Vol. 2

TORONTO, CANADA, FRIDAY, APRIL 4, 1878.

Lord. If we sought only the divine glory we should be indby the Hely Spuit to sink

Contributors and Correspondents.

SCOTLAND.

HEW WORK, &c.

The new-papers of the city, and its dead walls too, are at present largely occupied with matters connected with the working of the New Education Act, and next week's staction of a School Board. Questions of great practical interest are involved, and great practical interest are involved, and corresponding feeling is displayed. A sure effect of the New Act will be the lessoning the power of the Establishment as the parochial schools pass out of its lands. The danger of leaving the youth of the land to its nurture is becoming more and more vident. The revival of Moduratism and its open advocacy is extending and becomine holder.

its open advocacy is extending and becoming bolder.

Principal Tulloch's now book on "Rational Theology and Christian Philosophy in England in the seventeenth Century," seems steeped with it, rather than openly and honestly advocating it. He seems to feel the difficulty of a straightforward attack upon Evangelical truth "Paritan dogmatism"—and prefers a process of covert undermining of the very foundation on which it rests. He says:—"It appeals simply and absolutely to the Divine Word, which it identifies with Scripture. It has never fairly faced such questions as, what is Scripture? and what the relative dogmatic import of its several books?" As to the source of authority in such matters he says:—"The spiritual reason on the one hand, and Scripture on the other, are the sole authority in religion. Man can have no higher arbiter in the end of what is divine and credible in religion than his own judgment enhightened by God's word." Again he says:—"There are even enlightened men now crying out for a new Theology which shall once more mould into a unity the distracted experiences of our modern spiritual life. . . . It can only come from the slow claboration of the Christian reason, locking before and after, gathering into its ample thoughtfulness the experiences of the past, as well as the eager aspirations of the present." nos of the past, as well as the eager ons of the present."

aspirations of the present.

Dr. Tulloci' is one of the "advanced leaders of thought" of the age, and his influence extends far boyond the College of St. Andrews. Among the clergy of his own Church he has many admirers and imitators, and you frequently hear from their pulpits Ritualistic views more or less diaguised. It is scarcely fair to judge a man from one hearing, but when the single same from one hearing, but when the single sam-ple is in keeping with the general reputa-tion of that man the case is different. The Rov. R. H. Story, of Roseneath, is not man of much weight in the pulpit or church councils of the Establishment. But he reently became famous in connection with cently became famous in connection with the appearance in his pulpit of a Broad-shurch Anglican bishop, to the great scan-dal of many both North and South; and ru-nor did not hesitate to say that he was hum-self by no means strongly marked with old-fashioned orthodoxy. As to the correct-ness of this, I can only till your readers something of his sormon last Sabbath eve-ling. He was amounted to preach in ning. He was announced to preach in Claremont St. Congregational Church—Dr. Cinremont St. Congregational Church—Dr. Pulsford's. This is a new and handsome structure in the west end. I found it filled with a gathering of cight or nine hundred-larger than it would have been but for the overflowings from one of the few Methodist overflowings from one of the few Meshedust churches in the oity, a little way down the same street, where Geo. Giffillan, from Dutudes, was prenching an "anniversary" sermon, where I had already been, but was crowded out. It strikes a stranger as a great want that more of the churches are great want that more of the churches are not open for the preaching of the peepel, where evidently hearers are not lacking; but the large proportion still cling to the old custom of two mid-day services, with an hour and a half between, or less, for the sermons and services are often prolonged. Mr. Story is a man of very gentlemanly appearance, scarce of middle age, yet quite gray, with a full beard. His prayers, which are read, are closely modeled after the Euglish Rungy. This alone in many parish churches throughout noticled after the Euglish Hungy. This is done in many parish churches throughout the country with the view of retaining or attracting the upper class, who so largely affect Episcopacy, though with small success, while many lovers of the spiritual and simple in worship are expelled. Whether the country of the spiritual and simple in worship are expelled. Whether the country of the spiritual and simple in worship are expelled. Whether the country of the not I don't know, out these man never seems trained to it, and there was consequently at awkward absence of "Amena," as the prescriber did not once condescend to the tose of the word. The test, when reached, was a noble case, John i. 2-5, "Whose keepath list word, in him verily is the love of God perfected." As for its treatment, whas shall use early Under the first lead

Most would answer, the Bible. Why? The authority of the Church or external historic cytidences would not do. The slanky character of such a trust now a days aggested rather than declared, by the was suggested rather than declared, by the question, "if the foundation be destroyed sint shall the believer do?" No, the Dible was the word of Gos. to us, manuch as it commended itself to our subglatened reason, as revealing dity in adaptation to the wants of our nature. But this answer the wants of our nature. Ust this answer was shown to be incomplete, instauach as God was still revealing himself by a thousand voices around us in nature and previouse, and within us in "all that by which He maketh himself known." All these utterances and tenchings had an equal cight to be considered the word of God. Next as to how we are to keep this word. It was by receiving it as treasure, to be used and increased, like traders' enpital. This part of the subject was very briefly treated, and with a few words recarding the result of

I might mention another sample of strik-

ness of sin, without one word of reference to Christ's atoning work, His name being mentioned but ouco, casually. The case in hand was Parid's sin, and much was sand

sidered as a sure for all this, but it would withdraw file sanction and support of Government, and elear the way for the progress of the truth.

In such times no faithful church can afford to tamper with nascent error within its bounds, or faiter in its testimenty to Gariet's stath. Hence we can quite understand the firnness of the Free Fresbytory of Dundeo in its closlings with Mr. Knight. Finding him unprepared to retract or materially motily the public teachings regarding Prayer, they yesterday decided, by a majority of 80 to 6, to proceed against him for heresy, with hield if need be—privately in the meantume.

