

followed by neglect; yet at last, long perhaps after their death, they are recognized in their true character, scions of the royalty of truth.

That difficulty of choice between different ideals and different systems has lasted through all the ages of the Christian Church. Parties have changed their names and their watch-words, but in essence they are continued in unbroken descent. It is easy to denounce parties, and most easy to denounce those which are not our own; but it is better to understand their reason of existence, and the forces which maintain them. "*There must be heresies* (or factions) *among you*," said St. Paul, "*that they which are approved may be made manifest*;" and much more must there be one-sided conceptions of Truth, earnest, sincere efforts to maintain and propagate that which we know to be Truth, and believe to be the whole Truth.

From the time of the Reformation there have been certain great divisions of Protestant Christianity, regrettable as having caused so much of controversy and bitter misunderstanding, but each from its own side having striven for some important truth, neglected, or opposed, or misconceived by the contemporary Church. First of these, in order alike of chronology and importance, is that section (at first indeed representing the whole spirit of the Reformation itself) whose glorious function it was to state once more to a deceived and ignorant world the true source of salvation in JESUS CHRIST. To write the history of that movement is to narrate the history