

So long Thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night be gone,  
And with the morn those angel faces smile,  
Which I have loved long since, and lost  
awhile."

'What a remarkable thing,' thought the soliloquiser, 'If God be, indeed, the loving Father which we Unitarians believe him to be, and not the stern Deity of the Calvinistic theology, will He not guide His children on the way to Heaven? Here is Dr. Newman, with all his brilliant talents, imploring the direction of God with the artless simplicity of a child: "Lead *Thou* me on." Did *God* lead him into the Church of Rome? Again, here am I, who was brought up from childhood in the teachings of high-Calvinism, and only at the dawn of manhood began to doubt whether such a portraiture of God as it presents could be He whom doctrinal theology reveals as the Father of our Lord Jesus Christ. How well do I remember the long years of struggling before its cruel dogmas were thrown aside. I searched the Scriptures and earnestly prayed to God to guide me into all truth. I became a Unitarian, embracing that faith which some suppose to be a stepping stone to infidelity. How two devoted seekers after truth, both earnestly imploring the guidance of Heaven, should be led into Romanism on the one hand, and Unitarianism on the other, is incomprehensible to me. An Evangelical would probably explain it in this way: "Dr. Newman's surroundings in his youth may have influenced his conduct more than he himself was aware of; for surely it is monstrous to believe that God led him into the idolatries of Romanism. Then, in the other case, the horrors of ultra-Calvinism, in which you were cradled, brought on such a re-action on attaining years of discretion that you were naturally driven to embrace Unitarianism." Evangelicals would doubtless explain it in that fashion, and there may be

some grain of truth in what they say. Still, the question troubles and perplexes me, for since God is so wise, loving, and merciful, surely He is able to lead His trusting children aright, no matter what untoward circumstances may surround them. Wherever the fault may lie, it does not lie in Him. Perchance our early education and various influences in afterlife may frequently prevent us from seeing things clearly. Was Dr. Newman deceived in thinking himself divinely led when he entered the Church of Rome? No doubt of it. Then may not I, too, be deceived in my earnest belief that it was God who led me to embrace Unitarianism? Yes, it is at least possible. Joseph Cook says that "our age has many in it who wander as lost babes in the woods, not asking whether there is any way out of uncertainties on the highest of all themes, and in suppressed sadness beyond that of tears." But, he adds, "I will not be a questionless lost babe, for I believe there is a way, and that, although we may not know the map of all the forest, *we can find the path home.*" I hope so. Of one thing we may be sure, that all who earnestly seek the truth will, sooner or later, find it. "If any man will do His will, he shall know of the doctrine." God is *love*; and though, in His wisdom, He may see fit to lead His children a long way round, He will lead them safely home.'

M. E. S. S.

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#### J. G. W. ON DR. NEWMAN.

—J. G. W. accuses Dr. Newman of indulging in 'glittering generalities,' and cites as an example the credit he gives the Christian Church for the overthrow of slavery. J. G. W. takes, however, too narrow a view of the subject in limiting slavery, as he appears to do, to the negro slavery of modern times. A little more 'generality' in his thought would have