

British American Presbyterian,
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FOR TERMS, SEE FRONT COVER.
C. BLACKETT ROBINSON
Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.
All communications must be accompanied by the writer's name, otherwise they will not be inserted.
Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect.
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OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN in the Province of Ontario, is now in the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

Presbyterian Year Book
OUT FOR 1877.

THIRD YEAR OF PUBLICATION.

The London Advertiser says:—"We have to acknowledge receipt of THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEWFOUNDLAND, published by Mr. C. Blckett Robinson, 102 Bay Street, Toronto, and edited by Rev. James Cameron, Chatsworth. The YEAR BOOK is ably compiled and handsomely printed. It contains a large fund of information interesting to every Presbyterian, including the rules, forms of procedure, and provisional enactments adopted by the last General Assembly."

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C. BLACKETT ROBINSON,
Toronto, Ont.

British American Presbyterian,
FRIDAY, FEBRUARY 2, 1877.

SUSTENTATION IN ENGLAND.

It is now authoritatively stated that the Sustentation Fund of the Presbyterian Church of England has reached the satisfactory point of yielding two hundred pounds sterling per annum as the salary of every minister. This must be very gratifying to the pastors and their congregations, and to all who have the interests of Presbyterianism at heart. Although, of course, the sustentation fund in England does not reach the gigantic proportions of the similar fund of the Free Church of Scotland, it is satisfactory to think that the dividend is larger by several pounds in the former case than the latter. It may be doubted whether this maximum point will be maintained when the present ministry of the Presbyterian Church in England is multiplied, as undoubtedly it will be in the course of a few years. The more ministers, the greater will be the difficulty of keeping up the equal dividend to its present point. And yet it is conceivable that by some such plan as keeping a congregation on the list of Home Mission charges, until it can assume a certain responsibility, it would not become a burden on the sustentation fund. Such is the plan adopted by the American Presbyterian Church with reference to the Appropriation and Home Mission Funds. The former aims at raising the minister's stipend to one thousand dollars per annum, and the latter to eight hundred. Congregations are placed upon the appropriation fund, whose members contribute at the rate of seven dollars and thirty cents each per annum; while those congregations that cannot reach this point are handed over to the Home Mission. It is an excellent idea, though we are not sure that it has worked well. But we blame the prejudices of the American ministers for this rather than the well designed plan of appropriation which owed its birth in the United States to those two distinguished divines, the Rev. Dr. McCosh, of Princeton, and the Rev. Dr. Jacobus, late of Alleghany College.

The time is fast approaching when the matter of sustentation must be taken up by the Presbyterian Church in Canada. It remains to be seen whether it will ever take root in the soil of our Dominion. There seems to be so much of a congregational element in the Presbyterian Churches on this continent, that it is doubtful whether the time will ever come when the strong will assume the burdens and responsibilities of weaker congregations. Such churches as Free St. George's, Edinburgh, raise vast sums beyond their own requirements, which flow into the general treasury, and are distributed amongst the pastors of poor churches. The theory is that all the clergy share alike, though of course, congregations are at liberty to supplement to any extent they choose, the dividend they receive from sustentation. Will it ever be likely that the wealthy churches of the leading cities of our Dominion will assume such responsibilities as these? The whole question of sustentation is worthy of being fully discussed, and especially in view of its being dealt with either by the coming General Assembly, or by an Assembly not far distant.

RITUALISTIC PRACTICES

The Church of England has discovered a Tooth in its head that threatens to prove itself either an evil or a wisdom Tooth. It will prove the latter, should the church in question aim at such reform as will silence for ever the onglings of men like Rev. A. Tooth and others. But it will be a bad molar indeed if it must needs remain to spread its poison, and to fill the atmosphere with its pestilential breath.

