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OUR EDITORIAL RESPONSIBILITY.

WE STATED distinctly at the beginning of our labors as conductor of this Magazine, that we would not be held responsible for the opinions or style of our contributors. Our general rule is to give the names of our authors, and leave them to bear their own responsibility. We aim at an *original California journal* calculated especially to do good on our coast in our own times. This will explain why we so seldom quote any thing from eastern publications. Our readers will, we think, unanimously agree, that our contributors have generally written with much force and elegance. We hope that our pages will still be enriched by them, and that their number will also increase. We began this journal as an individual enterprise. It is so still; but as our ministerial brethren over all this coast, with perhaps but two exceptions, and universally in the East as far as we know, have given us their approbation, sympathy and support, we are desirous of making the EXPOSITOR as acceptable to them as we can. The more they help us, the more will it be our aim to meet their views. We do not, however, profess to represent anybody but ourself, and even that we can do only in part. We have no claims to represent any denomination or church or school, still it is our aim to promote a true understanding of God's Word and the interests of the Old School Presbyterian Church. But as we do not believe anybody else can fully and truly represent our humble self, so we do not consider ourself able to represent any other person. In

## ORIGIN OF OUR STANDARDS.

[BELOW we have the excellent discourse of the REV. DR. BURROWES, delivered in Calvary Church at the celebration of the three hundredth anniversary of the Reformation in Scotland.—ED.]

“THE PROTESTANT REFORMATION, considered in its largest influence on politics, was the common people awakening to freedom of mind.” To these words of our great philosophic American historian, we may add that the Protestant Reformation, considered in its largest influence on religion, was the common people awakening to freedom of conscience,—conscience instructed and directed by the Word of God. The most important event in the history of our race is the advent of the Redeemer; the most valuable volume is that which contains the mode of salvation revealed in Jesus Christ. The publication of this truth might well be called glad-tidings, and its importance might well justify its annunciation by a multitude of the heavenly host ascribing “glory to God in the highest.” Strange indeed is it that such a treasure as the volume embodying such truth should ever have been lost through the ignorance and neglect of man. Yet not only did this occur when, previous to the coming of Christ, the written Scriptures had been so entirely lost that the copy found during the reign of Josiah was a curiosity even to the King;—but after the appearance of God manifest in flesh and the completion of the full record “of all that Jesus began both to do and teach,”—in the course of centuries we find this volume again lost; “the Word of God precious in those days;” and the nominal church as arrogant in its claims, as gross in its idolatry of relics and images, as when Hezekiah “broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it:” and the indignant reformer, Israel’s own anointed King stigmatized even this idolatrous relic, as “Nehushtan—a piece of brass.” 2 *Ki.* 18: 4.

Next to the first publication of the Scriptures, the restoration of them to mankind after their loss during the dark ages, is an event of hardly less importance in the history of the well-being of mankind. It is an event of no less importance. For the ruin of our race would be as effectually accomplished by keeping them ignorant of the Scriptures after they were revealed, by burying, destroying,

or withholding those Scriptures, as that same ruin would be accomplished by never at all making such a revelation.

The Reformation restored the Holy Scriptures to an ignorant and perishing world. It is therefore an event as memorable as the first revelation of those Scriptures. Our faith has always been identified with the Scriptures. And when the enemies of our faith ask sneeringly,—Where was your religion before the Reformation?—we reply, It was in the Scriptures, and where the Scriptures were. When the Scriptures disappeared from the world in the dark ages, our religion disappeared with them: when the Scriptures were restored in their fulness and purity to mankind, our religion was restored to the world. “The Bible is the religion of Protestants.” The Bible is our religion, because the spirit of prophecy,—of the truth revealed in the Scriptures,—is the testimony concerning Jesus. Take away Jesus from the Scriptures, and they will then have no more attraction for us than had the sepulchre for weeping Mary after the resurrection of her beloved Lord.

