

the Christian soldiery, persuading and enticing them to forsake the standards under which they had been fighting, and come and join their new "Regiment."

Let us now take the case of an Army in the field, engaged in active warfare, and ask how far such a manner of creating a Regiment would be possible? What would be thought of—what would be done with the man who should attempt it? What name such a "Regiment" would receive? We need not waste paper and ink in spreading out the comparison. The mere suggestion of it is sufficient to make apparent, at once, that this "Regiment" simile is not only false, but foolish.

Yet again, for but a moment. The Regiments of an Army are engaged in fighting against a common enemy. What success would this Army have? How long would it stand up in the field before its foe? What would speedily become its condition if the Regiments of which it is composed spent one quarter, or one-tenth of their time in winning recruits from one another, in squabbling over a raw countryman as to which Regiment he should join, in showing the enemy what each might consider the weak places of another Regiment in the battle, and so forth? Yet this is what is done, and must be done, in large measure and degree, by some Denominations, as necessary to their very existence. For the doctrines of some Denominations are so utterly contradictory to those of others, that the life and growth of the one must be a cause, or an effect, of the decrease and decay of another, or of others. And in other cases, where the essential necessity may not be so apparent, the history of Denominations shows that the fact has ever been much the same. Some common warfare against the great adversary of God and man there may be; but alas, too much of the time, and energy, and skill of Religious Denominations is wasted in mutual antagonisms and fierce contentions—in seeking to build up each its own strength and following, not by gaining from the general enemy, but by pulling down, and drawing from one another. But this course simply would not be permitted in the Regiments of an Army. It would be utterly destructive of the whole organization, if it could exist. Therefore the simile under consideration is manifestly false and misleading.

Once more. We have already said that we find in the Epistles of St. Paul divisions in the Christian Church, one in principle with those of modern days, condemned. We adduce, in proof of this, two passages, out of many, that are plain and emphatic in their application. They both occur in St. Paul's first Epistle to the Corinthians, where we read, first, (Chapter i, verses 10, 12, 13) "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,