

world not only gives us the will, but also the power for self-denial. He who does not simply wish to reach heaven through Christ, but comes after Him for His own sake, will follow Him. And in his heart Jesus speedily takes the place that self had. *Jesus only* becomes the centre and object of such a life. The undivided surrender to follow Him is crowned with this wonderful blessing, that Christ by His Spirit Himself becomes his life. Christ's spirit of self-denying love is poured out upon him, and to deny self is the greatest joy of his heart, and the means of the deepest communion with God. Self-denial is no longer a work he simply does as a means of obtaining perfection for himself. Nor is it merely a negative victory, of which the main feature is the keeping self in check. Christ has taken the place of self, and His love and gentleness and kindness flow out to others, now that self is parted with. No command becomes more blessed or more natural than this: "We ought not to please ourselves," for "Christ pleased not Himself." "If any man come after me, let him deny himself, and FOLLOW ME."

Beloved Lord, I thank Thee for this new call to follow Thee, and not to please myself, even as Thou didst not please Thyself. I thank Thee that I have now no longer, as once, to hear it with fear. Thy commandments are no longer grievous to me; Thy yoke is easy, and Thy burden light. What I see in Thy life on earth as my example, is the certain pledge of what I receive from Thy life in heaven, I did not always so understand it. Long after I had known Thee, I dared not think of self-denial. But for him who has learned what it is to take up the cross, to be crucified with Thee, and to see the old man nailed to the cross, it is no longer terrible to deny it. Oh, my Lord! who would not be ashamed to be the friend of a crucified and accursed criminal. Since I have learned that Thou art my life, and that Thou dost wholly take charge of the life that is wholly entrusted to Thee, to work both to will and to do, I do not fear but Thou wilt give me the love and wisdom in the path of self-denial joyfully to follow Thy footsteps. Blessed Lord, Thy disciples are not worthy of this grace; but since Thou hast chosen us to do it, we will gladly seek not to please ourselves, but every one his neighbor, as Thou hast taught us. And may Thy Holy Spirit work it in us mightily. Amen.

THE DISCORD AND CONCORD OF CHRISTENDOM.

BY PHILIP SCHAFF, D.D.

Let us now turn from the divisions of Christendom toward the reunion of Christendom. How is it to be brought about and promoted?

We must first make a distinction between Christian union and ecclesiastical or organic union. The former is possible without the latter, and, at all events, must precede it. Christian union is the soul, ecclesiastical union is body, or outward form, and is of little or no value without the other.

Christian union cannot be promoted by a crusade against denominations. Such a crusade would be a mere waste of time and strength. The evil lies, not in denominationalism and confessionalism, but sectarianism; not in variety, but in exclusiveness.

Denominationalism grows out of the diversity of divine gifts, and may coexist with true catholicity and large-hearted charity. Sectarianism may be found in any church or denomination, and is nothing but extended selfishness. It is evil, and evil only.

Diversity in unity is the law of God's physical and moral universe, and the condition of all beauty and harmony. Variety is life; uniformity is death. "There are diversities of gifts, but the same Spirit. And there are di-

versities of administrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal." (1 Cor. xii. 4-7.) There is infinite variety in Nature. No two trees or leaves, no two rivers, or valleys, or mountains are precisely alike; but each has its own kind of beauty, and each type of variety has the power of further variation, and adaptation to new conditions. There is still greater variety in history than in the realm of Nature. Every man and woman, every family, every community, every tribe, every nationality, every race, every century, every generation, has a character and individuality of its own—its peculiar endowment and mission. No two persons are the same. Every one has a special talent, or five or ten talents, and is expected "to trade therewith" till the Lord comes to call him to account. No one can do the work of another. Every one is responsible to God for his trust, whether it be high or low, large or small. And what is true of individuals is true of whole nations. What a difference between the ancient Jews, Greeks and Romans, or the modern Germans, French, English and Russians, not only in language, but also in manners, customs, laws and institutions! None of these nationalities would be improved by being transformed into another. And if all nationalities were melted into one, the world would lose all the beauty, charm and wealth of life which springs from the variety and multiplicity of gifts. But for all that the various nations belong to the same human family, and may and ought to respect each other for the characteristic varieties of type which they respectively represent.

