

by the unanimous decision of the Lay Court that decides these things for the Church of England.

In Scotland, what was rather absurdly called "the Dunse heresy," has collapsed, it having turned out that Mr. McLeod was the most orthodox man in the Presbytery, having very high but most "sound" views, like the late lamented Edward Irving, of the power of the clergy authoritatively to pronounce the remission of sins to the penitent. In the Free Church, the Coupar-Angus heresy case has re-appeared, and threatens to give more trouble this time than it did before, Mr. John Robertson, the accused, having in the meantime written a book in which he expresses opinions about the Old Testament not far removed from those of Mr. Voysey. The Kirk Session have summoned him before them, and summarily declared him to be no longer a member of the Free Church. As he does not wish to be thus cast out without a trial, he has appealed to the Presbytery, and from that Court he will probably go on to the Synod and the General Assembly. In the U. P. Church, they have two obstinate "cases," with one of which—Rev. Mr. Gilfillan's—the Church Courts seem unable to deal, either from want of a will or want of a way. At present they satisfy themselves with using a good deal of hard language about him, and he, nothing loth, retorts, and shakes the dust of his feet off against them. The other is Rev. Mr. Ferguson's of Dalkeith, and it is sure to give trouble, as he is a young man of independence and ability, and has many College friends and sympathisers in the Church. Well, it is a good thing that no church can boast itself entirely "free" from taint, as the pride of religious purism is as offensive as any other pride, to say the least.

Bishop Coxe on Church Unity.

ALL over the world, divided Christendom is looking this way and that for some common ground, both of doctrine and government, on which it may take its stand to meet the crisis which the faith will yet have to endure against the modern spirit, whose God is science and criticism divorced from the living God. While the deepest thoughts on this great

matter are sure to come from the old world, we should not be surprised if the first practical expressions were to be seen in the new. They hurry up everything in America; and are impatient of all delay. If an experiment is proposed, the next word is "let us try it." I was amused the other day in reading a speech of Thomas Hughes' (better known as "Tom Brown,") to find that he had seen this spirit exemplified even in the games of American students. He found that the sports at Cornell University seldom went beyond "base ball," and he endeavoured to impress on them the superiority of the great English game. The answer he got was that it took too long, and that they liked to get through their games quicker than they could at cricket.

We believe that the same spirit will have its influence in many of the ecclesiastical remodellings that we are tending towards. No single church has yet attained to "the ultimate truth" as to government, though Professor Smeaton thinks that the Free Church of Scotland has. And in the United States of America, the leading men of all the churches are admitting this, and are coming together to suggest bases of compromise and union. At a late Convention, Bishop Coxe, on the part of Episcopalians, gave the outline of a plan that had shaped itself in his mind as one that might be admitted. He said:—"I thought that the 'Moderate Episcopacy' of the holy Leighton might be acknowledged as having great claims upon the thoughtful consideration of American believers, more especially of Presbyterians. I thought I might elicit a definite statement as to the date of the establishment of a diocesan system among the primitive believers, and that hence might be deduced some fresh views of (1) its Apostolic character, or failing that, of (2) its possible expediency, in the permanent organization of the churches. Then, allowing, for argument's sake, that our own Episcopacy is no model, I thought I might direct attention to *germ ideas* in the Lutheran, Moravian, and Methodist systems, which, in connection with Leighton's Presbyterian system of *presiding bishops*, or *eklers*, might furnish hopes for a future American Unity, to which it is not now too early to be