

keep their distances here, will eventually meet and blend together in eternity. Yet welcome as the sentiment of toleration has been, its compromise can be only temporary. Such parallelism between the churches cannot be permanent. Our western mind is different from the Chinese, which after ages of distracting conflict between its three rival religions, satisfactorily allayed the strife by assigning to Buddhism, Heaven; to Taoism, Hell; and to Confucianism, this world. Our churches would hardly accept such a solution of their differences. The age of parallelism must be succeeded by one of convergence, when not at infinity or in eternity, but actually in this world old strifes will be forgotten and the different Christian bodies draw together into one. Surely this is a consummation devoutly to be wished; and surely it is implied in that comprehensive petition offered alike by all, by Catholic as well as by Protestant, "Thy Kingdom come."

One of the chief obstacles at present, it seems to us, to such a happy consummation is the method of convergence that has been so frequently insisted upon. That is the demand: "You must come over to us." Every denomination is eager enough for union, provided the other denominations would only be so obliging as to lay aside their peculiar belief and practices, and to stoop to its yoke, if not actually to make a humble confession of their errors and do a flattering penance for the schisms of the past. From one church—and that too professedly Protestant—has recently come a book, likening that body to a fond mother yearning for the restoration of her lost daughter who has wandered into a life of sin, and who is, somewhat ungenerously we think, taken as a fitting type of the other churches. It is pleasing to know, of course, that the maternal door stands open; and the offer of an open door, it must be confessed, shows an improved spirit from the bootless threat of an inhuman thumbscrew, or a ruthless dragoon. Nevertheless the comparison to an abandoned woman who is offered an asylum from a life of shame is not likely powerfully to influence churches that, so far from being penitent, are justly proud of their past traditions, and of the splendid services they have by God's grace rendered to mankind. Such unreasonable demands for