

mitted by the writer of this "Review," that Unitarianism is an error, but according to his theory, it is produced by preaching the truth of Calvinism.

In speaking of the practice of addressing a congregation indiscriminately as Christians, a practice, as he says, peculiar to "High Church" preachers, he adds—

"It is a belief in native grace, or a remnant of moral goodness in the heart, together with the supposed efficacy attached to baptism, which leads to this indiscriminate treatment of the mixed multitudes of a worshipping assembly. And this of necessity destroys the scriptural distinction between the righteous and the wicked: for it will be remembered that most, if not all, have adopted "the mode" and "the only mode" of securing "a title to the blessings and privileges of Christ's purchase," and have those native and nurtured principles of resemblance to God which are to expand into the perfection of holiness. How natural is it, that a confidence and hope should thus be engendered, which rest not on a distinct sense of a union of soul to Christ, not on a feeling of unreserved submission to the law and government of God, against whom we were conscious of having stood forth in the attitude of rebellion, but on a hope built upon man's native and cherished fitness for God's eternal presence and favour, which at once sets aside the fear of eternal wrath, from every soul that has been brought under the protection of High Church ordinances. It is owing to this fact we conceive, that Unitarianism has always made so little progress, in a community where High Church and Arminian principles are prevalent. There is no demand for Unitarianism in such a community. Are any offended with that kind of preaching which shows man his utterly depraved and ruined condition, and which sends him for relief to an Almighty Saviour? they can find a refuge from such humbling and painful admonitions, under the soothing messages of those, who treat all their hearers as made "heirs of God" in baptism, and as needing only the steady culture of inherent grace\*, to prepare the soul for heaven. It is not, to any great extent, the speculative questions of the Trinity, which makes men Unitarians: it is a settled disgust for the doctrine of man's entire want of holiness by nature, and his dependence on special and distinguishing grace for the renewal of the heart. Where those doctrines can be escaped on easier terms, few will find any inducement to become followers of Arius or Socinus."

Now the view presented here appears to me to be an entirely new theory. The preaching of the truth, produces error—creates a demand for it. I have always believed that Calvinism was the cause of Unitarianism, but never, until I read this review, have I heard or seen it claimed, that Unitarianism was thus produced because Calvinism was the truth of the Gospel. I see not why this theory cannot, with equal propriety, be applied to any other error existing in a community—it is produced by the exhibition in the pulpit of the truths of Scripture.

It is well known that the advocates of congregationalism and Presbyterianism greatly rely upon blessings received, as an evidence of their scriptural correctness; and they find extreme difficulty in reconciling with this claim the fact that Unitarianism at the present day is almost wholly confined to these denominations. Wherever their churches have first been planted, there we find Unitarianism springing up most thrifly. In confirmation of this remark, I need only refer to Geneva, Germany, Scotland, the Presbyterians of England, and to Boston, or the eastern part of Massachusetts.—Until now I have never known an explanation of this defection attempted; and the originality of the one given in the Review above mentioned, satisfactorily accounts for the silence of orthodox congregationalists when called upon to explain the fact that Unitarianism has always made so great progress among them. It is no reproach to any denomination that there should

\* The words "inherent grace," if meant to express the sentiments of those who consistently hold to baptismal regeneration, need qualification. They believe that grace cannot be inherent till after it is implanted, nor yet then, unless by continual assisting grace. They maintain that "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," are at all times essential to "inherent grace," and that where these are wanting, grace does not inhere, even in those who are in covenant with God.—Ed. Sentinel.

be but one man found in it of sufficient intellectual acuteness to invent a theory so ingenious. Let it therefore be known, that at Geneva, the heartless system of Unitarianism prevails, and that with its errors it is renewing the odious scheme of intolerance and persecution, against which Calvin first raised his voice—that the doctrine of the atonement, and with that almost necessarily the other pure doctrines of the Gospel are lost sight of—and all in consequence of preaching the truths of Calvinism! In Germany they have left far behind the comparatively trifling errors of Geneva. The doctrines which were first taught by the Calvinistic reformers are entirely forgotten, and a system approximating near to atheism has been grafted upon that of Unitarianism—and all this is the effect of truth—the truth of Calvinism. Unitarianism is now spreading rapidly among the Presbyterians of Scotland—it generally pervades the same denomination in England—and its prevalence in Boston and its vicinity is well known. And in these instances it is doubtless attributable to the same cause.

In conclusion, Mr. Editor, I hope this most singular pamphlet will receive particular notice from some one able to expose its errors, and to show that it has misrepresented and caricatured the sentiments and doctrines of a

Episcopal Watchman.

HIGH CHURCHMAN.

A supplement to Friday night's London Gazette contains an order of the Privy Council, that the Archbishop of Canterbury shall "prepare forms of prayer to Almighty God on account of the troubled state of certain parts of the United Kingdom." It is subsequently ordered, that these forms of prayer shall be read throughout Ireland and England; and that the Established and Episcopal Churches of Scotland shall also put up their prayers respectively because of the same troubles.

#### THE PRAYER.

"O God, our Heavenly Father, who art rich in mercy and grace towards all who obey Thy will, and hast promised forgiveness and remission of sins to them that truly repent and unfeignedly believe thy holy Gospel, we humbly beseech thee to look with compassion on thy servants, and relieve their afflictions. We have sinned grievously sinned, and transgressed thy holy laws; we confess our iniquity, we lament our unworthiness, and meekly acknowledge that by our manifold offences we have justly provoked thy wrath; yet deal not with us, O Lord, according to the multitude of our transgressions, but in judgment remember mercy. For Thy dear Son's sake, O Lord, give ear to our prayer, and withdraw thy chastising hand from us. To Thee alone we look for deliverance; without thy help and direction the power and wisdom of man are of no avail. Restore, O Lord, to thy people, the quiet enjoyment of the many and great blessings which we have received from thy bounty; defeat and frustrate the malice of wicked and turbulent men, and turn their hearts; have pity, O Lord, on the simple and ignorant, who have been led astray, and recall them to a sense of their duty; and to persons of all ranks and conditions in this country, vouchsafe such a measure of thy grace, that our hearts being filled with true faith and devotion, and cleansed from all evil affections, we may serve thee with one accord, in duty and loyalty to the King, in obedience to the laws of the land, and in brotherly love toward each other; and that pressing constantly towards the high prize of our heavenly calling under the guidance of Thy Holy Spirit, we may finally attain to life everlasting, through the merits and mediation of our only Redeemer and Advocate, Jesus Christ our Lord. Amen.

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions.—Take away all hatred and prejudice, and whatever else may hinder us from Godly Union and Concord; that as there is one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may hencefore be all of one heart, and of one soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one mind, and one mouth, glorify thee, through Jesus Christ our Lord Amen."