The twentieth of December, A. D. 1560, is a memorable epoch in connection with the Reformation, because on that day the Protestant forces in Scotland were organized into a body by the meeting of their first General Assembly. The struggle which had already been some time in progress, was continued after this organization. The opposing forces stood front to front; and as those who claimed to be exclusively the church of God had a clearly defined system of error, it was necessary that those opposed to them should clearly define their system of truth. This became the more necessary because the system which had withdrawn the Bible from mankind professed to derive their doctrines from the Scriptures. Hence the necessity for a definite, scientific statement of the truths forming the bond of union among those who opposed the errors of those claiming to be the exclusive church of God. It took some time after the beginning of the Reformation to bring out the whole system of evangelical truth from the mass of error with which it had been overlaid and buried from view. From the midst of the ashes and darkness which arising from the bottomless pit as the smoke of a great furnace, and darkening the sun, had settled on the face of the nations with a smothering power more deadly than when Herculaneum and Pompeii were buried from the world, one truth after another was exhumed from the rubbish and brought forth by the sturdy efforts of the stalwart reformers guided by the Holy Spirit, to show the world what simple truth, as first brought from heaven and untarnished by incrus-

tations of error, had been in the days of Jesus, and shall henceforth continue to be till Jesus come again. Hence, it was not till more than a century after the beginning of the Reformation that the full system of truth incorporated in our standards and expressing substantially the belief of the great portion of the Protestant world, was embodied in its present complete and scientific form.

The system of doctrine and worship of the Presbyterian Church was that in which the large majority of the Reformers agreed. These great leading principles were maintained not only by Luther and Melancthon in Germany, and by Farel and Calvin in Geneva; but by Twingle in Switzerland, by Peter Martyr in Italy, by Junius in Holland, by John Knox in Scotland, and by a large majority of the best friends of the Reformation in England. Many persons seem to think that Presbyterian doctrine was the invention of John Calvin at Geneva. It was in existence at Geneva before the time of Calvin. The system of truth embodied in our standards has received the name of Calvinistic, not because these doctrines were for the first time set forth by him at Geneva, not because he had anything to do in giving them their present form, but because at the period of the Reformation, when these doctrines were restored to the world, this great theologian was their ablest champion. He was the great theologian of the Reformation. In depth and grasp of thought; in acuteness and compactness of logic; in masculine strength of intellect; in soberness of judgment, which no disguise of error could beguile; in penetration into the true, evangelical meaning of the Scriptures, especially in the logical connection of their truths;—he has never found his equal. As an expounder of the Scriptures, he is to this day unrivalled. Difficulties which other commentators are willing to pass in silence, he grapples with, and unravels with a giant's grasp. No commentator ever brought to this great work of unfolding God's truth, a more powerful intellect, a more sobered judgment, a more holy heart. At the present day, among all the works of ages, no expositions of the Scriptures carry with them so great weight among genuine scholars as the Commentaries of Calvin. Prejudice and obloquy have not been able to tarnish the lustre of his crown in Jesus Christ, nor to stay or abate the mighty influence this single soul has exerted on the civil and religious liberty of man.

The standards in which the doctrines of our church are embodied were prepared by the Westminster Assembly. They are the work not of one man, nor of a few men; but of a body of men, the most pious and learned ever assembled. This famous Assembly met in

the chapel of Henry VII, at Westminster, in England, on July 1st, 1643. They had come together at the call of the Parliament.

The principles of the Reformation had early taken root in England; but the change wrought in the doctrines and worship of the church under Henry VIII was far from being thorough, and left in operation a strong leaven of popery. That sovereign was actuated in what he did for the Reformation, not so much by conscientious opposition to the theology of the Roman Catholic Church, as by the wish to grasp and wield himself the power held by the pope as head of the church in England. The Reformation afforded him an opportunity for seizing in his own kingdom the spiritual, as he already held the temporal power. His aim was, therefore, not a thorough reform of errors in doctrine, but such a modification of ecclesiastical affairs as would break the power of the Roman pontiff and substitute his own authority instead in his own dominions. The English sovereigns were equally hostile to pure Protestantism, because its principles are incompatible with monarchical government. "No bishop, no king,"—was the motto of James I, and Charles I. In reforming the established church they tried to pursue a middle course by which some of the advantages of the Reformation might be gained and the throne secured against danger. This policy brought the government into collision with the spirit of the age; and the difficulties were increased by the oppressive efforts against the dissenters. In consequence, the tyranny of Charles I and the intolerant bigotry of Laud drove the people into open rebellion. During the twelve years of Laud's government, he drove four thousand persons into exile in America alone. The Puritans resisted. They had been aroused to a knowledge of their rights, and they were determined to assert them. They felt that civil and religious liberty were at stake. Calvinism, as the Puritan doctrine was called, was especially an object of hatred, because it was unfriendly to monarchy and condemned licentiousness of life. In their zeal to show hostility against Calvinism, as the Calvinists had always insisted on remembering the Sabbath day to keep it holy, Charles I, as well as his father, James I, published a law encouraging sports on the Sabbath, such as dancing, archery, leaping, vaulting, May-games, setting up of May-poles, and kindred diversions.

