taken, or at least thought worthy of consideration by congregations about to build, and meanwhile we promise to return to this subject at some future time.

THE INDIAN CHIEF, Matlabow, of the Hasquiat, shot a Roman priest, Father Drabant, in British Columbia, Oct. 31st, because he endeavored to prevent a war.

SABBATH OBSERVANCE.

In our issue of Nov. 20th, we published a form of petition to be used by Presbyteries, to be presented to the Dominion Parliament, praying for such legislation as shall tend to secure the better observance of the Sabbath, especially in connection with public works and railways. It is no secret that a very large amount of work is thus done on the Lord's Day, which could be dispensed with to the advantage, we believe, of the public service, and certainly to the moral and physical well-being of all who are compelled to labor on Sabbath. It is to be hoped that every Presbytery in our body will take prompt action in this matter, and this petition made as effective as possible, so far as our Presbyteries at least are concerned. If every congregation too, would take up the subject, there could be no difficulty in presenting very largely signed petitions to the Legislature. We are aware that one honorable member of the House, also a member of our church, intends to devote some special attention to this matter, and we feel sure that if he once take it up, he will not let it drop until something is done in the direction indicated by this petition. Let every one then in earnest on this subject, do what he can to strengthen his hands. But much may be done, and very much needs to be done in this direction which we can do for ourselves. The address of the Kingston Sabbath Reformation Society to the citizens of Kingston, which we publish in another column, points out where reformation in Sabbath observance should begin. The custom of paying working men their wages late on Saturday, and consequently of late dealing on Saturday evenings, keeps thousands of shop-keepers, errand boys, and families out of their beds later on Saturday night than any other in all the week, and at the same time, of sending them to it utterly worn out in body and distracted in mind, so that where Sabbath morning is not devoted to a long sleep to rest exhausted nature, both body and mind are often so utterly sagged out that intelligent, hearty, and earnest worship on Sabbath is a simple impossibility. And all this is simply due to the force of custom. There is nothing in the nature of things that makes it a necessity to do all this on Saturday evening and not on any other. Custom is, indeed, very hard to change, but if the persons appealed to in this address, would only act upon its suggestions, a very great advance would be made in the direction of the right observance of the Sabbath. Thousands of Christian people to whom and to their families the Sabbath is very dear, and by them highly prized, thoughtlessly lend their example to support the evils complained of in this address. If ministers from their pulpits and in other ways, would draw attention to, and seek to correct this evil, it might, at the least, be very greatly abated, and that in a short time; and there is no reason why by keeping the matter before the Christian public, and urging the general adoption of the few and simple measures recommended in this address, the evil it seeks to remedy should not be altogether removed. When this is done a very great step indeed will have been taken towards the proper observance of the Sabbath, and when people begin and do what lies within their own power, there will be more hope of securing the intervention of the Parliament, and of the law to secure the Sabbath as a day of rest for those employed on public works and railways.

SATURDAY NIGHT.

THE PRESBYTERIAN COMPLAINT AND PETITION.

Don't wonder if we go to sleep
In sermon-time to-morrow;
'Tis vain to try awake to keep,
We own it to our sorrow.

Your visits are so late at night
We cannot but be weary;
When Sunday comes we can't be bright,
Nor wake up gay and cheery.

We pray you dames and neighbors strive
To come at better hours,
We think this matter you'll contrive
If you put forth your powers.

'Masters help us' wages pay
'Early, that wives may carry
'Our cash to market while 'tis day
Nor until nightfall tarry.

The Sabbath is a blessed day,
We long to spend it better;
But oh! 'tis weary work to pray
When sleep blinds like a fetter.

Help us to shut up shop betimes,
Then when the Sunday's dawning;
With pleasure we shall hear the chimes
'T' at usher in the morning.

Our hearts will be in time to greet
The best day of the seven,
In God's house we shall joyful meet
And learn the way to heaven.

THE DAVIS COMMUTATION.