The Rev. Mr. Tooth has for a considerable time occupied the public attention. He has sought by every means in his power to introduce the Roman Catholic ritual into his Church service. In this respect, this reverend gentleman is the boldest of the bold in the backward Reform movement which is taking place in England. Not content with gorgeous altar cloths, and with the lighter forms of priestly numerics which have hitherto characterized the High Church party, the rector of St. James', Hetcham,—that is the Rev. A. Tooth,—must have the Romish practices done to the very letter in his Church. On the altar are to be seen many tall lighted candles and the chalice. A long procession of clergy and choristers then enters the church through the vestry door. A chorister leads the way carrying a lofty processional cross, and having on each side of him a juvenile chorister bearing a lighted candle and wearing a crimson cap. The procession includes an incense bearer with a censer, and his assistant. Mr. Tooth himself, preceded by a second processional cross, being like the first between lighted candles, closed the procession, and is distinguished as the officiating priest by alb, chasuble and biretta. Generally several distinguished Ritualistic clergymen join in the procession. Incense is freely waved near the altar, and clouds of it are visible from a distance. High celebration is then proceeded with. The Nicene Creed being sung by the choir, Mr. Tooth, who kneels before the altar at the part referring especially to the Incarnation, then divests himself of the chasuble and proceeds in the alb to the pulpit. The reverend rector conducts such services regularly in the manner described. Lord Penzance recently inhibited this clergyman according to the terms of the Worship Act which was some time ago passed by both Houses of Parliament. The Bishop of the Diocese followed with intervention. But all this Mr. Tooth defies. He still continues his refractory conduct. It seems to be the resolution of this clergyman, like the Irishman, to commit suicide or die in the attempt.

It remains to be seen whether the law in question meets the case. It is the evident intention of the Rev. Mr. Tooth and those sympathizing with him to test it. From last accounts the rector at Hetcham was daily expecting to be thrown into prison for the alleged crime. But it is perhaps doubtful whether the law contemplates such a result, or provides the power of accomplishing it. If it does, it would be a great mistake to exercise it. Mr. Tooth would instantly become a martyr in the popular estimation, were proceedings taken against him. The ephemeral popularity he now enjoys might be rendered permanent by coercive measures. It is very evident that nothing would better please the reverend gentleman. His name would at once be lifted from among the obscure and unknown, and would become an object of universal interest. It is not the first time that martyrdom has given an unnatural and extravagant importance to some practice or opinion that is trivial enough in itself. But we think his prosecutors will be too wise to gratify his ambition of submitting to a martyr's sufferings. If the law is on their side, they will be able to dispossess him by a regular process, and thus terminate proceedings which have given rise to much animated discussion, and to many painful feelings.

But if the law be not on their side, there's the rub. What then? Are such proceedings to be tolerated within the pale of the Church of England? The question resolves itself thus: may a minister of that church be as popish as he lists. Is there to be no line of demarcation between a church of the Reformation and the church of Rome? Are these Ritualistic formalists to be tolerated? That they have many sympathizers cannot be doubted. That their friends in the aristocracy and the upper nucleus of society are many, is equally indisputable. That there is a Romanizing lever at work in English society is unmistakable when we consider the perverts in all ranks to the Roman Catholic faith. At the same time, the Queen and a large section of the nobility must look with disfavor upon such tendencies. The great middle class we are safe to say cannot abide these anti Protestant practices. If then such things are to be tolerated, it will alienate the church from the affections of the people; it will rouse the masses into embittered action against their national church, and it may go far to help on the great Disestablishment movement, already inaugurated under the auspices of Mr. Gladstone and his sympathizing friends.

These worse than idolatrous practices must have a reflex influence upon the other great Protestant churches of England. Besides the Congregational, Methodist and Baptist Churches, which have already done so much for England, and which are every day attaining to larger and grander proportions, there is the recently United Presbyterian Church, which is already taking deep root in English soil, and giving promise of much fruitfulness in the years to come. By the Presbyterian ministers as well as those of the Churches we have named, the Gospel of Jesus Christ is preached in its purity and power. All such Ritualistic practices are banished from these Protestant churches. And well it will be if the Romish tendency of the Church of England have the effect of crowding the pews of such churches as are ministered to by men like Donald Fraser, Oswald Dykes, Dr. Edmund, and the host of faithful and eloquent preachers who have gone to England from beyond the Tweed, carrying with them a genuine zeal for the Truth of God, and a determined opposition to everything that savors of popery.