One instance will show the spirit of the government and the wrongs of the dissenters. Dr. Leighton, a Puritan, the father of archbishop Leighton, was condemned in the star-chamber at Laud's instigation for publishing an appeal to the parliament against prelacy.

When sentence was pronounced, Laud pulled off his cap and gave thanks. His own words thus record the execution. "Nov. 6th. 1. He was severely whipped before he was set in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose was slit up. 4. He was branded on his cheek with a red-hot iron with the letters S.S. On that day se'nnight, his sores on his back, ears, nose, and face, not being cured, he was whipped again at the pillory in Cheapside, cutting off the other ear, slitting the other side of his nose, and branding the other cheek." No wonder that the Puritans felt that in resisting tyranny, they must set themselves in array against the ecclesiastical no less than the civil power. Hitherto this power had been divided between the English sovereign and the Roman pontiff. Now, both the civil and ecclesiastical authority centred in the single monarch, who was disposed to use them with unchecked vigor for upholding his supreme prerogatives. The wars of the roses had been necessary in order to crush the strength of the feudal aristocracy and give freedom to the throne. The revolution in which the Puritans were taking the lead was necessary in order to curb the tyrannical exercise of the kingly prerogative, and secure to the mass of the people, by constitutional forms of government, a freedom they had not yet possessed. The Calvinists felt themselves struggling for the liberties of the world; and faithfully did they discharge so sacred a trust.

Against this dominant oppression, the memorable Parliament that met on Nov. 3d, 1640, directed its energies, under the leading influence of the illustrious Hampden. "That renowned Parliament," says Macaulay, "in spite of many errors and disasters, is justly entitled to the reverence and gratitude of all who in any part of the world, enjoy the blessings of constitutional government." The houses of parliament were at first unwilling to call this Assembly without the concurrence of the king; but when he had rejected their bill, they passed an ordinance bearing date June 12, 1643, and entitled—"An ordinance of the Lords and Commons in parliament for the calling of an assembly of learned and godly divines and others, to be consulted with by the parliament, for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations."

Both houses of parliament were present in their official capacity at the opening of this assembly. It was opened with a sermon by Dr. Twisse, the prolocutor appointed, from *John* xiv : 18,—“ I will

not leave you comfortless." The ordinance of parliament had appointed the Assembly to consist of one hundred and twenty-one divines and thirty laymen, of whom ten were peers and twenty commoners; fourteen divines were afterwards added to the number, making the number appointed by parliament one hundred and sixty-five persons. The General Assembly of the Church of Scotland, by request of the parliament, appointed five ministers and three ruling elders as delegates to the Synod at Westminster. This appointment led to the adoption of the famous document, "The Solemn League and Covenant," as a compact between the two kingdoms for securing uniformity in religious doctrine and order. Of the one hundred and seventy-three persons thus delegated to this Assembly, sixty-three answered to their names at the first meeting. The Assembly continued until February 22d, 1649, about three weeks after the execution of Charles I, a session of more than five years and six months; during which they held one thousand one hundred and sixty-three sessions. We have as the result of their labor, The Confession of Faith, the Larger and the Shorter Catechisms, our Directory for Public Worship, and our Form of Government.

Their labors were prosecuted with very great care, deliberation, and diligence. The instructions drawn up for their direction by parliament were admirably shaped to procure this end. All their sessions were opened and closed with prayer. Before entering on their duties they observed a solemn fast; they repeated the same at short intervals until the close of their sittings. The religious spirit of the age pervaded preëminently the atmosphere breathed in all their deliberations. Every man was allowed to speak as long as he pleased. The length to which their sessions were protracted shows how thorough were their discussions.