The particulars of the horrible crime known as the Davis case, must be now familiar to all our readers. It is scarcely possible to imagine a more atrocious case of the kind, one that could meet more loud and universal condemnation, or deserve more richly the full penalty of the law. This subject is one that affects most deeply the state of public morals, and the offence could not but excite the indignation and loathing of every right-minded person. The

suspicion becoming general that the crime of abortion is growing more common amongst us than it once was, the necessity of marking it with the strongest reprobation, and the desire felt by all right thinking people that it should, as far as possible, be stamped out, led to the general expectation, nay, wish, we might say in this instance, that the law would be allowed to take its course against the offenders. It has, therefore, taken nearly all by surprise that the sentence of death, deserved and passed upon the criminals, has been commuted to imprisonment for life. Justice, and the protection of society against a class such as the guilty parties belong to—abortionists—whose profession and occupation is murder, would have amply justified the carrying out of the sentence to its end upon the galleys. Had commutation been granted at the demand of any weak sentimentality, it would have met with all but universal condemnation, and it would have been our duty to enter our most energetic protest against such misguided, we might almost say, criminal leniency. If, however, the ends of justice can be better served by commutation even in this most aggravated case, and the vile seducer who began and is the principal cause of this dark chapter of crime, shame, and misery, be brought to justice, and have visited upon him the punishment he merits, the steps taken by the executive will probably in the end be justified. The suspected seducer has been arrested, and is now in jail. Evidence against him is gradually accumulating, part of it being the confessions or admissions of Davis and his wife. It is to be hoped that the prospect of bringing home guilt to the seducer, which has led to a mitigation of their sentence, will prove to have been so well founded, that justice will not be defeated. The issue will be closely watched by the whole country, and should it turn out otherwise, commutation in this case must be condemned as something worse than a blunder. Only the hope of inflicting justice upon all the perpetrators of this crime, and the necessity in law of revoking the death sentence against the two who have been condemned, in order to their testimony being admissible in a court of justice, could vindicate the step which has been taken.

FRENCH EVANGELIZATION.

We would ask the special attention of our readers to a long and most interesting letter in this week's issue from Dr. MacVicar, of Montreal, upon French Evangelization. It should need no apology to the members of our church for its length. A more interesting, instructive, and encouraging report upon the Home Mission work of our church has never, we venture to say, appeared in our columns. It is a report of the right kind, bristling with facts, and more to follow, with a true ring of work and earnestness in it. We trust all to whom it comes will read it, and that it may effect the end so much desired and deserved.

Romanists do not shrink from publicity with regard to the converts they make from Protestants, then why should we? It is no use, as Dr. MacVicar says, to try to keep this work secret, and why should we, if we could? The sooner all Protestants recognize it is a fact that we are engaged in a war with Rome, in which there can be no quarter given, the better will it be. This is a time of much spurious, plausible, meanly-mouthed liberality, and misallied charity. We cannot be too well informed of the real character and weapons of the foe we have to meet. This letter shows us what kind of work our brethren in the Lower Provinces are doing in the name of and by the sanction of our church, and the formidable obstacles they have to contend with. We shall greatly mistake if it does not open the eyes of a good many of our readers to the kind of foes we have at our doors, and to what is being done and suffered for Christ's sake in connection with our own church. These men are, indeed, hazing their lives in defence of the gospel. Admiration for their zeal and constancy, sympathy with them in their trials and losses, concern for our liberties, above all, for the salvation of souls; the fact that these men are doing the work we have asked them to do, their most encouraging successes should all command our willing and grateful support at once.

We trust the appeal made by Dr. MacVicar, manly, rousing, and touching, as it is, will meet with a prompt and liberal response, so that this work may be prosecuted with ever increasing energy and success, and our brethren feel that they have the sympathy and support of the whole church.

Presbytery of Hamilton.

At a *pro re nata* meeting of the Presbytery of Hamilton, held on the 26th inst., the Rev. D. D. McLeod, of Ancaster and Barton, accepted the call from Dumfries St. Church, Paris, Ont. The congregation have reason to rejoice in having obtained the services of so able and earnest a minister, and we congratulate Mr. McLeod on finding a larger sphere of usefulness than that which he has occupied for the last three years so successfully.

