

TRUTH AND UNITY.

Truth is a greater thing than unity, and it were a thousand times better that the present deplorable condition of disunion in religion should continue until the second coming of the Lord, than that union should be secured by the sacrifice on any side of a single truth which is believed to be fundamental. A union based upon the concession of anything which God is held to have revealed for the salvation of mankind, is not the union which Christ desires and for which He prayed. Unless a Christian body or an individual man is convinced that what has been held as saving truth is not such, union with those who hold the opposite is treason. There can be no such paltering with the truth of God. In a sincere and conscientious man it is a momentous thing to make a change in religion. No good can come of any such change unless it is from the very bottom of the heart and soul. It must be wrought out through many questionings, through many throes and struggles. Such a man will be very zealous for God. He will have always the sobering fear before his eyes lest he should in something prove false to a solemn trust. Now we must confess that we can see but little of this spirit in the present agitation for Christian union. It seems to be assumed that men can do with truth as if it were their own. Solemn convictions are not treated with respect, but are dealt with impatiently, as if they were merely signs of narrowness and bigotry, and impertinent obstructions. The only principle we have seen enunciated is this, that every thing must be given up, or relegated to the domain of private opinion, which now constitutes a barrier to union. What is this but to say that the body of saving faith is to be the veriest minimum of doctrine now held amongst those "who profess and call themselves Christians?" The basis of such an union is the *sect* which now believes the *least*. But can it be possible that this is the divinely ordered method of ascertaining the revealed truth of God? Are we to believe nothing further to have been revealed for our salvation except what such men are willing to believe who believe the *least*?

As indicating a yearning after better things, the movement for unity is a sign of promise, but there is something inexpressibly pathetic in the struggle which, falling into wrong and mistaken lines, produces new discord and alienation instead of the wished-for love and harmony. Until men are willing with honest determination to set themselves to ascertain the true basis of belief and then the faith which is built up upon that basis, until they are willing with deep heart searching to acknowledge that they may have been wrong and to find out if it be so, or that there remains something of truth which they have not hitherto accepted, there cannot be any approach to a real unity. However good and desirable a thing unity may be and that the Church desires it, is attested by her daily prayers, it would cease to be good if it were not the fruit of the quiet conviction of all, but of the agitation, intrigue, and presumption of the few, blinding men to consequences and entangling them in compromises from which they cannot extricate themselves.

This is, no doubt, equivalent to saying that deliberate movements on the part of men cannot produce unity. Such is in fact our conviction. *Unity is God's gift.* He has withdrawn it. What is the duty of sincere men? Is it to cast away all that separates them, merely because it *does* separate them? Not so. It is to seek after truth. God is one, His truth is one, and both are unchangeable. When truth is found, there will necessarily be unity. But it is truth first, unity afterwards. The saying may be quoted against us: "The greatest of

these is charity." But charity is no real charity without honesty. We cannot be charitable with our neighbor's goods. Neither is charity real charity without truth. Charity is love to God, on the one hand, and love to neighbor on the other. But love is not divine love unless the object of it is the true, not a false, God. Neither is it true love to our neighbor to allow him to suppose that truth is not truth, and to cast away for his sake that which we believe to be essential truth for him and for ourselves.—*The Living Church.*

THE CHURCH OF ENGLAND.

Speaking of the Church of England some years ago, even Cardinal Manning said, "Destroy her not, she is the great bulwark of Christianity in this land." Her Bishops and clergy are the greatest defenders of Christianity in the world. There is no church which has such a body of learned, earnest, godly divines, who can meet the advances of agnosticism, or infidelity, with the same effect. Her clergy and people are foremost in every good, philanthropic and Christian work. She is sending the Gospel to the ends of the earth. She is working with a zeal and assiduity among the people in a way never known in any age. She has been, and is, the great educator of the people. Her benign influence is interwoven with every department of social life; in every place of suffering and distress, her comforting and soothing presence is felt. It would be impossible to measure the amount of good she is effecting. She is not perfect, no Church on earth is perfect; but with all her blemishes and shortcomings she is the most tolerant and Christ-loving Church in the world. While we are thankful to see good effected by other Churches, and the cause of the Divine Master advanced thereby, let us cleave more and more to the grand old national historical Church of England.—*London Guardian.*

THOUGHTS ON THE RESURRECTION.

