

It is blessed to think of the obliteration of denominational distinctions in the gloryland, when the completed body of Christ shall acknowledge the one name of her undivided Lord. Were it otherwise, and the question could be put concerning the many-named and much subdivided churches which have witnessed and labored and suffered for and with Christ upon the earth, "Which is the greatest in the kingdom of heaven?" methinks the Master's reply would be, "The Church of the United Brethren;" and whatever our various preferences and proclivities may have been as members of the Church down below, I consider it unlikely that any of us would for a moment dispute this supremacy of the Moravian Brethren as a missionary church. They have shown us a magnificent example; why have we been so slow to follow it?

The Moravian Missionary Society, begun in 1732, is the oldest Protestant enterprise for evangelizing the heathen. A few years since public attention was called to the miserable condition of lepers in India and elsewhere; but the Moravians began to carry the good news to lepers in Africa seventy-four years ago, and to those in Jerusalem twenty-five years ago. Of their income of £70,000, nearly two thirds are raised by evangelized native churches, which contain over 90,000 converts, a total three times as numerous as the members of the home churches, which have sent forth missionaries in the proportion of one for every sixty members, as compared with one for every 5000 members among Protestant churches generally. What significance in this last statement—how honorable to the Moravians, how humbling for Protestants generally!

There is a vast competition in our day and a great array of statistics with reference to the comparative progress in numbers, in buildings, in the annual revenues, and the voluntary gifts of the various churches. In this competition established and free churches and all the denominations vie with each other amid various experiences of success and defeat. It does not seem likely, now that we are drawing near to the close of the second millennium of Christianity, that anything will arise in the conditions of mankind in the leading Protestant lands, or in the phases of theology which largely govern the minds of men in lands ruled by Bible principles, to greatly alter the proportions which now obtain between the various sections of the Church in their numerical strength and social influence and power. Fluctuations there will ever be locally; but over the whole areas held by Protestantism no very marked displacements by one over the other are probable. Partial success of one branch of the Church will but stimulate to greater endeavor in another branch to replace what has been lost. Is it beyond hope that we may one day see a pause in this hitherto endless strife for mastery in seeking to gain the first or second or third place in membership, in edifices, in revenues, which now engages the ceaseless watchfulness and activities of leading men in every denomination? and instead of this feverish race for supremacy in an age which seems governed largely by statistics, a more prayerful pondering of our Lord's parting