The same law holds good in regard to churches. There is but one holy Church, founded by Christ for all ages and for all nations, and adapted to all classes of society, from the lowest to the highest grade of civilization. But this one Church universal, under the one headship of Him who is the Lord of Lords and the King of kings, resembles a mighty cedar of Lebanon which spreads its branches in every direction, or a grand temple with many chapels and altars, or a conquering army, which is all the more effective for being divided into many corps, divisions, brigades, regiments, battalions and companies, each under its own head, and all subject to the general-in-chief. Every Christian Church or denomination has its special charisma and mission, and there is abundant work for all in this great and wicked world. The Roman Church cannot do the work of the Greek, nor the Protestant that of the Roman, nor the Anglican that of the Wesleyan and Independent. It is better for each Church to maintain its integrity and to be loyal to its own standards than to mix up with heterogeneous elements. There may be some small sects, indeed, which, after having accomplished their mission of protesting against a prevailing error or abuse, might advantageously merge into a cognate denomination, and thus diminish the number of divisions. I am no champion of sects and schisms, and I regard it as a serious defect in Protestantism that it has a tendency to needless multiplication of divisions. It is in this respect the very antipode of Romanism. It is one-sidedly centrifugal, while the other is one-sidedly centripetal. It gives too much liberty to individual dissent, while the other exercises too much authority. One extreme runs into license and anarchy; the other into despotism and slavery. It is the great task of history to adjust and harmonize the claims of authority and freedom, of unity and variety.

But we do affirm that at present none of the leading denominations of Christendom, which

faithfully do their Master's work, could be spared without most serious injury to the progress of the Gospel at home and abroad. If we consider the appalling amount of ignorance, immorality and vice, of infidelity and indifference in Christian lands, and the fact that nearly two-thirds of the human family are still buried in idolatry, we ought to thank God that He has raised up so many agencies for the defence and spread of His kingdom of truth and righteousness throughout the world. And we should heartily rejoice in the building of every new church or chapel, and in the conversion of every soul, by whatever name and agency. St. Paul opposed the party spirit among the Corinthian Christians, and fought the bigoted Judaizers with all his might; nevertheless, in noble liberality, he rejoiced again and again if only Christ was preached by friend or foe, "in every way, whether in pretence or in truth."

Experience teaches that most of those countries which recognize and tolerate only one organized form of Christianity are most backward in spiritual life and energy; while those in which all forms have fair play are most active and progressive. An honorable rivalry in good works is profitable to all. The Roman Church has greatly gained inwardly by the Reformation, and shows more purity in Protestant than in exclusively papal countries and districts. The Church of England, where Dissenters enjoy full freedom, was never more zealous and fruitful in good works than at the present time. And in the United States, where all denominations are equal before the law, and stand on the same voluntary principle of self-support and self-government, the Christian activities keep up with the enormous tide of immigration and the intellectual, social, and commercial growth of the people; and churches, schools, colleges, seminaries, home and foreign missionary societies, and all sorts of benevolent institutions are there multiplying with a rapidity that has no parallel in the annals of the past. But if any of the great denominations would cease to exist, that part of the population which it alone can successfully care for would be neglected and relapse into a new form of heathenism and barbarism.

The Christian Church was never visibly and organically united, in the strict sense of the term. The Apostolic Churches were of one faith and animated by one spirit, but maintained a religious independence, without a visible head. The Oriental Churches were never subject to the Bishop of Rome, and never acknowledged his supremacy of jurisdiction, but only a certain primacy of honor. The patriarchs of Jerusalem, Antioch, Alexandria, and Constantinople claimed the same rights. The quarrel between Photius and Nicholas in the ninth century only brought to a head a difference between the Patriarch of new Rome and the Pope of old Rome, which had been gathering strength from the second century, and the great schism has not been healed to the present day. Unity of outward organization is not absolutely necessary for the unity of the Church, which is essentially spiritual. Our Saviour promised that there will be "one flock and one shepherd" (as the Greek original and the Revised English Version have it), and not one "fold" and one shepherd (as the Latin Vulgate and the Old English Version erroneously and mischievously render the passage in John x. 16.) There may be many folds, and yet one and the same flock under Christ, the great Archshepherd of souls. Even in heaven there will be "many mansions" in the house of our Father.

Denominationalism and confessionalism have, no doubt, their evils and dangers, and are apt to breed narrowness, bigotry, and exclusivism; but in the present state of Christendom they are necessary, and are overruled by Providence

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