Ministers and Churches.

Rev. W. DONALD, of Port Hope, has decided to decline the call to Knox Church, Montreal.

St. Andrew's Church, Montreal, on Monday night voted against Presbyterian Union.

The Rev. David Allen, Shakespeare, has returned to Godrich to reside.

Rev. W. P. BLAIR, late of Woodstock, was inducted to the pastoral charge of the Presbyterian Church at St. Stephen, N. B., on the 20th of November.

Rev. Dr. JENKINS sailed for Great Britain in the *Sardinian* from Father Point, on the 27th ult. He has been presented with a purse of \$1000 from the members of his Church.

The Synod, consisting of those ministers and a few elders who declined entering into the union, met in Montreal on Wednesday, the 1st inst., in St. Andrew's Church. It would not do to enquire too closely into the composition of this synod. Its proceedings are of no public importance, being confined chiefly to preparatory measures in anticipation of a meeting to be held next fall.

AFTER a very strong meeting, a majority of St. Andrew's Church, Montreal, have voted themselves out of the union. In consequence of this action a large number of elders, other office-bearers and members have left the Church, and it is said intend to build and form another Church in connection with the united body.

SAYS the *Presbyterian*: One of our esteemed correspondents makes the following reference to the work of grace going on in this section of country:—"I have just returned from Lanark, from assisting Mr. Wilson, for a few days. There are all the appearances of a work of grace among this people—may it prove the earnest of a plentiful rain! Would it not be a most welcome sign of God's approval of the work of last June were He to grant us a special season of revival during the present winter? Let us plead for it, and prepare for it, and it will doubtless come."

The session of the Theological Hall, Halifax, was inaugurated with great eclat on the 3rd of November, Rev. Dr. Burns presiding. After devotional exercises, conducted by Rev. R. J. Cameron of St. John, and Rev. R. Sedgwick, the Chairman introduced the new Prof. of Church History, the Rev. Allan Pollok, who read "a thoughtful, clear, comprehensive and suggestive lecture on *Presbyterianism in Canada*." The addition of Mr. Pollok to the Professorial staff is admitted by all to be invaluable, and the Church in Canada has good reason to be grateful to the good old Mother Church of Scotland for the liberal provision it has made for meeting the expenses of the chair in the meantime, until other arrangements can be made.

PERRYTON CHURCH is again in difficulty. For some time Deacon West has ceased attending Church and sacrament because of a diversity of opinion existing within the Church respecting the innocence of Mr. Beecher, whereupon Deacon West's name was dropped from the roll of members without his request or consent. He protests against this action, and asks the church to unite with him in calling a council, according to Congregational practice, to investigate the charges against the pastor. He threatens if the Church will not call a mutual council to call an *ex parte* council to vindicate his rights as against the action of the Church.

The Presbyterian congregation at Perryton recently met at the residence of their pastor, Rev. Mr. Hodnett, and presented him with a goodly supply of provisions for the winter, and fifty dollars in money. While returning thanks Mr. Hodnett very truly said that there is nothing in the ministry, as a mere profession, to impart inspiration, but when the people strive to surround it with sunlight and affection, then it becomes a power that must react happily on the Church. It is in many instances the Church that makes the minister rather than the minister making the Church. There is a reciprocity in the relations of pastor and people too often lost sight of on both sides.

The Rev. A. Finalay having been recently appointed to the charge of the mission field in the Muskoka district, his departure from Granton, the scene of his former labours, was marked by numerous tokens of the esteem and good will of the many friends there. On the evening previous to his departure, a company of about thirty having assembled to say farewell, Mr. Jno. Stewart, elder, in the name of those present and others, presented Mr. Finalay with a purse containing about \$80. On the previous evening a number of the young people of the congregation called and presented Mrs. Finalay and the children with very handsome gifts—both being accompanied with sincere regrets at parting, and hearty wishes for the success of their late pastor, and for the welfare of himself and family in their new home.