

pelled to reduce our regular expenditure and it is only by very great exertion that we are now able to raise the necessary amount. We have not however appealed for aid from the Home Mission Funds. If in addition to meeting the above expenses, we could reduce our debt by about \$500 it would be a great relief and would place us in a position to sustain this church in active work in this growing centre of population. We have determined to make an effort to this end by holding a BAZAR AND ART EXHIBITION during the month of September next, at which we hope with the kindly aid of our friends to realize at least the necessary amount to pay for our repairs. We believe that under the circumstances above stated the friends of Congregational churches generally will help us in this endeavor to help ourselves, if they are made aware of these particulars.

We will be glad to send a circular containing further particulars, and a list of the ladies' committee, on application. Our lady friends in many places could easily help us at this stage, and we confidently appeal to them to do so.

We are anxious about this matter. The churches of other denominations are making special efforts just now, in erecting new buildings, re-decorating, &c. Ours is the oldest church in town, help us friends in our effort to hold our own in this growing neighborhood.

We are yours truly,

On behalf of the church,

WM. BURGESS,

Pastor.

CHAS. BARKER,

Secretary.

THE NEW THEOLOGY IN NEW ENGLAND.

There was a very large and intelligent audience gathered in Zion church, Toronto, on Monday evening the 19th inst., to listen to the Rev. J. L. Withrow, D. D., of Boston, on the above subject. After speaking of New England in its relationship to the *isms*, and thinking of the times and the large defection from the orthodox churches by the Unitarianism that took root a century ago, the lecturer went on to speak of the New Theology, as it is called, that is now, though in a mere formative condition, fast becoming wide spread. It is confined to neither the Congregational churches nor yet to New England.

The New Theology, the lecturer remarked, is hard to define. Indeed, those who hold it don't profess to define it. But just as unitarianism with many other false notions entrenched itself around the Trinity of the Deity, and the Deity of Jesus Christ; so the New Theology may be seen most clearly along the three lines of the authority and integrity of scripture, the significance of the sufferings of Christ and the limitation of the offer of salvation to the period of this life. With regard to the first, it substitutes the doctrine that the

Bible contains the Word of God for the old declaration that it is the Word of God. Then, the question would naturally arise, how is the Word of God to be distinguished from the parts that are not? We are to know it by its self commendation to our own moral consciousness. That is to be the judge henceforth. One young man who was being examined by a council, was of a different stripe from many others. A minister in sympathy with the New Theology asked him if the Bible was to be taken as generally correct in scientific results. He thought it was. Did it not say that the "Coney cheweth the cud?" (Lev. 11, 5). Was it not an ascertained fact that the coney does not chew the cud? They had't found the right coney, was the reply. And sure enough, the learned Dr. remarked, there has been found a coney since that time that does chew the cud. When the Bible differs from the declarations of scientific men, they have not found the right coney. Dr. Elliott, of Boston, has admitted and declared that the Bible is an evangelical book; and that the Unitarians were worsted in their contest with the orthodox churches on the ground of that book. The New Theology, as well as Unitarianism, must get rid of the book in order to establish itself. To do this they must first deny that the Bible is the Word of God and appoint a new judge as to what is the Word of God.

In relation to the second subject, the new school ignored the passages in the New Testament which spoke of the blood of Christ. They did away altogether with "the bloody theology"; cleansing or purchase, or anything else, by the blood of Christ, is shocking to them. Bushnellism was explained for the benefit of the young people. It is the excitement of emotions of pity and affection by reading the accounts of and by contemplating the sufferings and death of the Lord Jesus. The New Theology on this subject is simply the old doctrine of *patria passionism*. The holders of it go further than Bushnellism. Dr. W. asked a young man himself who was a candidate for the ministry, what relation exists between the sacrifices of the former dispensation and the death of Christ? "None whatever," he said.

On the last point the Dr. dwelt at considerable length. Those who had not heard of Christ would have an opportunity of hearing in another world. Yea, some went so far as to say that those who had not had Christ presented to them fully in this life would have this. All the moral resources of the universe would be exhausted before a soul would be lost. One country youth went to his professor to ascertain if he had rightly understood him, and after hearing, said, well it seems to me like this that a soul will not be lost until God has become tuckered out himself in trying to save it.