

nected with the Divine Name, we should describe as a doctrine of cunning tyranny. Such, I am constrained to say, painful as is the association, is the light under which it seems to me to present the God and Father of our Lord Jesus Christ. I know that this dogma is set forth as the sinner's only ground of hope. Strange affirmation! And yet stranger blindness, that cannot see the invitation of a free mercy illuminating every page of the New Testament. Mercy, oh how much needed by man, how freely exercised by God! Let not the condition of man be mistaken by the sinner, let not the character of God be misrepresented by the theologian.

As Unitarian Christians, we differ from members of the Roman Catholic Communion—in our doctrine respecting authority in matters of religion. The principle towards which all the ideas of the Roman Catholic gravitate, is the Church. It is to this that he adheres with most tenacity, for in giving up this he thinks he gives up everything. As he reduces this principle to practice, he makes the Church the infallible interpreter of Scripture and expounder of truth. The Church is the ultimate authority, whom it is fatal sin to disobey or distrust. Heresy therefore (which is only dissent from the Church) becomes impiety, and may be punished as spiritual treason. Now we believe in the Church; but it is the Church of the saints who are compacted into one body “by that which every joint supplieth,” and not the hierarchy who are only members in the body. We believe in no infallibility residing on earth, because we say, —making a statement in moral arithmetic which any