Such an assembly, called under such circumstances, could not expect to escape abuse and misrepresentation. They have been judged by many as though they had been identical with the parliament, and were answerable for all the faults and crimes—if crimes there were—that the parliament committed. They were a body entirely and essentially distinct from the parliament. The members could not be otherwise than deeply interested in the politics of the times; but as an assembly they had nothing in common with a political body. They were purely an ecclesiastical convention, with nothing to do with political considerations,—receiving their appointment from the parliament, but left, under general instructions, to the exercise of their own deliberate judgment as conscientious men.

They are to be judged apart entirely from the parliament,—as a body selected for the purpose of securing determinations concerning the highest religious truths and religious interests of man, in a manner as thorough, as cool, and as impartial as was possible in the existing state of the world. Yet are they judged with all the rancor of political animosity and all the bitterness of theological hatred. Much of the obloquy heaped on this assembly has arisen from their having been drawn together by the Long Parliament and during those troublous times. This, however, has nothing to do with their deliberations. They were conscientious men called to adjudicate on points of religious truth, as they must at last answer to God their final judge. It is not at all supposable that in such a country and in such an age of religious intelligence and religious feeling, an assembly like this could be controlled otherwise than by conscience enlightened with Scripture truth under the controlling influence of the Holy Spirit.

Accordingly, men who were competent judges in a case like this, separate from political feelings, and able to appreciate their religious character, bear the most unexceptionable testimony to the genuineness of their piety, as well as the greatness of their talents and depth of their learning,—placing it beyond doubt that they were as holy, as intellectual, and as learned an assembly as the world has ever known. Richard Baxter, the immortal author of the *Saint's Everlasting Rest*, says—“They were men of eminent learning, godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may more feely speak the truth which I know, even in the face of malice and envy. That as far as I am able to judge by the information of history and by any other evidences, the Christian world, since the days of the apostles, had never a synod of more excellent divines, than this synod and the synod of Dort.” Among the laymen of that assembly were some of the most eminent men of their day. Many of the divines were authors. Their works, yet extant, are still before the world. By their works let them be judged. We ask nothing for them further than an honest application of the principle, “By their fruits ye shall know them.” What shall be said of Dr. Thomas Goodwin, afterwards president of Magdalen College, in the common register of the university said to be “in scriptis theologis quam plurimis orbi notus,” well known to the world by many theological writings? What of Lightfoot, in Hebrew and Rabbinical learning without a superior in the world? What of Sir Matthew Hale, one of the noblest characters that ever

adorned the office of Lord Chief Justice of England? What of John Selden, himself a host, whom Grotius styles "the glory of the English nation;" and even Clarendon pronounces a man of "stupendous learning in all kinds and all languages?" What of Baillie, the most learned man in Scotland, familiar with thirteen languages, versed in Oriental lore, and master of a Latin style worthy of the Augustan age? What of Samuel Rutherford, the profound scholar, the great theologian, the able professor; whose piety surpassed in fervor and depth his learning; whose soul, alive with love to the Lord Jesus, was truly a golden urn of the holy sanctuary filled to overflowing with a richer than the sacred anointing oil, with the liquid perfume of the Holy Spirit? These were men of that Assembly, fair exponents of the piety, talents and learning of its members.

They were men who had been moulded by the spirit of their age. Such men could not have been produced in a different age. Immediately preceding the first great awakening under Luther, and far enough removed therefrom for developing the whole system of truth and allowing the human mind to awake in the fullness of its strength to the great questions of liberty, learning, and religion, the age was one never surpassed for mental activity, literary culture, and theological power. The literary and theological works of that age are the works of giants. The Persian critic would say that the productions of the present day are no more to be compared with them "than the fine filigree work of ladies with the pyramids of Egypt." That was the age that gave to the world Walton's magnificent Polyglot Bible, Castell's Heptaglot Lexicon,—works yet towering as monuments of Biblical learning in England. It was the age Howe, of Owen, of Flavel, of Bates, and of Baxter,—nothing being said of the remainder of the mighty host of the champions of evangelical truth on the continent, no less than in Britain. It was the age that had given to the world our English translation of the Scriptures. Then Shakspeare had embodied in the same tongue his unrivaled achievements of dramatic genius; by his side Bunyan was taking his place, with his matchless allegory, as a worthy compeer; and Milton was pleading the noblest of causes, the liberty of mankind, in magnificent prose as unrivaled in its peculiar sphere as his own poetry stands unapproachable in the domains of the lyric or the epic muse. In civil life, equally, there were giants in those days. "The leaders of the Long Parliament were great statesmen. The speeches delivered in that assembly, in their philosophic cast, in their constant references to first principles, in the high interests and feel-

ings to which they appealed, and in the amount of education, almost of erudition which they supposed, seem to have been addressed to an audience superior to the present. Pym would have lost his head if he had spoken over the heads of his hearers; and Pym's speeches are far over the heads of the present House of Commons."