It was necessary that Christ should rise again for five reasons.

(1) For the commendation of the Justice of God, to which it pertains to exalt those who humble themselves for His sake, as it is written, "He hath put down the mighty from their seat, and hath exalted the humble." Because therefore Christ, out of love and obedience to God, humbled Himself even to death upon the cross, therefore it behoved that God should exalt Him even to a glorious resurrection.

(2) For the instruction of our faith, because by the resurrection, our faith is confirmed in the Divinity of Christ, for, "He was crucified in weakness, but He liveth by the power of God." If Christ be not risen our faith is vain. For what use is there in my Blood, that is, in the shedding of it, when I go down to the pit—as if to corruption.

(3) For the elevation of our hope, for when we see Christ risen, who is our Head, we are led to hope that we, too, shall rise from the dead: how say some among you that there is no resurrection of the dead? I know that my Redeemer liveth by certitude of faith; and that in my flesh I shall see God by firm hope.

(4) For the information of the life of the faithful, in that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. In that Christ rose from the dead to die no more; so should we persevere to the end as dead to sin, and alive to God.

(5) For the completion of our Salvation: for He was delivered for our offences, and raised again for our justification.—*Aquinas.*

A subscriber in the States writes: "I liked the paper better the past year than ever before and would be sorry to be without it."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WESTVILLE.—The new church of St. Bees', will be opened (D.V.) on Sunday, May 11, and on Saturday, May 17th, the Bishop will confirm therein God willing.

The Kilburn sisters have given Altar vestments—linen for the celebration of the Blessed Sacrament, and banners for the prayer-desks—all beautifully embroidered.

A Friend has given a handsome brass Altar cross and flower vases. Pede mats have been worked and presented by a lady once for a short time resident in the parish.

About \$400 a year is promised by the people for the income of a resident pastor.

WINDSOR.—The *Tribune* says:—It is pretty well known in Windsor now that Rev. Dr. Mookridge, the kindly and popular rector of Christ Church, has tendered his resignation of the rectorship, and will shortly leave Windsor to assume the office of senior Curate in the Church of the Holy Trinity, Toronto, to which he has received a call. A number of circumstances combine to make a residence in Toronto desirable, if not necessary, to Dr. Mookridge's well being and that of his family.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Sherbrooke branch of the Women's Auxiliary held its annual meeting on Tuesday, 29th of April.

The President read an earnest address, appealing to all to use their influence in arousing a more missionary spirit and to bring in new members. The election of officers for the present year followed, and the roll taken. A board of directors was organized to do general Missionary work. A letter was read from our representative in Quebec Mrs. John Hamilton, giving an account of their quarterly meeting.

A vote of thanks was proposed to the juvenile monthly collectors.

The Secretary of the Women's Auxiliary, Miss E. W. G. Worthington, submitted the following report:—

The monthly meetings have been held regularly throughout the year, except during the months of June, July, and August, with an average attendance of 20. A special meeting was held on the 17th of September for Miss Ling, who gave an account of her six years' work amongst the Zenana missions. The meeting was largely attended and much interest manifested. A collection of \$27.70 was taken up and \$45.26 was given from the Children's Guild. A large number subscribed to magazines and also took collection boxes and cards in which a large amount was realized, being nearly \$100. The following monies were paid out during the year:—\$25 was sent to the Rev. Mr. Bourne of Pigan Mission, Fort McLeod, in answer to an appeal for the education and clothing of one boy to continue for five years. \$10.00 extra in lieu of clothing was sent, also an offering of \$28 for Fort McLeod Church, and a special donation of \$3. \$40 was sent to Mr. McPherson to aid in building a log church at Negwinenang mission. \$50 sent to Mr. Reinson toward rebuilding of mission house destroyed by fire. \$25 was decided upon to send to Parry Sound for three years. \$10 was voted for education of missionary's daughter. A delegate was sent to the Triennial meeting held in Montreal in September.

St. Andrew's day being specially chosen by the Auxiliary, a service of intercessory prayer was held, with Holy Communion.

Leaflets have been subscribed for, and barrels of clothing sent to Algoma, valued at 60 and 15 dollars respectively.

The total amount raised during the year is \$211.09, balance in bank \$168.59.