

keep you abiding in 'His love.' Live every day as the beloved of the Lord in the experience that His love washes and cleanses, bears and blesses you all the day long. This love of His flowing into you, will flow out again from you, and make it your greatest joy to follow His example in washing the feet of others. Do not complain much of the want of love and humility in others, but pray much that the Lord would awaken His people to their calling, truly so to follow in His footsteps that the world may see that they have taken Him for their example. And if you do not see it as soon as you wish in those around you, let it only urge you to more earnest prayer, that in you at least the Lord may have one who understands and proves that to love and serve like Jesus is the highest blessedness and joy, as well as the way, like Jesus, to be a blessing and a joy to others.

My Lord, I give myself to Thee, to live this blessed life of service. In Thee I have seen it, the spirit of a servant is a kingly spirit, come from heaven and lifting up to heaven. Thou everlasting Love, dwell in me, and my life shall be like Thine, and the language of my life to others as Thine, 'I am in the midst of you as he that serveth.'

O Thou glorified Son of God, Thou knowest how little of Thy Spirit dwells in us, how this life of a servant is opposed to all that the world reckons honorable or proper. But Thou hast come to teach us new lessons of what is right, to show what is thought in heaven of the glory of being the least, of the blessedness of serving. O Thou who dost not only give new thoughts but implant new feelings, give me a heart like Thine, a heart full of the Holy Spirit, a heart that can love as Thou dost. O Lord, Thy Holy Spirit dwells within me; Thy fulness is my inheritance, in the joy of the Holy Spirit I can be as Thou art. I do yield myself to a life of service like Thine. Let the same mind be in me which was also in Thee, when Thou didst make Thyself of no reputation, and didst take upon Thee the form of a servant, and being found in fashion as a man, didst humble Thyself. Yea, Lord, that very same mind be in me too by Thy grace. Amen.

THE DISCORD AND CONCORD OF CHRISTENDOM.

BY PHILIP SCHAFF, D.D.

The Christian world embraces three great divisions—Greek, Roman and Protestant. As to numbers, the Roman Catholic Church is the largest (over 200,000,000), and nearly equals the two others combined; the Greek Church is the smallest (between 80,000,000 and 90,000,000); the Protestant (over 100,000,000) is the most progressive in all new countries, where the Teutonic race and the English language prevails. As to age, the Greek is the oldest, the Protestant the youngest. As to territory, the Greek Church may be called the Christianity of the East; the Roman Church, the Christianity of the South; the Protestant, the Christianity of the North and West. The first is based upon the Greek language and nationality, but has taken hold, also, of the Slavonic races, especially in the vast empire of Russia; the second is based upon the old Roman nationality, and controls the Latin races of Southern Europe and South America; the third is identified with the Teutonic nations in Germany, Switzerland, Holland, Scandinavia, England and North America. The Greek Church represents Christianity in repose; the Roman Church, mediæval Christianity in conflict with liberal progress; Protestantism, modern Christianity in motion.

Protestantism is again subdivided into three main divisions—the Lutheran, the Anglican

and the Reformed. Lutheranism prevails in Germany and Scandinavia; Anglicanism, in England and the British Colonies; the Reformed (Calvinistic and Presbyterian) Communion, in Switzerland, France, Holland, and Scotland. But this historic division, usual with Continental writers, is no longer sufficient. For out of the bosom of original Protestantism a number of separate and powerful organizations, especially the Church of England, have proceeded since the Toleration Act, in 1689—as the Independents, the Baptists, the Methodists—which have spread with great rapidity in England, the British Colonies, the United States, and in the missionary fields of heathen lands. The tendency of Protestantism to division and multiplication of sects is not yet exhausted. We need not mention the minor divisions. For our present purpose we view the Protestant Churches as a unit in distinction from Greek and Roman Catholicism.

These three great branches of Christendom are the gradual growth of history. They embody the results of centuries of intellectual and spiritual labor. They represent as many distinct types of the one Christian religion, each with peculiar excellences and peculiar defects. None can claim to be the whole body of Christ, or to exhaust the fullness of Christian truth and Christian life.

