

creeds and systems," you touch on one of the main pillars upon which is built that indescribable temple so strangely partitioned and made to stand upon so many different zions. Few of us, if indeed any of us, have been fully delivered from the power and influence of man-made systems. No doubt the great protestant reformers, Wickliffe, Luther, Calvin, Knox, Arminus, Wesley, and others, each in his turn, concluded that they were almost if not altogether free from the tyranny of human creeds and earthly bonds, and were sincerely assured in their own hearts that their labours were according to the "sure word."—They conscientiously believed that they did not wear one garment of Babylonian fashion, nor permitted a single article of Roman furniture to adorn the inner court of the churches they established, nor allowed themselves to follow any of the rigid manners and customs of the great Hierarchy. But although they were master-spirits in accomplishing a work superior to anything since what was done by the primitive messengers of Heaven, yet we perceive how much they were entangled in the labyrinth of long established error, and that, without knowing or designing it, they retained in their practice what they scornfully rejected in principle.

From all this we are furnished with a lesson of capital import.—At least two things are to be learned: 1, Not to depend upon the good men who preceded us; and also, 2, Not to depend upon ourselves, or to be wise in the wisdom that we may call our own. Still, we are not to falter or waver. So far as we have discovered truth, and proved it, not by others or ourselves, but by the divine testimony, it is both our privilege and our obligation to stand up valiantly for it, and to raise our voice like a trumpet against the innovations and fashionable devices of the times. At the same time, while boldly contending for the unadulterated teaching of the living Word, according to our measure of knowledge, it is also comely and in accordance with religious etiquette, to hold ourselves open to conviction, and to be ever ready to exchange truth for error, regardless of the reproaches of those who have a greater attachment to a particular system than to the gospel itself.

But, indeed, there is one thing in our favour, in reference to which the great men and zealous reformers of former times never seemed to have the most glimmering conception. Those who advocate reform in the nineteenth century have seen the fallacy of all human creeds, and renounce them first, last, and always, not having them even "named among them as becometh saints." The reformers of the fourteenth,