

own opinions, but we reserve the right to ourselves of declining to publish what we deem unsuitable to the object for which our Journal has been established. What we refuse may find a fitter vehicle of publication.

The complaints of polemics that their views have been misunderstood or misrepresented, is so common that there would be no end to controversy, were we to open to every complainant on this plea the few pages we have at command. Advocates of Inspired Truth, and friends of Christian charity, we never will use any means, or employ any weapon, unsuited to the sacred cause in which we are embarked; and we think "A UNITARIAN," the writer of the letter, would have done us no more than justice in excepting us from that class, who by "their frequent misrepresentations have done so much to destroy their credit with candid minds." It will be our endeavour at all times to maintain a just claim to candour and impartiality; and in our own judgment we have done nothing to forfeit this claim in permitting certain writers in this Journal to express freely their opinions on the perilous errors of those who deny the Lord that bought them, and who reckon on the blood of the Covenant, wherewith they are redeemed, a common thing, for according to our faith they are involved in this guilt, who deny the Supreme Divinity of our Blessed Lord, and endeavour by unfair interpretations to quote Scripture for the deed.

In dealing with the Socinian perversions, it is far from our wish to fasten upon the creed of an adversary a doctrine or conclusion which he explicitly denies. But, when a number of persons, known by a common name, have no acknowledged standard of faith—when each takes the liberty of confessing or rejecting so much of any known class of opinions as pleases him, it is very possible that an individual of the sect may have opinions attributed to him, which he individually does not hold.

We have known persons, who called themselves Unitarians, maintain that Christ was only a man; that He had no being previous to His nativity in Bethlehem; that He acquired knowledge just as any other man; that He was liable to error and infirmity, and manifested both; that He is to be viewed only as one of those "heroes," eminently good and enlightened, by whom Divine Providence in different epochs, has effected important, moral revolutions; that He died only as great reformers and noble martyrs have often died, leaving his doctrines, example, and name to His followers. We are aware that this is not the universal creed of the sect we are speaking of, for some of them have presented much more exalted views of our Blessed Redeemer, as Dr. Channing for instance, whose serious and sensitive mind had its qualms and shiverings in the polar regions of Christianity where he had long wandered, though in his last days he seems to have approximated to a more genial faith, and to have

prized more highly the divine harmony of the Evangelical System. Such an approximation is at all times gratifying, as it indicates the operation of a true faith, a disposition to "honour the Son, even as we honour the Father." Nothing will afford us more pleasure than to see by common agreement among those, who wish to be distinguished by the name of Unitarian, the true ground of controversy better defined, and honestly and openly kept. For otherwise what security can we have that a tribe of free-thinking polemics, who disclaim so earnestly the trammels of creeds, will, for any length of time, acknowledge Dr. Channings Tract, or any other Tract, as an exponent of their belief. This constitutes one grand difficulty in dealing with Unitarians. Each protests that he must be held accountable only for his own opinions; and when an attempt is made to generalize and compile a formula from the scattered and ambiguous materials, it will very probably be disowned and denounced as a misrepresentation. It is quite possible that a goodly number of them, those of them in particular, who really receive the Bible as a Divine Revelation, may not be so widely separated from us on this fundamental doctrine as the extreme instances might lead one to suppose. But that there are not a few who assume the name of Unitarian, who treat the Holy Scriptures with a license, utterly at variance with the belief that they are a communication from God, is, we deem, an undeniable fact. And so long as we have the fullest conviction, that the denial of Christ's Divinity results mainly from this neologic license, and is a virtual rejection of His mission, we cannot cease to expose and denounce the fatal error.

The views of the *Presbyterian* on this question cannot be mistaken; they are those of the Confession of Faith, adopted by our Church, and on this point we are in harmony with nearly all, in every age, who have done honour to the Christian name.

