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FOR TERMS, ETC., SEE EIGHTH PAGE.
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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. Sufficient postage stamps are enclosed. Manuscripts not accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

British American Presbyterian. FRIDAY, JULY 7, 1876.

The Reformed Church in America reports this year 5,933 additions by profession, and 74,597 members, showing an increase from last year of 3,969 members.

The enthusiasm begotten by the Presbyterian Union, which has just been accomplished in England, has already brought forth fruit, to the extent of two lay members endowing a Theological chair each, and another gentleman instituting a scholarship amounting to thirty pounds per annum.

According to arrangement, last Sabbath was the one appointed for the delivery of Historical Discourses in all the Churches of the United States. These are to be treasured up by the Historical Society at Philadelphia. What a mass of manuscript will be thus gathered together! Think of nearly seven thousand sermons delivered from Presbyterian pulpits alone. Add to these those of the other Evangelical denominations, and were all these printed, what a library would be created by the authorship of a day.

CHINA is a country teeming with people. They are finding their way from their overcrowded country in all directions over Asia. In Burma and along the straits of Malacca, the Chinese are in great force. Rangoon, Maulmain, and Penang are full of them. Singapore is really a Chinese town, though in the possession of the English. What with the Chinese in California, and now even in New York, they seem destined to pervade the earth like an atmosphere. We may rest assured Providence has some great end in view in thus sending them broadcast over the world.

LORD DUFFERIN, on a recent occasion, alluded to the practice of transporting pet names into public life. His Lordship referred particularly to "Nellie," the daughter of so exalted a person as the President of the United States. The public Press insisted upon calling her by this household word. He was amused to find Lady Dufferin spoken of in some paper by the sobriquet of "Kate," though he was at a loss to know how it contrived to get it in that shape. Lord Dufferin properly rebukes the evil, and his words will have much weight on this side of the St. Lawrence. But we question if even his influence and authority could put down a practice which is as deep rooted in Yankee soil as heather is on a Scottish mountain.

THE Irish Presbyterian Church has seemingly entered upon a most hopeful period of her history. Having been delivered from all connection with the State, she has learned, in a comparatively short time, the lesson of Independence. Though her average stipend or ministerial salary falls short of that of her sister Churches in Scotland and England, she is still making headway in this particular as she is undoubtedly in every other. This Church stands second to none for the faithful testimony she has borne to the truth, and in such trying circumstances as none of the other Presbyterian Churches will ever be called upon to endure. Popery presents in Ireland a deadly obstacle to the onward progress of Protestantism in that country. That the Irish Presbyterian Church holds her own, and is ever moving on the enemy, is highly gratifying to all who have at heart the interests of Evangelical Truth.

DOMINION DAY was celebrated with the usual patriotic ardor. It is esteemed by all an important day in the calendar of Canada. It celebrates the consolidation of the various provinces into one Dominion. Young Canada is especially active on the Anniversary of the year when this colony was advanced to the position of a Dominion. Gunpowder and fire-works are made to do noble services. But a far more valuable feature of the national holiday consists in the innumerable excursions by sea and rail which enable the thousands of sons and daughters of toil to enjoy a day in the country and to luxuriate amidst the beauties of nature. Coming, as Dominion Day did on Saturday, an unusual opportunity was afforded the hard wrought denizens of visiting friends at a distance. Though it was a day of charming rain and well calculated to add to our agricultural wealth, we question if the coun- as seekers after "quiet resting places" could calmly and poetically contemplate and appreciate the falling showers.

THE PRESBYTERIAN CHURCH OF ENGLAND.

At Liverpool, on Tuesday the thirteenth of June, the Union of the English Presbyterian Church and of the United Presbyterian Church in England was happily consummated. Previous to the marriage ceremony, the Synod of each of these denominations met in one of its own church buildings, and attended to various matters of business that had to be discharged before its functions as a Court were to be lost in the greater Court which was about to be established. At the same moment of time the members of each Synod emerged from the buildings in which their last transactions were carried out, and marched in procession along different streets which brought them simultaneously to the Philharmonic Hall. Here the members of the two streams purposely intermingled, thus both literally and symbolically losing themselves in one another. Within the hall the only sign that was present to the eye as to there being two churches was the necessary complement of two Moderators sitting side by side, and equally discharging the duties of Moderator. Suitable exercises were conducted by both the presiding officers. Then followed the reading of documents and minutes by the Clerks of both of the original Synods. After which the Moderators shook hands in token of congratulation, and the members of both the churches now made one followed suit by warmly welcoming one another into the same fold. Rev. Dr. Dykes, so well known as the successor of Rev. Dr. James Hamilton, and as the author of several valuable books on Biblical subjects, constituted by prayer the first Synod of "the Presbyterian Church of England," and afterwards the Rev. Dr. Anderson, of Morpeth, was by acclamation elected Moderator thereof. Delegates from the Free and U. P. Churches of Scotland, from Ireland and Australia, were present and took part in the congratulatory exercises. The Philharmonic Hall was crowded to excess by a most appreciative audience, whose plaudits were of the most enthusiastic description. The whole affair passed off with great eclat, and in fact the union of these two Churches is considered everywhere—by the clergy of England, by the laity at large, and by the secular as well as the religious Press of Britain—as the great event of the day.

