

and to a certain degree in the same Church, we see them prominent as principles or practices, or as mere transitory experiments.

It should not be expected that all the members of any Christian denomination should favour the same phase of Christian work or worship. A florid ritualism, for instance, jars on one, and excites devotional feeling in another. In large cities, where there are many congregations bound together by certain doctrinal ties, it would tend to harmony among the different groups with different tastes, if the low churchman, for example, would recognize the right and the righteousness of the high churchman in building his own place of worship; in preferring to place candles and crucifixes on an altar, before which he wishes to kneel, instead of in front of an empty communion table; and to see his pastor or priest, if he prefers that name to "minister," clad in a vestment on which symbolical emblems are embroidered, instead of in a plain surplice or Geneva gown. On the other hand, the ritualist should have mercy on the obliquity, ignorance, and deadness of feeling of his less emotional brother Episcopalian. If this spirit prevailed all the differences of all the different Protestant bodies would lose their magnitude, perhaps quite disappear, if only Christians of the twentieth century, like Peter and Paul in the first, would retain their preferences for one phase or another of Christian thought or labour, but at the same time merge them all in honest missionary work for the spread of Christianity along lines on which all are agreed.

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