The Greek, or (more correctly speaking) the Orthodox Eastern Church, produced most of the ancient fathers, from the Apostles down to John of Damascus, elaborated the œcumenical doctrines of the Holy Trinity and Incarnation, and a vast body of invaluable literature in every branch of theological learning. Hers are the Apostolic Fathers, the early Apologists, exegetes, divines, historians, and pulpit orators of the first six centuries; hers a long line of martyrs and saints; in her language the apostles and evangelists wrote the inspired records of our religion; to her we owe nearly all the manuscripts of the Greek Testament and the Septuagint; and it was from fugitive scholars of Constantinople that Europe received and learned to read again, in the original, the gospels and the epistles, as well as the ancient Greek classics. Though more stationary and immovable than any other Church, she still gives occasional signs of life, and to one of her scholars (Dr. Bryennios of Nicomedia) belongs the credit of the discovery and first edition of two most valuable post-apostolic documents (the *entire* Epistle of Clement, and the "Teaching of the Apostles"). The Eastern Church has held fast to her traditions during the dark centuries of Saracen and Turkish oppression, and looks forward to a day of freedom and resurrection, which may God speed on!

The Latin Church has given us the great North African fathers, Tertullian, Cyprian, and Augustine, and the Latin version of the Bible by Jerome, which interpreted the Word of God to all western races for many centuries, and facilitated the modern vernacular translations. She saved Christianity and the Latin classics through the chaotic confusion of the migration of nations; she Christianized and civilized by her missionaries the heathen barbarians who overthrew the old Roman Empire; and she built a new and better civilization on the ruins of the old. She converted the Anglo-Saxons, the Franks, the Germans, the Scandinavians; she built the Gothic cathedrals, founded the mediæval universities, educated such schoolmen as Anselm and Thomas Aquinas, and such mystics as the author of the inimitable "Imitation of Christ." Even the great Reformers are her children, baptized, confirmed, and ordained in her bosom, though she cast them out as heretics, with terrible curses, as the Synagogue had cast out the apostles. She dates from that congregation to which St. Paul

wrote his most important epistle; she stretches in unbroken succession through all ages and countries; she once ruled the whole of Europe; and though deprived of her former power, in just punishment of its abuse, she still guides for weal or woe two hundred millions of consciences, and is full of zeal and energy for the maintenance and spread of her dominion in all parts of the globe.

The various Protestant communions—for we can hardly speak of them as one Church—have the unspeakable advantage of evangelical freedom, or direct access to the fountain of God's word and God's grace, of unobstructed personal union and communion with Christ, of the general priesthood of believers. They enjoy the rights of nationality and individuality consistently with loyalty to Christ's kingdom. The Reformation has emancipated a large portion of Christendom from the yoke of human traditions and spiritual tyranny, made God's Book the book of the people accessible to the poorest reader, secured the rights of nationality and private judgment in the sphere of religion, and given a mighty impulse to every branch of intellectual and moral activity. Protestantism pervades and directs the freest and strongest nations in both hemispheres, it carries the open Bible to all heathen lands; it is cultivating with untiring zeal every branch of sacred literature, and popularizing the results of scientific research for the benefit of the masses; it favors every legitimate progress in science, art, politics, and commerce; is foremost in founding institutions of Christian philanthropy, and is identified with the cause of civil and religious liberty throughout the world.

These virtues and merits form the bright side of the picture. But each Church has also defects. There is nothing perfect under the sun. One only is holy and free from sin. The Jewish Church of God's own planting and training had a constant tendency to apostasy and idolatry, and her hierarchy crucified the Messiah, persecuted and excommunicated his disciples. There was a Judas among the twelve whom Christ himself had chosen, an Ananias and Sapphira in the first congregation at Jerusalem, and there is scarcely an epistle in the New Testament which does not rebuke grievous sins and errors in the professing members of Christ. Even the rock-apostle, Peter, denied his Lord in an hour of weakness, and acted inconsistently at Antioch, so as to incur a public reprimand of his brother Paul. Conversion and regeneration do not free us from the frailties of human nature. There are Satanic as well as Divine influences at work in all ages of the Church. Anti-christ seeks and finds a seat in the very temple of God.

One of the greatest sins of which nearly all Churches and sects have been, or still are, more or less guilty is pride, intolerance and exclusiveness, which springs from the selfishness of the heart, in spite of Christianity. They vainly imagine that they possess the monopoly of truth and piety, and look down upon the communions of their fellow-Christians as heretical and schismatical sects, or even as synagogues of Satan. They have, in their polemics, exhausted the vocabulary of reproach and vituperation. They have excommunicated, cursed and persecuted each other, either by fire and sword or by prescriptive legislation, worse than heathen Rome persecuted Christianity. No *odium* equals in intensity the *odium theologicum*. One of the last wishes of Melancthon was that he might be delivered from the fury of theologians.

We cheerfully except from the charge of bloody persecution those denominations which never had the power to persecute, and which expressly repudiate the principle (as the Friends, the Baptists, the Moravians, the Methodists).

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