CAMADIAM ABROAD.

CANADIAN ABROAD.

Glasgow, March 20, 1878,

Site Barrish Ausmicas Parastyranias.

Sir.—I beg to bring before the notice of your readers the case of the Rey. R. Kennedy, who was killed by an accident some four months ago, in the prime of life, leaving a widow and several cluthern unprovided for. Full particulars of the And event will be found in the Feb. number of the Homen Toronton of the Homen Foreign Record of the C. Church. This second boy is helpless from spinal discussed to be considered to the second by the leavest the prime of the C. Church. The second boy is helpless from spinal discussed to the order of the C. Church. The second by his friends in London that a collection should be made for the benefit of his widow and children, to be invested so as to yield something annually, and the London Presiytery are to be taken into countias to the disposal of any funds raised for them. Having slightly known him and for an interest in less family and volunteer therefore to assist an promoting the object. I have collected some money for the purpose from their friends, and before transmitting I shall be pleased to take charge of any further same that brothren may be disposed to contribute. Liberality may be decreased in this manner with the prospect family sands between which was made spontaniously by paypte of alt denominations in and round Cheltinds and denominations in and round Cheltinds and include the first of and contribution of \$200-600 to all denominations in and round Cheltinds and selections.

SABBATH PROFANATION.

Editor Bacters Ampair an Patrittenia Editor Partial American Patentranana
Dran Shin,—I am vory glod to see from
the communications appearing in your
thirring paper, or rather our paper I
should say, as also in the secular press, that
public interest in the Sabbath question has
been considerably aroused, and that all
good men and true lovers of our country
are convinced that action, earnest and vigorous must be taken in order to secure a
very much needed reformation in rogard to
public Sabbath observance. Your corresresolute. "Evaluton" saks the Young Men's public Sabbath observance. Your correspondent "Epsilon" asks the Young Men's Christian Associations to take up the matter, and I most heartily endorse the suggestion, and I would further suggest that "Epsilon" himselfshould take it up, and is shead of describing metely the evil existing in such indecons forms under him own eyes,

Any man found working on Sabbath can be fined, and so far as oil works are concerned there as no diffectly whatever a putting the law in force. It is said by some who profess to be able to give an opinion that the ouginoor of a train is not limble any more than the ougineer of an ocean steamship, but a man putting on or putting any more limble to the control begging in lable to the.

off baggage is liable to fine. Would some lawyer of our church assist us in this matter by giving us his opinion on the point?

The Cluvrehes have given their testimony, and soven Railway Boards have given replies to the remonstrances laid before them. All these replies are all before them. All these replies are all before them. All the results of the control of t

W T. McMULLEN. Was alatock, March 25th, 1873

WHAT ABOUT THE UNION ?

Ristor BRITING AND REAL PHROSTITUS bin, This question is often asked by many friends of our chutch, and regret ex-pressed that it is so difficult to effect that pressed that it is so difficult to encountry
which seems so describe as the union of
the several Pre-byterian churches of the

We propose to direct attention to the subject before the meeting of our General Assembly. In the present paper we would merely lay down general principles in tela-tion to the whole subject of the union and

1. It is the duty of all Christians to be united in brotherly love and in earnest ef-forts for the conversion of the world. The two grand themes of the intercessity prayer two grand the mes of the intercess-ry prayer of Jesus are, the conversion of the world to Christ, and the purity, unity, and accurring of ins people. Next to the purity of his people, Christ prays for their unity. Yea, he prays for their unity not merely for their own sake, but more especially because of its influence in leading the world to believe that Jesus is the divinely appointed Saviour of men. The heart of Jesus was evidently much set on the unity of the people, for in that prayer—an example doubtless of the chilt; the mes of His intercession as our great tringing Christians would be she invalid to bringing Christianity into question, and he more than at the present time, when we have arrived at such an interesting epoch in the world's history. The Church of Rome liave arrived at such an interesting epoch in the world's history. The Cluweth of Rome hat claimed this unity which Jesus sought for his people as though it belonged scaluarcy to her. But Christ ordicatily prays for the unity of all his people to the end of time (John xvi. 21). That sets aside the exclusive claims of Rome and of all others. His words evidently indicate that the union sought for them is union in points in which it is eapable of being likened to the union he ween the Father and the Sou—that is union in principle and surpress—affection and pursuit—ever sooking the same objects and manifesting the same love for each office. Christians should be thus united because they are the children of the same Heavenly Father, members of the same spiritual body, soldiers of the same glorius house. Theu Christ says, "One is your master, even Christ, and all ye are brothren." In its visible aspects the church of Christ is like the many branches of the one vine—divided into various socious and differing from each other in one or more particulars. First in order to the great sund.

fested by mutual affection for each other. Love is the exence of the religion of Jesus, ed you that yo also leve one another. this shall all men know that ye are my sult of it are both pointed out by our Lord We should love all Christians because they are brithren, and in proportion to their likeness to Christ and love to Hin. even though differing from us in certain particulars. The children of the same family do not always hold the same sentiment, yet tiery are bound together by the common to the same sentiment, yet tiery are bound together by the common tier of brotherhood and sisterhood. Now there are no ties so tender at these which build us in the Coopel, no frondship as pure and the same that the country of the same sent the same that the same the same that the same the privilege to "love one another with a pure heart forvently." By the exhibition of this brotherly love Christians are to manifest their relation to Christ, and this jam in the conversion of the world.

Lord. If we sought only the divine clery we should be leaby the flely Spritt to sink, or at least and to magnify our own opinions and the magnify our own opinions and the state of the spring of the state of the

DEAD STATES AFREST PREST TREES.

DEAD SIR,—Your correspondent with the great number of initials gives expression to what a good many the presence of the control of the con Editor British American Presbyteri