It will be our duty to watch the proceedings which shall take place in connection with the case of Rev. Mr. Tooth, and to lay the results carefully before our readers.

THE LATE ROBERT CHRISTIE, ESQ.

Mr. Christie was born at Harviestown, Clackmannanshire, Scotland, on the 8th November, 1780. The family came from Durie, Leven, Fifeshire, and is of Norman descent. The subject of the present sketch had many of the characteristics of that fine old race. He had a vigorous constitution, and during his long life, he had few days' illness. He was firm and dauntless in his advocacy of the right, and uncompromising in opposition to what he believed to be wrong. In the latter part of last century, Mr. Christie went to the neighborhood of Edinburgh to reside with his uncle, Mr. Laurie, of Spylan, where he finished his education. He then went to Edinburgh, where he was a merchant for many years. In 1815, he married Miss McGeorge, daughter of the Rev. Mr. McGeorge, minister at Midcalder, a grandson of the Rev. John Hepburn of Urr, noted in Scottish Church history for his clear views as to the power of the civil magistrate, and for his strenuous advocacy of the headship of Christ over his Church. Mrs. Hepburn was a daughter of Sir John Nisbet, of Dirleton, a High Church Episcopalian, who disinherited his daughter for marrying a Presbyterian minister. Sir John was a Senator of the College of Justice, and Lord Advocate to Charles II. He gave his property to his nephew, through whom it has descended to Lady Mary Hamilton Nisbet, half-sister to the late Lord Elgin. It is worthy of note that the intolerance of High Churchism has been well maintained at Dirleton. The present landlord at Archerfield recently ejected one of his tenants, the late Mr. Hope, of Fenton Barns, for his liberal opinions. By his marriage with Miss McGeorge, Mr. Christie had four sons and a daughter, namely, the Hon. D. Christie, speaker of the Senate of Canada, the Rev. Wm. M. Christie, the late Dr. Christie, of Paris, and Margaret and Beverly, who died young. Mrs. Christie died in 1827. In Edinburgh, Mr. Christie was associated with many important movements. He was for many years a Director of the Edinburgh Bible Society, and during the long controversy on the Apocrypha question, he stood side by side with the late Dr. Andrew Thomson, of St. George's Church, the honest and fearless defender of the purity of the Word of God. From the favorable account of Canada given by his friend, the late Hon. Adam Ferguson, of Woodhill, Mr. Christie resolved to come to Canada. He emigrated in 1833, and settled in South Dumfries, in May 1834, where he lived until 1861; since that time he has resided with his son, the Hon. D. Christie. In 1841, Mr. Christie was an unsuccessful candidate for the county of Hallow, receiving however, a large vote, showing the esteem in which he was held. Mr. Christie was admitted to the fellowship of the church in 1795, by the Rev. James Mackenzie, of Alloa, successor to the Rev. Professor Moncrieff, uncle to Mrs. Christie. While he lived at Spylan, he enjoyed the ministrations of the Rev. Dr. Dick, afterwards Professor of Divinity to the Secession Church. During the early part of his residence in Edinburgh, Mr. Christie was connected with the congregation in Nicholson Street, of which the Rev. Dr. Jamieson was minister. Since he came to Canada, he has been a member of the congregation at St. George, and for 38 years he has been a member of Session. Until October last, he was able, with great regularity, to attend public worship there, although his doing so involved, to and fro, a journey of eighteen miles. Mr. Christie was treasurer to the United Presbyterian Church until the union of that body with the Free Church. That union enlisted his warmest sympathy, and he lived to see the success of Presbyterianism in Canada. 1838, there were very few Presbyterian ministers in the

country. During the previous year, the United Session Church sent three missionaries to Canada, namely, the late Rev. Wm. Proudfoot of London, Mr. Robertson, who went to Montreal, but died of cholera after a residence of six weeks in that city, and the late Rev. Thomas Christie of Flamboro, brother to Mr. Robert Christie. Amid many obstacles, the church grew wonderfully, and was a partial fulfilment of the prophecy, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

