

the great keys of St. Peter ; being made of the same material, a little lighter, not quite so burdensome, and altogether as sure.

Now I cannot find that the sect called Unitarian ever made to itself a pass key, — that it ever taught that a sincere believer in the divine inspiration of the New Testament, receiving all its sublime truths, all its mysterious annunciations, all its recorded miracles, the death, resurrection, and ascension of our blessed Saviour, with a humble and child-like faith, whatever might be his construction and peculiar views of the other parts of the Sacred Scriptures, was not quite as sure of salvation as though he believed every tenet of the Unitarian creed.

Such are the grounds on which I said that Unitarianism has not the vital principle of sectarianism in it. And, yet I never did never will call myself a Unitarian ; because the name has the aspect, and is loaded by the world with the imputation, of sectarianism.

It may here properly, and will naturally, be asked, If you are neither a Calvinist nor a Unitarian, of what sect are you ? I answer in the language of John Milton, whose conversion from Calvinism was, according to his own account of the process, effected in the same way as was mine :—

“ For my own part, I adhere to the Holy Scriptures alone ; I follow no other heresy, or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, ‘ that after the way which they call heresy