

able to save to the uttermost. By Him and for Him were all things made; for Him and by Him all things exist. He is Head of the church. He is God with us. Highest intelligences, principalities and powers, worship Him. He opens and no man shuts; He shuts and no man opens. Better than all this, and more to be prized by man, He forgives sins. He it is who made man's salvation possible, bringing life and immortality to light by the gospel.

It will therefore be seen that we have no sympathy with any man or class of men failing to recognize and adore Jesus as the Immanuel, the Holy One, God manifest in the flesh. On this great and fundamental topic, those who know us best testify that we are as evangelical as the most orthodox. Misrepresentation was never more cruel than that which attributes to us views concerning the character of Christ which we as heartily abhor as the idolatry of the Hindoos.

We consider it a virtue, and not a fault, to cease speculating about the ever Blessed and Divine Redeemer. Our fellow professors often speak of Unitarianism and Trinitarianism. We do not like these terms. They are not in our creed. God's spirit never dictated them. Those who coin such terms, and those who use them when coined, are responsible. If the Great Teacher and his Twelve Embassadors could teach the whole Christian religion, preach the gospel to the world, establish the church, and build up the saints, without ever once using these terms, we assume that it is now too late to introduce them into our religious currency. Nay, though they have been used for ages and centuries, we determine not to encourage their use, simply because they cannot be traced to the inspired primitive teachers.

In like manner we treat Calvinism and Arminianism. They are opposite doctrines of which Paul, Peter, and John knew nothing. The art of religious theorizing had not then been discovered, and so the simple fishermen of Galilee, whom Jesus entrusted with the affairs of his church, neither received nor taught lessons on such subtleties. Calvinism is not bad when it speaks of God's election and sovereign grace; for all the grace of heaven is of the sovereign kind, and certainly all are elected in Christ who believe, receive, and obey the gospel. And Arminianism appears to advantage when it tells us of the freeness of God's salvation, and the fulness of Christ's sacrifice, and the readiness with which God welcomes the repentant sinner when he turns to Him by the gospel.

But the New Testament is not a speculative work. It reveals great facts, tells great truths, enforces great precepts, develops great