Mr. Christie was unwell for a few days before his death. During the last thirty-six hours of his life his strength failed rapidly, but he retained his consciousness until a very short time before his death. For many years he lived in the full assurance of faith, and during his last illness, he frequently said he had "no doubts—no fears." On being asked if he thought that he would recover, he replied "No, this will be the termination of my course." In speaking of heaven, and in view of separation from his family here, he said, "There will be no parting there." The close of his long life of usefulness was peace. "Mark the perfect man, and behold the upright: for the end of that man is peace."

It is a remarkable coincidence that on the same day, January 22nd, 1877, the oldest minister and the oldest elder of the Canada Presbyterian Church died, namely, the Rev. A. Henderson of St. Andrew's, Quebec, who was ordained in 1810, and Mr. Christie of Brantford, in his 97th year.

MISSIONARY INTELLIGENCE.—INDIA.

We are favored, by Rev. J. Fraser Campbell, with a very full report of the practical working and success of the Darjeeling Mission Institution for the year ending 30th September, 1875. The missionaries in charge are Rev. W. Macfarlane and Miss M. A. Macfarlane, assisted by Mr. Anderson and a large staff of native teachers. Several conversions have taken place among the native teachers and students; and the almost insurmountable difficulties with which these interesting converts to Christianity have to contend, on account of the trammels of caste and the prejudices of their relatives, are well depicted in Mr. Macfarlane's report. We give a short extract from his account of the first cases of conversion among the Normal School students:—

"For the last two years little incidents were coming to our notice every now and again, which shewed that the Christian instruction given to the students in our Normal School was laying hold upon their hearts, and especially upon the hearts of those who had been with us for any length of time. Nothing decided, however, was ever resulting from it; and I was feeling rather downcast, fearing that matters might remain in that state indefinitely. Before writing last year's report, one of them fairly came out from among the heathen, and breaking his caste, joined himself to the Christians. There were some things, however, in his case which made me doubt if the work were altogether of God, and I told him that I could not baptize him till he had passed satisfactorily through a lengthened period of probation. After some six months' trial and instruction, and after he had given every satisfaction in the manner of life which he lived, with the consent of all the other Christians, I had him baptized last October. Since his baptism he has led a consistent Christian life. His name is Bhindall. His baptism had a most startling effect upon the others. Numbers of the Nepalese students and teachers from the Normal School had been in the habit till then of meeting for worship with the Christians. When Bhindall was baptized they all forsook the Christian meetings, with the exception of one young man of the name of Sukhman. The leaves, however, was working in their hearts. Gradually they began to come back again by two's and three's. Towards the close of the year, one of the Normal School teachers of the name of Ganga Parsad, and a student of the name of Surjman, suddenly left Darjeeling for the plains. Ganga left letters for his father and his elder brother, and for Miss Macfarlane and myself. He mentioned in all his letters that he was persuaded of the truth of the Christian religion; that he had made up his mind to forsake the Hindoo system, in which he had been brought up, and to embrace it; but that being afraid of persecution from his relatives and acquaintances, he had resolved to leave Darjeeling, and to go to some of the missions in the plains and be baptized there."

Then we have a description of Ganga's return; of his reception by his relatives, which in this case was unexpectedly mild; of the difficulties which he encountered in abstaining from "meats offered to idols;" of his steadfastness and perseverance; and of his great usefulness. The report then goes on to give an account of several other cases of the same general character, more or less varied by circumstances. Towards the end of Mr. Macfarlane's report we have the following interesting account of the conversion of a little girl:—

"A very touching instance of the power of the word of God, even in the case of children, has recently come to our notice. When Lachman, whose baptism is related in the beginning of our report, was reading in the Normal School, his little sister, named Tilmaya, also read in the school for some time. She understood what she read and her heart was affected by it. When Lachman proposed to become a Christian,

