

that King Harry was a whit more religious when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the church of Rome. It is even questionable whether Luther himself, the elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg Confession of Faith than when they formerly repeated their Ave Maria.

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being, like its author, infallible. The clergy, too, may be reformed from papistical opinions, grimaces, tricks, and dresses, to protestant opinions and ceremonies; protestant clergy may be reformed from protestant to presbyterial metaphysics and forms; and presbyterian clergy may be reformed to independency, and yet the Pope remain in their heart. They are clergy still—and still in need of reformation. Archbishop Laud and Lawrence Greatrake are both clergymen, though of different dimensions. The spirit of the latter is as lordly and pontifical as that of the former, though his arm and his gown is shorter. The moschetto is an animal of the same genus with the hornet, though the bite of the former is not so powerful as the sting of the latter. A creed, too, that is formed in Geneva or in London, is as human as one formed in Constantinople. They have all given employment to tax gatherers, jail keepers, and grave diggers.

All reformations in religious opinions and speculations have been fated like the fashions in apparel. They have lived, and died, and revived, and died again. As apparel has been the badge of rank, so have opinions been the badge of parties, and the cause of their rise and continuance. The green and orange ribbon, as well as the blue stocking, have been as useful and as honorable to those that have worn them, as those opinions were to their possessors, which have been the shibboleths of religious parties.

Human systems, whether of philosophy or of religion, are proper subjects of reformation; but christianity cannot be reformed. Every attempt to reform christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word we have reformations enough. The very name has become as offensive, as the term "Revolution" in France.

A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of christians. No attempt "to reform the doctrine, discipline and government of the church," (a phrase too long in use,) can promise a better result than those which have been attempted and languished to death. We are glad to see, in the above extract, that the thing proposed, is to bring the christianity and the church of the present day up to the standard of the New Testament. This is, in substance, though in other terms, what we contend for. To bring the societies of christians up to the New Testament, is just to bring the disciples individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to restore the ancient order of things. Celebrated as the