The men of that age felt themselves struggling for the liberties of the world. Within less than a year after the opening of the Long Parliament, so many measures essential to English liberty were passed, that "not only was the normal constitution of England thus purified from the abuses which Charles and his predecessors had introduced, but, as Mr. Hallam remarks, it was formed such nearly as it now exists." "The Solemn League and Covenant for Reformation and Defence of Religion, the Honor and Happiness of the King, and the Peace and Safety of the three Kingdoms of England, Scotland, and Ireland," was adopted by the British Parliament and the Westminster Assembly on the 15th of October, 1643,—each person standing up with uncovered head and the bare right hand lifted towards heaven, and thus pledging himself in the presence of Almighty God to the performance of its sacred conditions. Whatever of human infirmity may have cleaved to the men engaged in this struggle, and may have mingled with their deeds, the results of their principles and fruits of these struggles lived after them even in England when they ceased to be dominant, and show themselves in the liberty and institutions of that kingdom no less than in our own country to this day. The good achieved by Cromwell did not go down with him into his grave. The same is true of his cotemporary patriots. To the patriots engaged in the struggle two hundred years ago, English history owes more than many are willing to acknowledge. And by those patriots we mean not Presbyterians alone, but the Independents and others joined with them in the conflict for freedom of the soul.

To this struggle for religious freedom is the world indebted for whatever civil liberty it may possess. From the Puritans of Britain and the Huguenots of France, came the principles and the men that laid the foundations of this great republic. There are some remarkable coincidences in the history of this conflict. On the 4th day of July, 1519, Martin Luther began the work of deliverance by opening the batteries of the Reformation in the famous Leipsic controversy with Eckius, concerning the supremacy of the Pope. On the 4th of July, 1642, the liberties of Britain had birth in the act of the Long Parliament appointing a committee of fifteen persons "to take into consideration whatever might concern the safety of the kingdom,

the defence of the parliament, the preservation of the peace of the kingdom, and the opposing any force which might be raised against the parliament," which committee, "however narrow their powers, were an executive government." On the 4th of July, 1776, the sons of those same sires completed the work by the immortal Declaration of Independence. The same blood, the same principles, the same feelings ran through the whole. Their faith never failed; their courage never faltered. And when some were crying fanaticism, and others were hugging their chains, a son of the Covenanters of Scotland was one of the most powerful advocates of independence in the halls of the old Continental Congress, and the sons of the Puritans who had fled to Plymouth Rock for liberty to enjoy the doctrines of this Westminster Confession, were pouring out their blood as martyrs for mankind on the fields of Lexington and Bunker Hill.

We have not time to speak of the remarkable purity of the language, accuracy of the definitions, and clearness of logical order in these standards. No formulary of Christian doctrine ever drawn up equals them in these particulars. Hardly a word can be left out without dropping some truth, or opening the door for some error. The mind trained to logical development of thought follows this current of truth, step by step, with a real intellectual pleasure, and pauses at the close, feeling the circle of doctrine has been without a jar, and complete. The mere intellectual man may have pleasure in studying them for the mental discipline and satisfaction.

