

the waves have swept  
hulk, much which is  
the hope that it may be  
the sinner is a man, and  
of his redemption, he  
le being is better, the

fer from the self-styled  
— in our doctrine con-  
in an atonement, and  
t needed by every sin-  
ciled to God, and in  
e instrument, by bring-  
y be forgiven and justi-  
the atonement was the  
en as he said, "the Son  
e that which was lost,"  
the solution of the mys-  
ut we cannot — and we  
in a vicarious atonement  
of justice, and teach us  
r as an Infinite Despot.  
this point. We reject  
despoils the Divine char-  
the Divine law its most  
that a gracious Provi-  
neath chastisement, but  
of grace which shows us  
using forgiveness to con-  
ns which they are utterly  
held to be fulfilled by a  
sanctioned by no court of

justice in the civilized world. Our doctrine of the atone-  
ment is a doctrine of parental love; the popular doctrine  
of the atonement, if it were not connected with the Divine  
Name, we should describe as a doctrine of cunning tyr-  
anny. 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 respect-  
ing authority in matters of religion. The principle to-  
wards which all the ideas of the Roman Catholic gravi-  
tate, is the Church. It is to this that he adheres with most  
tenacity, for in giving up this he thinks he gives up every-  
thing. As he reduces this principle to practice, he makes  
the Church the infallible interpreter of Scripture and ex-  
pounder of truth. The Church is the ultimate authority,  
whom it is fatal sin to disobey or distrust. Heresy there-  
fore (which is only dissent from the Church) becomes im-  
piety, 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 mem-  
bers in the body. We believe in no infallibility residing  
on earth, because we say, — making a statement in moral