The Editor of the *Presbyterian* however begs leave to say, that he does not hold himself bound to approve all the phraseology that has been employed on the subject in this journal. Loose and inaccurate expressions do sometimes creep into compositions that are upon the whole deemed worthy of insertion; and, though liable, it may be, to critical objection, so long as they have no palpable tendency to mislead, they are allowed to pass. We have never invited controversy on this momentous subject; and hitherto any remarks connected with it, to be found in our pages have been merely incidental, and illustrative of some other topic. Nor have we any wish now to open up a Trinitarian controversy. Enough is daily said on this subject, in the place best fitted for its inculcation, to establish the faith of our people; and we have before us employment far more agreeable than to expose the tortuous and wearisome cavillings of any restless and disingenuous controversialist.

POETRY.

TIME AND ETERNITY;

OR, THE DIFFERENCE BETWEEN TO-DAY AND TO-MORROW.

To-Day the saint with time-things has to do,
To-morrow joyful bids them all adieu.
To-day he darkly sees as through a glass,
To-morrow views his Jesus face to face.
To-day corrected by a chastening rod,
To-morrow solac'd with the smiles of God.
To-day he's burden'd with the weight of sin,
To-morrow purified from every stain.
To-day he's watching, fighting, full of fears,
To-morrow palms of victory he bears.
To-day he's persecuted, jeer'd and scorn'd,
To-morrow with a glorious crown adorn'd.
To-day he feels his wants exceeding great,
To-morrow he enjoys a large estate.
To-day a suppliant at the Mercy-seat,
To-morrow casts his crown at Jesus' feet.
To-day he sighs, he mourns, he looks, he longs,
To-morrow all his sighs are turn'd to songs.
To-day he's rack'd with pain and sore distress,
To-morrow triumphs in eternal bliss.
To-day to sow in tears is his employ,
To-morrow bears his sheaves of Heavenly joy.
To-day he lives by faith and leans on hope,
To-morrow in fruition swallow'd up.
To-day with saints on earth he dwells in love,
To-morrow joins the glorious hosts above.
To-day in feeble strains he tunes a song,
To-morrow sings with an immortal tongue.
To-day he gets a taste of peace and love,
To-morrow drinks full draughts of bliss above.
To-day his sweetest frames may from him fly,
To-morrow fill'd with joys that never die.
To-day in God's commands he loves to run,
To-morrow hears the plaudit of "Well done."
To-day he's on the road to happiness,
To-morrow shall the same eternally possess.

Then welcome To-morrow, the Christian may say,
That ends all the sorrows and cares of To-day.

To-Day, the sinner's state is much admir'd,
To-morrow finds his wretched soul requir'd.
To-day seeks what to eat, and drink, and wear,
To-morrow plunged in ruin and despair.
To-day puts off repenting for his sin,
To-morrow finds no time to do it in.
To-day thinks how to pass the time away,
To-morrow needs that time to mourn and pray.
To-day he would be counted rich and great,
To-morrow sees his miserable state.
To-day he hopes he never shall be lost,
To-morrow all his hopes give up the ghost.
To-day his conscience sleeps, and is secure,
To-morrow shocks him with its dreadful roar.
To-day his sins are lovely in his sight,
To-morrow they his wretched soul affright.
To-day he never thinks of what's to come,
To-morrow finds his sad eternal home.
To-day his worldly treasure has his heart,
To-morrow must with that and Heaven part.
To-day he fain would be accounted wise,
To-morrow is a fool to his surprise.
To-day the jovial crew is his delight,
To-morrow ghastly fiends his soul affright.
To-day o'er flowing cups his health is sung,
To-morrow wants one drop to cool his tongue.
To-day he slight's God's Law and Gospel call,
To-morrow has to answer for it all.
To-day the Great Salvation he rejects,
To-morrow perishes for his neglects.
To-day he slight's the children of the King,
To-morrow sees them shine and hears them sing.
To-day he proudly glories in his shame,
To-morrow is tormented for the same.
To-day takes pleasure in the way to Hell,
To-morrow fix'd therein eternally to dwell.

Boast not of To-morrow, improve well To-day,
Lest that should bring sorrow when this flies away.