Tilmaya was the only one in all his family that took his part. She encouraged him to go and get baptized, because Jesus was the only Saviour. After Lachman got baptized her father would on no account suffer her to come near us lest she should become a Christian. She has retained her faith, however, in her idolatrous home. Recently she was very ill, and her father sent no word that she kept her New Testament continually beside her, and that in the intervals of relief during her illness she did nothing but call upon God night and day. He said that as her heart was with the Christians, he had made no offering to the gods, as was customary, for her recovery; and he asked me to request all the Christians to pray to our God that He would raise her up. He has heard our prayers and restored her health. She is but a girl of some twelve or thirteen years of age, and she is yet wholly in her father's power, but were he to give his permission, she would be baptized at once."

We are sorry we have not space to give extracts from Miss Macfarlane's report, or from Mr. Anderson's very well written letter to the Sabbath School children of Britain. He gives very lively descriptions of the scenery in these Highlands of Hindostan, of the houses, the roads, the rivers and mode of crossing them; of the wild animals, and of the people scarcely less wild; and of the degraded state of idolatry and superstition in which they are sunk; and he calls upon Sabbath School children to pray for these poor heathen, and not to forget the missionary box.

Our readers will be glad to learn that the Rev. James Douglas reached Bombay safely on the 22nd December, and preached his first sermons in India on the following day. His letter to his family, in this city, bears date 25th December (Christmas Day) and it arrived here on Saturday last, 27th January—taking just thirty-one days from India to Canada. Mr. Douglas had a pleasant voyage, was in good health when he wrote, and enters on his work in the best of spirits.

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for the department of our paper, so as to make it a general epitome of all local church news.]

The congregation of St. Andrew's Church, Stratford, have decided to extend a call to Rev. E. W. Waits, of Waterdown.

A very successful tea meeting was held by the congregation of Kinloss, on the 23rd ult. The amount realized was \$80, after defraying all expenses.

On the 16th inst., the wife of the Rev. E. W. Waits was presented with a very handsome silver cake-basket by a lady friend in Nelson, as a token of esteem and affection.

The London Advertiser says:—"Rev. John Scott, formerly of this city, but now of North Bruce, has been elected Moderator of the Presbytery of Bruce, and also one of the Commissioners to the General Assembly."

The Enniskillen congregation held their annual tea during the afternoon and evening of January 1st. Interesting addresses were delivered by Rev. Messrs. Large, Douglas, Borross and Chambers. In less than two years, through the selling and renting of farms, sixteen Presbyterian families belonging to this congregation moved beyond its bounds. This number includes five elders, two Sabbath school superintendents, and about a third of the membership. It takes upwards of \$800 annually from the subscription list. The remainder are nobly struggling to do what they can to make up this deficiency and maintain Gospel ordinances among them.

The fifth anniversary of the Sabbath school of St. Paul's Church, Hamilton, recently held, was the occasion of much enjoyment among the young. Although a snow storm prevailed, the large lecture room was completely filled. Addresses were delivered by the pastor, Rev. J. O. Smith, and Messrs. John Alexander and William Allan. The pastor commended the industry and devotedness of the teachers, and earnestly appealed to the audience for four or five fresh recruits to increase the teaching staff. A variety of presents—the fruit of a richly laden "anniversary tree"—were distributed among the children. Suitable hymns were sung with instrumental accompaniment; and refreshments were liberally dispensed. At the close of the programme proper, Mr. Geo. A. Young, the zealous and efficient superintendent, was presented with a beautiful copy of "Kitto's Daily Bible Illustrations," in four volumes, and an elegant silver water-pitcher, cup and saucer; the whole being the gift of the Sabbath school children. The presentation was made by Rev. Mr. Smith, assisted by Master John Armstrong and Miss Annie Robinson, the two oldest pupils in the school.

During the past summer the united congregations of Uxbridge and Leaskdale have built a substantial and commodious manse in Uxbridge village. A building lot of three-eighths of an acre having been bought, preparations for building were at once begun. The work was carried on during the summer so successfully that the manse, with