

mankind to Christ. We can dispense with the services of no one soldier.

Yet, look at the spectacle of the Christian camp. A great rent severs the whole of eastern Christendom from the west. The Western Church is itself torn with strife. The vast unreformed Latin Church has no dealings with the reformed. That is bad enough; but it is not the worst. For even those who have accepted the Reformation, ill as they can afford it, are engaged in differences amongst themselves. Did they stand together in one solid phalanx, what might they not do for the cause of Christ?

And so we come down to our own little island. What of Christian unity here? Well, thank God, half of England's population still cling to their ancient Church, praying daily for unity among all who profess and call themselves Christians. But what of the other half? They are split up into more than one hundred and fifty separate religious bodies, each of which maintains that theirs is the true and right form of Christianity. And the maxim that is proclaimed touching the Faith is, 'Let every man do that which is right in his own eyes.' Amid such a confused Babel of voices—so many commands and counter-commands—what wonder that the Christian army is bewildered and fails to conquer the world for its good. Long ago was it said by that highest Authority, that if a House be divided against itself it cannot stand. And we have all heard of the answer given by the Hindoo to the various missionaries who tried to convert him, 'Go and make up your minds among yourselves what you do believe, and then come and talk to me.' Depend upon it, not until we act upon his advice in sober earnest will 'the kingdoms of this world become the kingdoms of our Lord and of His Christ.'

Indeed, the foolishness of those whose object it is to win the entire human race to their Faith, being themselves disunited, is apparent in many ways. Not least in the waste it causes—waste of energies, waste of men, waste of money. Waste of energies

in petty rivalries and jealousies—waste of men, because one is sent to labour where another is already successfully toiling, in tempting and confusing his work; waste of money, because it is spent in erecting rival places of worship where they are not needed.

But enough has been said, I trust, to show the foolishness of our Christian divisions.

2. Our next point is that they are wrong—banned by Christ and condemned by His Apostles—that, in a word, schism is sin. Our Lord never contemplates with approval such divisions as we now have. He speaks of His Church as a kingdom, not kingdoms; as a vine, with its branches united in Him; as a flock, of which He Himself is the Chief Shepherd. He commits this Church solemnly to the care of His Apostles when He leaves them. He certainly means that we should all go the same way. But the chief passage in which the mind of the Lord is revealed to us on this subject is the seventeenth chapter of St. John. It was the night before His death, and He was full of solemn thoughts for the future of mankind. The one thought that was uppermost was the need of unity among His followers. 'That they all may be one'—again and again He prays it—'that they may be one in Us, that the world may believe that Thou hast sent Me.' Who can read this prayer and not feel that Christendom of to-day is living in sin—that the world does not believe that God has sent His Son, because the followers of that Son refuse to be one in Him?

And how is it with regard to the Apostles? The picture that is drawn of that primitive Church is one upon which it is good sometimes to dwell. It is a picture of Christians living in loving concord together—all accepting the Apostle's doctrine and continuing in their fellowship—all present at the breaking of the bread—all at the prayers. 'See how these Christians love one another,' became afterwards a sort of proverb among the heathen when they observed their mode of life. It is true that we read in one Church of painful divisions and unseemly