

Patrick in Ireland are notable examples—missionaries imbued with true Christian zeal who readily distinguished the accidental from the essential and who therefore imposed no unnecessary sacrifices on the nations whom they were sent to evangelize. "There are things," says St. Gregory, in his instruction to St. Augustine, "which the church corrects with strictness, and there are others which for kindness' sake she tolerates or prudently overlooks; but always in such wise as to restrain that which is evil." What the church has done formerly for our Pagan ancestors she may do now for our separated brethren, and while holding out no hope of doctrinal compromise to those who seek in Her the real centre of True Christian unity she may however conform as much as is compatible with the sacred deposit of revelation, to their religious spirit and the spirit of their nation.

There is much in the spirit of the time to justify this wish-for millenium of Christian unity. The members of the Anglican community adopt so very many Catholic practices that it is sometimes very hard to distinguish them from the real Catholic Church. The Episcopalian element in the Methodist body is gradually awakening to recognize the fact that we have more in common than had hitherto been imagined, while between all denominations there is greater forbearance, greater toleration, and a more anxious desire to avoid these bitter recriminations which are as unworthy of us as of our common Christianity. Despairing of an agreement in the unity of the same faith we may hope at least for reconciliation through the broader ties of Christian charity. Although the same faith may not animate the minds, yet the same Christian

charity may warm the hearts that are united together by other ties, more human it is true, but still none the less loving, than the bonds of common religious belief.

If the two great factors of Christian civilization, the pulpit and the press, combine in this admirable work of fostering amongst the different religious denominations the spirit of charity, we shall not look in vain for a satisfactory issue. The influence of the press as a power for good or evil cannot be overestimated. Now-a-days the press is not only the avowed representative of public opinion on matters concerning the most vital questions of the day, but it is oftentimes the creator of public opinion. Given an educated Christian press, far removed from the popular and vulgar religious prejudices of the day, the leaders of which are convinced that venality is above all things the worst vice and liberality the greatest virtue of the newspaper, much might be hoped for the extension of Christian forbearance. But, what with party politics; what with a criminal venality that rivals the worst phases of Roman cupidity, and which would merit again the curse of Jugurtha; what with that love of sensationalism that revels in bickerings and contentions, bickerings that the newspaper of to-day loves to propagate and emphasize in a manner that leaves no room for doubt that its primary consideration as a newspaper is not so much to educate the masses, or to elevate public opinion, as to pander to the worst interests of the crowd, the great question of Christian unity is relegated to the more limited domains of the magazine and the pulpit, where, because the influence is more restricted, the discussion is attended with less beneficent results.

We do not for a moment wish