And no wonder that it should be so considered. An event of a similar nature occurred the previous month in Edinburgh, when the Free Church received almost the entire Reformed Church of Scotland. Though nothing could exceed this in importance, as showing the tendencies of the age in which we live, yet it was more like the ocean receiving a shower of rain into her bosom, than like two mighty streams becoming one river. The English Presbyterian Union was quite similar to the latter illustration. It was indeed the spectacle of two great rivers becoming one in the Providence of God. Like the Rhone and the Arve in Switzerland which meet at a point not far distant from where the former emerges pure and clear from Lake Geneva, the two rivers for a short distance preserve a separate channel in a corner or bed, but shortly they are so mingled that the waters of the one are lost in those of the other. The English and the U. P. Churches rapidly flowed into one, and in a few minutes all distinctive qualities were completely and forever lost sight of. If one of these bodies is less, numerically and in influence, than the other, it is because the other has had a footing in England for so much longer time. It was only a few years since the U. P. Church of Scotland began vigorously to strike root on the Southern soil. Beginning with one or two ministers for the whole country, it already numbers one hundred and six churches, and commands a large and steadily increasing income. The Free Church side properly dates back to the time when the Church in England was Presbyterian, a time of fruitful productiveness for the Presbyterian cause, when we remember we owe to it the Westminster Confession of Faith and the Catechisms. It was only, however, in 1836 that this section of the Church began to grow into life and worthy proportions. At its Synod held May of the current year, there were one hundred and fifty-six churches reported in connexion with it. They were supporting of themselves an important mission in China, and they were able to announce that the stipend of every clergyman had reached the handsome sum of two hundred pounds sterling, a larger amount in fact than the equal dividend of the Free Church of Scotland Sustentation Fund for the present year. We should state that there was a third constituent element in this union, though as it consists but of one congregation, it is, of course, convenient to speak of the Presbyterian Church of England as having been constituted by the two bodies referred to. This was the only remaining congregation in England connected with the Reformed Presbyterian Church of Scotland. This is an interesting fact to remember that at the

very time the whole of the Reformed Church of Scotland passed almost in entirety over to the Free Church, the only congregation in connection with that time honoured denomination in England passed into corporate fellowship with the newly united church of that country; showing how markedly God is working at different points of the earth in such a way as to unite his dear children in one. It shows that when everything is ripe for such a movement, nothing will or can stand in the way of its accomplishment. And because of this well recognised principle, we are hopeful that a still grander union than that of the Free and Reformed Churches will take place in Scotland within our present generation. The Established, the Free, the U. P. Churches all seem far from it at this moment. In the twinkling of an eye it will be brought about. The union of the Free and U. P. Churches in England surely leads us to anticipate a similar event happening between the Churches of the same name in Scotland. And though we allow there are special barriers in the way to union between the Established and the other Presbyterian Churches in Scotland, yet we must confess we would not wonder to see this accomplished at no distant date, and by ways and means which as yet do not appear—so potent is the Spirit of God when he begins to move on the churches!

It is impossible to overestimate the importance of this Presbyterian union in England. It means, of course, the consolidation of forces. It means the providing of suitable churches and of earnest and eloquent pastors for the Presbyterian community in England. It signifies that a new centre of Presbyterian influence and work has been planted. But it signifies far more than this. It means Presbyterianism for England. For the church of this name wherever favourably planted is bound to grow. It would have grown much more rapidly in England but for State influences and the ignorance of the people. It is bound to grow now that it is such a powerful body, with ample means at its command, and with a territory not rich only as to the fruits of the soil, but with a people so generous as they are by nature, and becoming so practically intelligent through the educating influences of the age. We expect to see at no distant date the familiar Presbyterian Church and manse and school in every English hamlet, and to count the city congregations of Presbyterians by thousands. Through natural laws alone, this is indeed sure to take place, and when we add to this the large measure of grace which may be expected to come down from Heaven upon such a body of Christians, our expectations are no longer to be considered as day dreams, but of such a nature that they will be far more than realised.

