

occasion requires, may be properly used in speaking of the people of God under the reign of Grace. To our fellow-citizens then we recommend with confidence the name or names we love. This lesson has been learned from the Lord's creed. Fathers and mothers on earth think they have a right to name their own children, and it would be exceedingly unkind in any community not to honour and respect the names given by parents; and has not the sovereign Father of all a right to name his own people? Shall we not reverence and respect any name that Jesus is pleased to give to his chosen ones? Let us then be careful of speaking of a name as of slight importance. Nothing which is of God, or of divine authority, is unimportant. This, however, we design more fully to illustrate as we proceed.

Let us now speak of our creed, or what is sometimes called Confession of Faith, or Book of Discipline. We have no new creed. It has been our conviction that there were too many creeds already, and we would not therefore add another to the list. We have adopted, not made, a creed. An apostle tells us that there are 'lords many,' and we who live in this age of the world can say that there are 'creeds many.' But as the apostle says that there is 'to us but one God,' so we may say that there is to us but one creed. Heaven has been gracious enough to indite and furnish a creed for the benefit of the whole world. Men, in their wisdom, have disputed, caviled, divided, and quarreled about this creed, and have taken upon themselves, at various times and divers ways, to make other creeds. This is a work in which we cannot and do not take part. We are not free to do anything or to believe anything in religion without the authority of the great Master; and as he has given no directions respecting constituting bonds of union and communion, and as we have determined not to move a single step in any direction without authority that is unquestionable, it will be seen that while we can attend to every duty prescribed by the Saviour and his Twelve, we are not at liberty to go farther than this without doing violence to the admission that primitive or inspired teaching is perfect, requiring neither addition nor subtraction.

But hearken further. Is not our position with respect to creeds a safe one? Those who make and use other Confessions, candidly acknowledge that the Word of God contains everything that should be believed and practised. They nobly admit that other Disciplines and Confessions are more or less perfect as they accord with the only divine Book. What then can be lost in accepting as our sole religious