

TRUTH AND PEACE.

God's peace—the only peace worth having—cannot be obtained except through truth. No peace can be lasting, or have God's blessing, if it is obtained through half-truths, for

"A lie that is half the truth
Is ever the blackest of lies."

Compromises for the sake of peace must ever be carefully examined in the light of strict principle, and principle in religious matters must be consistent with the axiom of Victor of Lerins: "*Quod semper, quod ubique, quod ab omnibus credendum est.*" In other words we are to give up nothing through compromise which has been received by God's Church always, everywhere, and by the faithful. He who is willing, for the sake of so-called peace, to betray any principle of the faith, is willing for the sake of a temporary peace, or for popularity's sake, to give up what he lightly values, and which is not his to give.

Rev. Doctors Brooks and Donald, of the American Protestant Episcopal Church, have lately distinguished themselves even more than usual by a willingness to give up the Historic Episcopate of the Catholic Church in order to obtain unity with the Congregationalists of Plymouth Church, Brooklyn, N. Y. At the installation of two Congregationalist ministers to take the place of the late Rev. Henry Ward Beecher, both these

rev. gentlemen of the P. E. Church heard those two Congregationalist ministers define their faith as a fluid capable of accommodating itself to the changing opinions of the present age, and by no means restricted to a belief in the Trinity. After hearing such a declaration of budding Unitarianism, Messrs. Brooks and Donald effusively declared their belief not only in the fitness of the new candidates as pastors of the flock of Christ, but also of their due ordination to so sacred an office.

We need scarcely say that if this be allowed by the Protestant Episcopal Church to pass without authoritative comment by the Bishops and other Church authorities, as have been the former public utterances of these two Reverend representatives of that Church, a long stride backwards will be endorsed—not towards primitive Catholicity—but Arianism, Free thought, and ultimate Infidelity. This "liberality" of Broad Churchism will place a heavy discount on the opinions entertained by the faithful as to the progress of our sister Church in the United States, and go far to confirm the Anglican Church in her public use of the Athanasian Creed, which— notwithstanding the objections of Broad Churchism amongst us—has done so much to teach us that Jesus Christ is "very God of very God, . . . being of one substance with the Father," and also that the Holy