

the primitive faith of the Church. And when we are reminded that it is now included in the faith of nearly all Christendom, we answer, first, that if the truth of opinions be determined by majorities, Christianity must cower before Paganism, and Protestantism humble itself before the majesty of Rome; and secondly, that the variety of explanations which have been given by the advocates of this tenet is a sufficient proof that the majority of the Christian Church are not agreed in any interpretation, and since we cannot find it in the Bible, we may at least defer a belief in it till they who esteem it so important have decided what it is which they wish us to believe.

As Unitarian Christians, we differ from all of the Presbyterian or Congregational name who adopt Calvinistic standards of faith — in our doctrine concerning man. We look upon him as fallen from his state of primeval innocence. Observation and consciousness tell us that he is corrupt. But not by nature. We cannot shut our eyes on human depravity, but we can believe neither in natural nor in total depravity. If man comes into life with a nature wholly inclined to evil, where is his guilt in obeying the necessity under which he is placed of doing evil? As soon should I think of charging guilt on the mountains whose bleak sides are by the ordinance of the Creator smitten with the desolation of an almost perpetual winter, because they do not exhibit the verdure of early spring. If man can only choose and commit sin, where is his freedom, or where his responsibility? What folly to speak to him of duty! What injustice to pass upon him a sentence of condemnation! I care not for nice