Such were the circumstances under which our standards were framed; such the men who framed them; such the age from the bosom of which they sprung; such their connection with the progress of human liberty. And what has been their effect on the heart? They have been branded as degrading to God, as demoralizing to man. The appeal to facts tells a different story. The effects of these doctrines on the conduct have been of the happiest nature. Augustin, Wicklyffe, Huss, the Waldenses, the Puritans, the Huguenots were marked for purity of morals, for integrity and holiness of life. Was there ever a higher tone of morals in England than during the supremacy of the Puritans? Was there ever as low a state of morals in England as during the succeeding period when Puritanism was proscribed; when the dragoons of Claverhouse were scouring the glens of Scotland; when two thousand of the very best ministers of Jesus Christ that any country ever could boast, were driven out from their flocks and their homes for non-conformity; when the author of the *Pilgrim's Progress* was, for no greater crime, twelve

years a prisoner in Bedford jail; while the fair fame of England was stained by that foul blotch at the heart's core of her institutions, the harlot-court of Charles II; and Jeffries, under royal authority, was trying to efface the last trace of Puritanism in his assizes of blood? Who will pretend to claim that any comparison can be instituted between the high-toned morality and godliness of the one party, and the low, unblushing licentiousness of the court which was the exponent of the opposite party? Between the state of public morals under the former, and the depth of public immorality under the latter? Bishop Burnet says, "A Calvinist is taught by his opinions to think meanly of himself and to ascribe the honor of all to God; which lays in him a deep foundation for humility: he is also much inclined to secret prayer, and to a fixed dependence on God." A British writer of great ability, an enemy to Calvinism, says, "There is one remark which we feel ourselves bound in justice to make, although it appears to us somewhat singular. It is this: that from the earliest ages down to our own day, if we consider the character of the ancient Stoics, the Jewish Essenes, the modern Calvinists and Jansenists, when compared with that of their antagonists, the Epicureans, the Sadducees, the Arminians, and the Jesuits, we shall find that they have excelled in no small degree in the practice of the most rigid and respectable virtues; and have been the highest honor of their own age and the best models for imitation to every age succeeding. At the same time, it must be confessed, that their virtues have in general been rendered unamiable by a tinge of gloomy and severe austerity." Doctrine and practice are ever inseparably blended. The purity of doctrine in this system would lead to purity of practice. It leads to entire renunciation of self, and so strives for the improvement of our ruined nature, as to rely on the divine influence alone, even after our most earnest endeavors for attaining this great end. Pursuits, pleasures, and enjoyments incompatible with the results springing from this influence from above,—the dissipation of the ball-room, the table of hazard, the demoralizing theatre, with all kindred means of interfering with the attainment of the purity of heart without which we cannot see God;—all, all such things, however specious, this system totally ignores. It aims to form us to the simplicity of the practice, no less than to the simplicity of the doctrine of Christ.

This system of doctrine has been honored by the Holy Spirit attending with living power the preaching of the truths here embodied. Some of the noblest specimens of manhood and godliness have

been developed under their moulding power. Never have there been more powerful revivals of religion than where the burden of the preaching has been Christ crucified as here set forth, in England, in Scotland, in Ireland, in portions of Europe, and in America. These were the truths that Brainard loved, that Edwards defended, that Whitfield preached. And never has this divine attestation to these doctrines been more remarkable than during the last few years.

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#### EVERY MAN BUILDING HIS OWN WALL.

THIS IS the subject of the opening sermon preached by REV. WM. WALLACE BRIER, retiring Moderator, before the Synod of Alta California, at its meeting in October last, in this city. The text is taken from that model of an evangelical reforming Mayor of Jerusalem, Nehemiah. It was his duty to build the walls in "troublous times," and the better to do this, he ordered that each one should build the wall opposite to his own house. This was a very natural arrangement. Each family felt of course the deepest interest in that portion which was nearest to them. Their safety depended upon its being built, and being well built, and built speedily. This method may have suited the Mayor's finances also. And, by the way, was it from Nehemiah that our able and excellent friend, the author of the Consolidation Act for San Francisco, got the idea that every man must keep the street and sidewalks opposite to his property in order at his own expense? If our taxes were less this might do; but to pay high taxes and then pave our own streets and keep them in repair at our own charges, is more than good Nehemiah ever intended should come of his style of wall building.

Mr. Brier says Nehemiah's example is a good one for the various denominations who are called to build the walls of Zion in these troublous times. *Every one over against his own house.* Precisely so. And the better each one does this, the better is Zion served, and the more successfully is her glory promoted. Sectarianism is as hateful as selfishness, but denominationalism is as necessary as the division of the human races into families. In an army there are several regiments, each regiment led by its own Colonel, and all the regiments are under the Commander-in-Chief, and the discipline, courage and material of war possessed by all and each of the regiments constitutes the army's strength. It is just so in the Church.