We congratulate the President and People of the United States upon the great success which has attended the celebration services of the Fourth. This anniversary marked the entrance of our neighbors upon the second century of their history. It was therefore no ordinary occasion. At Philadelphia, the Centennial Capital, the services were peculiarly interesting and varied. Immense throngs crowded the Exhibition Buildings. Those who were privileged to be present can never have the scene obliterated from their hearts. Throughout the other States there were appropriate and enthusiastic services. There was probably throughout the whole land a greater exhibition of intellectual fire than of physical. Hitherto the Fourth has been made the occasion of a sorry display of fireworks. Small boys, and big boys for that matter, gloried in the liberty of using fire-arms to their hearts' content. It amounted to a great intolerable nuisance that practically spoiled the annual holiday to quietly disposed citizens. If the second century of American history is to be marked rather by intellectual fire, we trust that it will not be all buncombe, but that the speech-making and literature of the Fourth will be worthy of the great Republic. It is gratifying to notice how thoroughly the Americans in other countries have gone in for the worthy celebration of the Centennial holiday. That the officials of every country have been ready to take part in the celebration with their American residents, shows the important influence exercised by the United States upon the world's industries and commerce.

At the annual meeting of the Canada Presbyterian congregation, Wroxeter, the members presented their esteemed pastor, Rev. George Brown, with the handsome sum of eighty-one dollars, as a token of their appreciation of his valuable services.

The Woodstock Sentinel says:—"The Rev. Mr. Stevenson, formerly pastor of the Methodist Church here, but now a minister of the Canada Presbyterian body, has along with his family taken up his residence in Woodstock for the summer. Mr. Stevenson is one of Canada's most eloquent clergymen."

DR. MUTOHMORE AND CLERICAL ROBES.

In the interesting description of Toronto affairs, which we published in our last number, from the pen of Rev. Dr. Mutchmore, and which appeared in the Philadelphia Presbyterian, we were amused as our eye fell upon the following: "We saw a comparatively small man put on the gown of a stalwart Scotchman, covering him from neck to heel, in the tremendously warm weather of last week. We were uncomfortable at the sight of his struggles within the trammeling folds; it gave us a smothering sensation to see him making desperate thrusts to put his hands through the long sleeves in which, by his best efforts, we could only see the ends of his great fingers, until wearied and wilted, he had the good sense to drop off the oppressive load at the beginning of the sermon."

We doubt not there was some incongruity between the small man and the big gown. There would have been no less if the clergyman in question had encased himself in Dr. Mutchmore's broadcloth. American writers seize every opportunity of having a shy at pulpit dress. But our amiable friend, Dr. Mutchmore, will at once see that the fault was not in the gown, but in a little man wearing the gown of a stalwart Scotchman. Would it have made any difference if the small clergyman had appeared in the pulpit in the pants and vest of the same stalwart Scotchman. We would suggest that every pulpit Zacheus should carry his own gown, and not thus be at the mercy of circumstances.

Then there must be something wrong about the "oppressive load." The gown properly worn is intended to be the lightest dress on record. From the description, the little man must have been foolish enough to wear the silk cloak over his ordinary clothes. That would make a uselessly oppressive load indeed. We do not wonder he was glad to get rid of it. Worn with a light cassock, and with a gown properly made of very light silk, there is no dress which can compete with this to be worn during such weather as we are having. Like everything else, the gown is, of course, sadly abused. When it is made of heavy material, and elaborately lined, and hung with weighty tassels, it may in the eyes of some have a superior academic look about it, but it will only be fit to be worn by some stalwart preacher who is utterly unconscious of heat or anything else. We always shudder when we read of some popular pastor receiving the gift of a gown made of the heaviest silk that can be woven. What wearying and wilting are in store for him! His lady friends are indeed heaping coals of fire not upon his head but upon his whole body.

It is customary for Americans to think and speak of pulpit dress as a kind of clerical foppery that is beyond toleration. Now, we think it is all the other way. He cannot be said to be tempted into foppery who wears the same silk gown from Sabbath to Sabbath, and for many years in succession. The gown excludes from view the tailor's newest cut and fashion. The danger of foppery all lies with those who appear in the pulpit in ordinary dress. He can show to advantage everything he has upon his person. There is room for variety of dress and fashion. In this way the preacher, if he be stalwart and well-proportioned, can show off his person to advantage. In fact, without a gown, there is danger all the time of the minister being painfully self-conscious as to matters of external ornament.

