

## REASON AND SCRIPTURE.

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It is objected to Unitarians, that they rely too much on *human reason*; that they set up reason in opposition to Scripture, and in opposition to faith. Let us examine this matter, and see if this charge be just. What is the relation of reason to Scripture and to faith?

We say, then, that the use of reason is necessary to determine whether the Scriptures are to be received as a divine revelation; and when they are received, the use of reason is necessary to find out what they teach; and in the third place, faith, instead of being opposed to reason, is built upon it.

In the first place, reason is the only means which God has given us of distinguishing what is true from what is false, what is probable from what is improbable, what is to be believed from what is not to be believed. The New Testament is given us, and we read it. There is no way for us to determine whether it is true or false, but by the use of our reason. If we must receive the New Testament merely because it is placed before us, than the Mahometan is just as much compelled to receive the Koran because it is placed before him.

A man says that he receives the New Testament as a divine revelation. Another asks him, Why? He then goes on to give his reasons. He says that the narrative is natural, and bears the marks of truth. That is, it resembles other narratives which he knows to be true. The comparison of that narrative with other narratives is the work of reason, and the inference he draws from it is the