

believe that 'perfection' is the law of life for kept only where an humble mind and an earnest heart would love and serve one heavenly Father, and follow glory. We believe in human retribution after death; obedience or have reconciliation sincere repentance shall life, while they who have not shall realize the consequences and suffering. We believe in the Old and New Testaments, records of God's wonderful the history of his ancient works and Divine teachings and to these Scriptures we rely upon questions of faith or no devout exercise of that we are capable of receiving even. We believe in the sequence of the labors and has gathered unto himself, communions, "a peculiar people and cherishing his spirit — ministry, its ordinances and participation and promise of the truths of Unitarian Christianity, those who adopt this name as faith, and who, however they

may disagree on questions of inferior moment, would probably concur in this exhibition of the articles of their belief.

And now what need is there that we should enter upon a vindication or defence of such a faith? Does it not carry its own justification in the elements of which it is composed? Does it not sound right? Does it not look right? Has it not the aspect and savor of truth? Does not reason approve, and Scripture sanction it? We can answer these questions in but one way. We are satisfied that ours is a correct faith, of which we need not be ashamed, but in which we may glory before men, and by which we may hope to obtain eternal salvation. Yet to many ears and eyes it wears a suspicious character. It is not the popular, the prevalent, the "Orthodox" faith. Strictly *orthodox*, as we contend, emphatically Evangelical, these titles are deemed inapplicable to it by most of the Christian denominations by which we are surrounded. They account it as at best grievously defective, if not radically unsound. We are driven therefore to the necessity of proving that we hold the essential and sufficient truths of religion. And I must now proceed to give such a reply as the time will permit to the second question we proposed to answer — what are the grounds on which we rely for the justification of our belief?

First, I remark, it finds justification in our nature; as both the capacities and wants of this nature pronounce in its favor. Let me, however, anticipate here an objection, with which we are familiar, — that the acceptableness of our views of religion to a depraved nature is a proof of their falsehood. It is not of the tastes of a depraved mind or the tendencies of a corrupt heart that we speak,