The subject of gowns has a deeper interest than might at first appear. Let us remember that the gown was at one time the common dress of men. It is even now worn as an every day garb in many countries. And the bands are simply the ancient collar, which was at one time circular, then oval, and again protruding over the chest. Now, clergymen are the most conservative of men. After a fashion or custom has disappeared from general society, it still clings to them. And so, long after the ordinary gown was altered into the tight-fitting coat, and pants were employed to cover the limbs, the clergy still clung to the ancient dress. But at length, as they were forced to conform to the every day fashion, the gown became the official dress. The gown and bands were used in the performance of public duties. It is an interesting confirmation of this that the Pope to this day wears officially the ancient Roman toga or gown.

that a man who is placed in a prominent position before an audience needs a dress that will magnify his person. Otherwise, to the distant spectator he looks like a scarecrow—all arms and legs. The Greek sculptor knew this principle well who undertook to provide a statue to be placed on a lofty building, far above the spectators. He made the statue large and massive so that when one stood near it, it did not appear like a man, and every one laughed it to scorn. But when it was raised to its place, every one was in raptures with its expressive symmetry. In the same way, the clergyman in his gown and bands will be felt to have more presence, than he who appears in a tight-fitting dress.

It is evident that Dr. Mutchmore considers pulpit gowns as anti-American. It may do very well for ministers in the old country or in Canada to wear them when clothes are needed to preserve the artificial distinctions of society. In the United States it is taken for granted there are no such distinctions, and that robes of office are out of place. And yet it is a remarkable fact that in most of the pictures we have of American clergymen in the olden times, they are generally dressed in gowns and bands. In the Presbyterian Re-union Memorial Volume, we observe an engraving of the Communion in the olden times, being dispensed in the open air under the shadows of trees. The minister in this case appears in official dress. We know of the existence of not a few paintings of eminent American clergymen, where they appear in the customary robe of office. In New York alone, let Dr. Mutchmore observe, that the very best preachers wear gowns—such men, for example, as Dr. Hall, Dr. Taylor, Dr. Ormiston, Dr. Paxton, Dr. Hamilton; and we observe that the gown is becoming more and more popular in the Empire City.

THE PRESIDENT'S MESSAGE.

The following is a reply from President Grant to the Editor of the Sunday-School Times, Philadelphia: "Your favour of yesterday, asking a message from me to the children and youth of the United States, to accompany your Centennial number, is this moment received. My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future. Righteousness exalteth a nation; but sin is a reproach to any people."

We question whether any Ruler or President ever wrote wiser words than these. President Grant, with all that is said to the contrary, is a man of great common sense, and knows when and how to say the right thing. His *bon mot* concerning the Bible in the Public Schools is treasured by the Christian community in the States, and will tell powerfully on the future of education in that land. There is something peculiarly happy in the above communication to the Editor of the Sunday-School Times. A noticeable element is its recognition of the Sabbath-school as a great Christian agency. The importance of training the rising generation in wisdom's ways is emphasized. The President imports the fragrance of an unsectarian tone into his few but pregnant words, when he speaks to Sabbath-schools of all denominations. But his letter is specially significant when he says "Hold fast to the Bible." He thus recognises the Bible as the book of books for the Sabbath-schools. It is an opportune thought considering the manifest tendency to fritter away the time of the school in mere singing and pleasant talk, instead of teachers addressing themselves to the great task of thoroughly grounding the children in the knowledge of the Word of God. This should be the object of every teacher to have every child know as much of Scripture as possible. Let the Bible have a prominent place in every Sabbath-school.

But the President says much more than this. It becomes him as the Chief Magistrate to point out the influence of the Bible in securing civil liberty, in elevating the moral and intellectual standard of the people, in securing the progress of civilization, in advancing science, art, poetry and philosophy. The quoted Scriptural sentence with which the letter concludes cannot be too strongly urged, viz.: "Righteousness exalteth a nation; but sin is a reproach to any people." No better illustration of this could be seen than in the history of the Anglo-Saxon race, which with all its faults, has made substantial progress because of the reverence it has given to the Bible and sacred things.

The President, in the above few words, has delivered a more important message, as affecting Christianity and the world, than any one of his official messages.

The Presbytery of London will meet on the 11th July, at two p.m., and not on the 4th as previously announced.