

WITHOUT confidence, no unity of thought, or action or feeling is possible where the spirit, not the form, is the bond. Therefore, any hint of lack of good faith indicates a necessity of more frequent intercourse to the end that we may understand one another. We have an utter contempt for the policy of "Hush!" The very justification of our denominational existence is oneness in Christ only. Yet that oneness must be manifested, and as it finds no utterance in formal creed, liturgy, or rule, it must find it in co-operation and mutual goodwill. We cannot co-operate unless we fully know how that co-operation is to be carried on; we can manifest little good-will where we know little or nothing of each other. How these ends are to be gained for us, save by continued and closer intercourse, we know not. Sympathy is not to be manufactured; co-operation will not be by any Star-chamber edict; nor will unity be attained by majority votes. We must more frequently look into each other's faces, take each other into our confidence, confer openly as to our differences, talk less *about*, more *to*, one another. From such conviction on our part arises the assurance that the mooted conference will be a blessing—a blessing to individuals, churches, union, work; and we shall regret any failure to carry it on to a happy issue. There must be good incalculable when Christians rightly meet.

GREAT cities bring great demands upon the large-heartedness and liberality of Christian men. In small places want and suffering are generally readily known; but in cities, while there is always plenty that is known, much that is obtrusive, there is always a large amount that is silent and unknown until sought out. Such suffering is generally the most worthy of relief, and the results most satisfactory. While our Canadian cities, not having reached the population of some on this continent and many in Europe, do not contain so much of poverty, yet there is sufficient in places like Toronto, Montreal, Hamilton and elsewhere, to call for the active labours and free giving of Christian men and women. It may be said, and is doubtless true, that a large portion of want is the result of drunkenness, carelessness, shiftlessness, and such like things; but men and women, though wrong-doing, must not be left to perish, and innocent children to suffer for the follies of parents. We have been

struck, in looking over the London *Christian*, with the large number of agencies for doing good, temporal as well as spiritual, carried on by the Christian people of London; in a late number we counted acknowledgments of help to no less than seventy-six different organizations or institutions, ranging from 25c. to \$150. The bulk of this was for the relief of physical suffering or bodily want. This was for one week only. In another week's list we see that the objects subscribed for are 146, and that week's amount was nearly \$4,000, a noble showing; and yet it is little for the great want. But beyond that the churches have their own organizations, and are doing noble work, many of them, and it is safe to say that, considering its vast size, no city has fewer objects of care uncared for, and no nobler or more determined effort to minister to the needy. There should be no want in Canada; wherever there is, be it the duty of Christians to see that it is not neglected.

THERE are strange vagaries of Scripture interpretation. We don't mean just now the interpretation of critics—they are strange enough sometimes in all truth—but the interpretations of some good Christian people when they apply Scripture to the guidance of their daily life. What, for instance can be more foolish than the action of men who will leave the whole realm of politics—municipal and parliamentary—with all the great interests involved, the possibilities for good or evil, to the management of the devil and his followers on the plea that Christians are not of the world, that they are to come out and be separated, and so on, all truths, but only one side of the truth! Men are responsible for the things around them. The first murderer and an infidel to boot took the same ground as some professing Christians, when he impudently asked, "Am I my brother's keeper?" He was, you are; and it is the duty of every man to help toward righteousness in high places, for a righteous government has a righteous influence. A vote brings a responsibility to God and man; let those who have a vote use it to support what they conscientiously, as in the sight of God, believe to be right.

To the namby-pambyism of some milk-and-water Christians we prefer the arrogance, if you will, of the stern old Puritans, of whom it is said they met in conclave, and passed the resolutions: