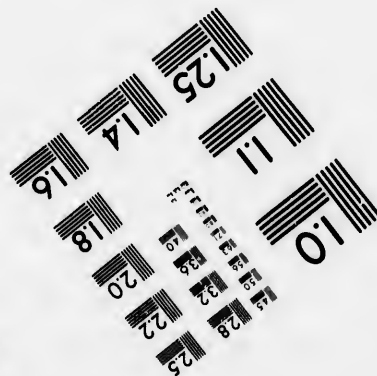
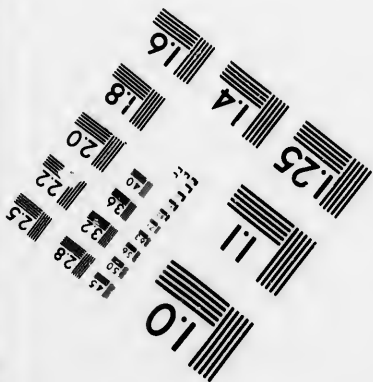
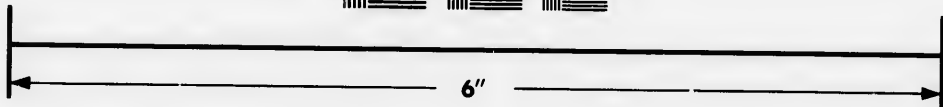
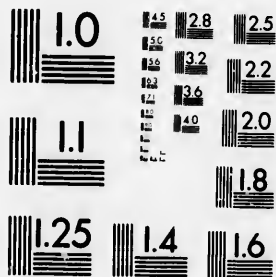


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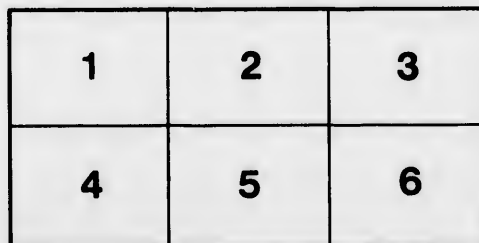
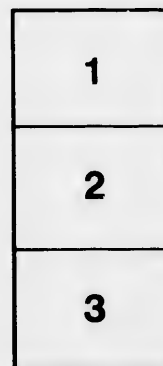
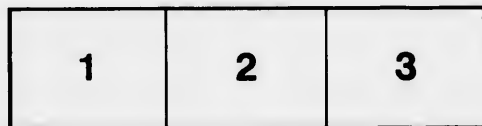
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SPURIOUS CATHOLICITY.

OR,

SOCINIANISM UNMASKED

BY A METHODIST MINISTER.

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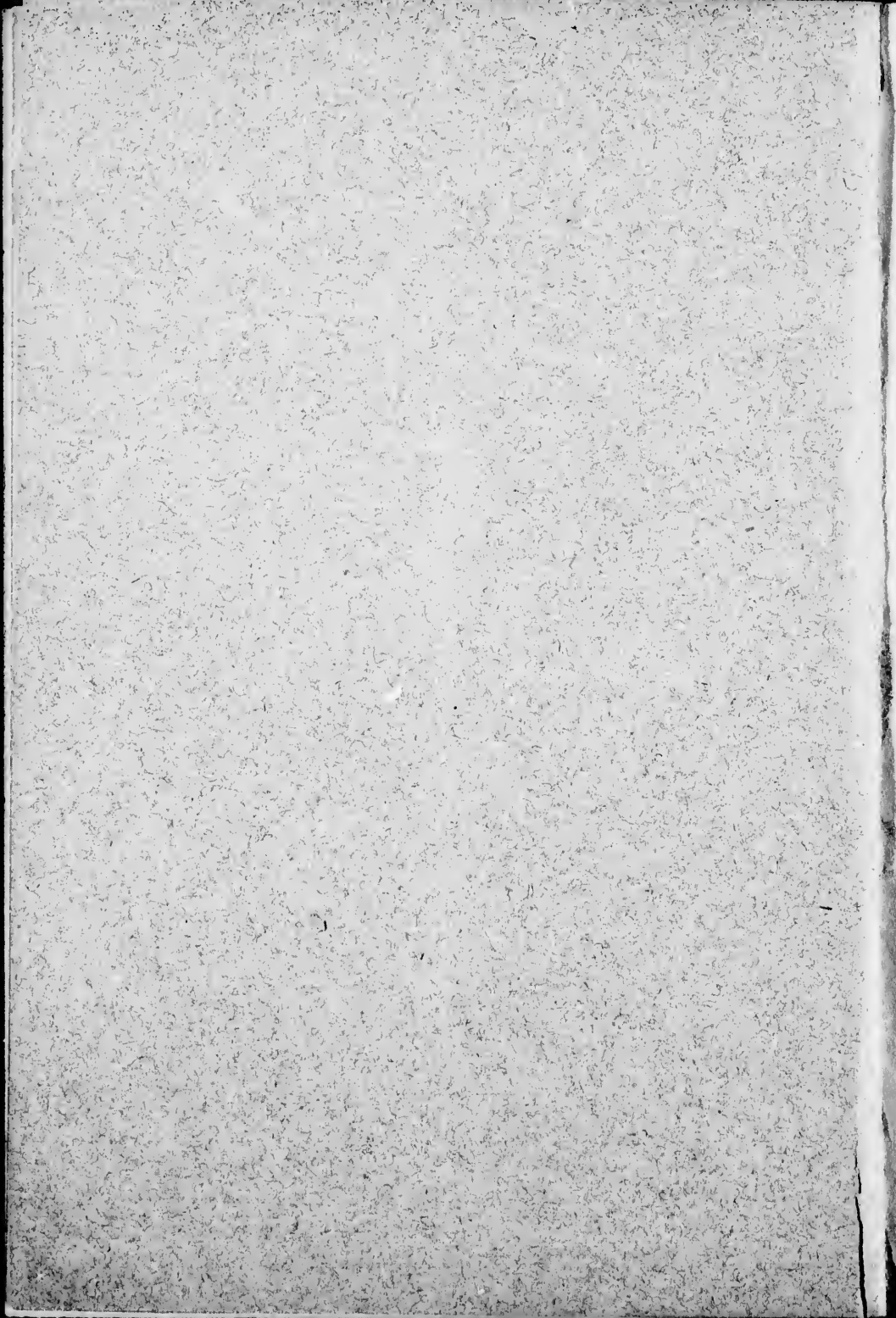
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SPURIOUS CATHOLICITY;

OR,

Socinianism Unmasked.

*A REVIEW OF THE REV. JAMES ROY'S RECENT PAMPHLET, IN
WHICH HE ASSAILS THE AUTHORITY OF THE BIBLE
AND THE TRUTH OF THE ORTHODOX
DOCTRINES OF RELIGION.*

BY A METHODIST MINISTER.

"He that is first in his own cause seemeth just; but his neighbor cometh
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ERRATUM.

On page 31, for "repentance and remissions," etc., read—
repentance and remission of sins, etc.



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SPURIOUS CATHOLICITY.

WHY HERESY MAKES A SENSATION.

THE teaching of heresy, or any extravagant notions, by a preacher of an orthodox Church, is the cheapest method of obtaining public notoriety. One horse that breaks the shafts, and runs away, will attract more attention from the crowd than a thousand horses that quietly do their work without running away. There are slumbering fires antagonistic to evangelical Christianity in every community, which soon flame up and applaud any preacher who takes up a position of opposition to the doctrines, or discipline of the Church. Many are ready to cheer on such a man, because his assaults on the Church help to palliate their indifference to doctrine and discipline. A minister who constantly interlards his teaching with the thoughts and theories of heterodox writers, which others equally familiar with them regard as unsound and dangerous, often secures a reputation for originality and ability which is denied to abler and wiser men, who deem it unadvisable to retail in their sermons every crude speculation which they meet in their reading. Any one who says or does something

different from what was expected of him, is sure to arrest attention.

We need not therefore wonder that the Rev. James Roy's pamphlet on "Catholicity and Methodism" has made some sensation. Not because it contained anything new to those at all familiar with the skeptical Rationalism of the day, but it was a surprise to those not acquainted with Mr. Roy, to learn that a Methodist minister had published views on important doctrinal questions in harmony with Broad Church Rationalism, or still more closely identical with the Socinianism of modern Unitarians.

As Mr. Roy has appealed through the press to the judgment of the public, and complains that he was unjustly and severely dealt with by the committee that tried him—as he has disloyally used the influence of the position, which the Methodist Church had given him, to alienate the minds of the people of his charge from the Church of which he was a minister, and violently traduced Methodist ministers, who deserve more honorable treatment at his hands, there is no unfairness for one who believes his teaching to be misleading and unscriptural, his method of reasoning disingenuous and illogical, and his tactics ungenerous and treacherous, to use the press in self-defence, and claim the right to unmask the real character and tendency of his speculations, and the weakness and sophistry of the special pleading by which he explains and defends his statements. The fact that Mr. Roy and his friends in Montreal are laboring to make the impression that he is a wronged and ill-used man,—that he has been misrepresented and unjustly censured,—of itself lays an obligation on those who believe that this is not true, to show that there is something to be said upon the other side. The questions raised respecting Mr. Roy and his teaching cannot be settled by appeals to the partial sympathy of his personal friends. Indeed, that

method is seldom adopted, except where there is a consciousness that the proper kind of evidence necessary to a successful defence is not available.

My design in these brief notes is to point out some of the chief things on which, in my judgment, Mr. Roy's views are false and unscriptural. In the limited space to which other duties compel me to confine my remarks, I cannot attempt any formal refutation of these questionable theories, nor even so much as name all the points to which I take exception. But I shall "nothing extenuate, nor set down aught in malice." I do not publish these thoughts anonymously because I recoil from avowing and defending what I have written; but simply because I wish them to be read without favor or prejudice—without being hindered or helped by the name of their author. I ask a candid reading, especially from those who think Mr. Roy misrepresented and ill-used. And as he has publicly intimated that this is the case, and has denied the interpretation put upon his words by the Committee and the *Christian Guardian*, I design candidly to examine the import of Mr. Roy's teaching, touching very briefly upon its tendency, and the course pursued by Mr. Roy himself. It will not be expected that I should dwell upon many sentiments of which I approve, such as his antagonism to priestly assumptions, and his earnest pleading for freedom of thought, with which all true men will sympathize, though they may differ from Mr. Roy in the practical application of the principle. Let us inquire what heterodox views are taught by Mr. Roy, and what effect would the acceptance of these views have upon spiritual religion.

I. MR. ROY DENIES THE SUPREME AUTHORITY OF THE
HOLY SCRIPTURES AS A TRUSTWORTHY BASIS FOR
DOCTRINAL STATEMENTS OF TRUTH.

REFUTATING HIS OWN ARGUMENT IS FUTILE.

I maintain that every unprejudiced and intelligent reader of Mr. Roy's pamphlet must admit that this affirmation is justified by Mr. Roy's statements. The *Christian Guardian* alleged that Mr. Roy maintained in his pamphlet that the Bible is no certain standard as to what is truth ; and that he had labored to cover with doubt and distrust the foundations on which all the theological statements of religious truth rested. Mr. Roy, in a letter to that paper, denied that this was a fair construction of his statements. He said :—

“ When you represent me as teaching that ‘ the Bible is “ no certain standard as to what is truth,’ did you not forget “ my sentence on page 56, ‘ the Bible, as the highest known “ expression of that truth, gives a final decision on the facts it “ reveals’? Did you not also forget the sentence on page 61, “ “ Where the teachings of the Bible are clearly demonstra- “ ted, no scrutiny has found error in its leading doctrines’? “ Did you not also forget what is said on page 84 ?—Facts of “ Scripture alone should be insisted upon. These facts must “ be elicited by free criticism. They are summarized in the “ Apostles’ Creed.”

It must be obvious to every reader that these rather ambiguous sentences cannot disprove the charge against which they are quoted. Even had these isolated remarks been more explicit, they could not disprove an allegation based upon the import of an extended argument, intended to show that the Bible cannot be relied upon to settle what doctrines are true, or what are false. If a man uses several different kinds of argument to prove that a certain bridge is unsafe

and rotten, and should not be trusted, no sophistry can make it appear that he meant, all the time, that the bridge was perfectly safe and trustworthy. Mr. Roy's denial that the Bible can be a standard of faith is not contained merely in some doubtful expression, that could be explained away, when it became inconvenient to avow it. It is proved by his extended line of argument designed to show that the Bible, because of certain faults and defects which he names, cannot be a basis for the orthodox doctrines. Mr. Roy's views on this point must be learned from a candid examination of the logical and grammatical import of the arguments and statements put forth in his pamphlet; and not from some high-sounding and ambiguous sentence, taken apart from the whole tenor of his reasoning.

HE CLAIMS THAT THE BIBLE CANNOT SUSTAIN DOCTRINES.

Mr. Roy puts as the heading of one of the sections of his book the question:—"Can orthodoxy rest upon the Bible?" He then devotes several pages to an effort to prove that the orthodox doctrines cannot rest upon the Bible. It was open to him to maintain that these doctrines were not supported by the Scriptures; but after a brief glance at this argument, in which he eulogizes those "more saintly" men, in all ages, who opposed the orthodox interpretation of the Bible, he proceeds to adduce arguments, based on the character of the Bible itself, to prove that it cannot be a foundation for these doctrines. I ask special attention to these arguments; because they clearly impugn the authority of the Holy Scriptures as a rule of faith. He maintains that the orthodox doctrines cannot rest upon the Bible, for the following reasons:—Because modern science forbids such dogmatism as is implied in maintaining the infallibility of the Bible—because it is impossible to be certain "what is 'Bible' and what is not"—because

the Bible contains "incorrect statements," "inaccurate quotations," and "spurious glosses and interpolations in important passages" — because the meaning is often ambiguous and uncertain. He also denies that inspiration is to be found in the *thought* of the Bible ; because "to answer in the affirmative is to affirm that the knowledge contained in the Bible was given by supernatural inspiration"—a conclusion mentioned only to be despised. In the course of this argument, he speaks with contempt of the "misguided zeal" of those who claim for the Bible unquestioning submission to its authority. He condemns calling the Holy Scriptures the "Word of God," which practice he declares has been "the source of many fallacies." All the alleged facts and arguments presented are adapted, and evidently intended by Mr. Roy, to disparage and overthrow the authority of the Bible as a standard of faith. *It is significant that they are the very same arguments that have been used by the open enemies of Christianity to prove that the Bible is not a special revelation of God's will to men.* He then gives the result of his reasonings in these words : "We are reduced to the conviction that the Bible is not to be a dictator, the infallibility of whose voice is to be assumed in every discussion ; but a source of truth given by godly men from a godly purpose, inspired in them by that Providence which guides all minds that come within the circle of His spiritual laws ; for such infallibility would be useless unless we were infallibly certain of the correct meaning of every passage." (p. 61.)

Now, in the face of this elaborate argument against the supreme authority of the Scriptures, it is a downright insult to the intelligence of his readers for Mr. Roy, when the just results of his own statements and arguments are pressed home upon him, to claim that he is misrepresented when charged with denying the inspiration and authority of

the Holy Scriptures, in the sense in which the doctrine is held by Protestant evangelical Churches; for, it must be obvious to all, that if the Bible is so contradictory, incorrect, and obscure that orthodoxy cannot rest upon it, no creed or statement of doctrinal truth can rest upon it: and thus all standards of doctrine would be "broken and thrown away." It is no contradiction of this charge for Mr. Roy to claim that he admits that the writers of the Bible were inspired in the sense in which Providence "guides all minds that come within the circle of His spiritual laws"—in the sense in which Plato's dialogues and Shakespeare's plays are inspired. Such a statement only confirms my charge. And it certainly displays a good deal of confidence in the simplicity of the public, for Mr. Roy to offer a few inflated and obscure sentences in contradiction of his full and repeated assertions, illustrations, quotations, and pleadings—all designed to prove that Christians can have no good confidence as to the meaning or truth of what they read in the Bible! If two persons were disputing as to what was the direction in which the River St. Lawrence flowed, and one should maintain that in some small whirling eddies, near the shore, the water appeared to go westward, should this upset the convictions based upon the visible flow of the whole vast current towards the east? Can such special pleading be really candid? Has the man who puts it forth to mislead those who are not ready for the strong meat of skepticism, and who may not detect the misleading sophistry of such a weak plea in arrest of judgment, any confidence in such reasoning himself? If he has, he cannot be a man of sound mind. If he has not, he is not sincere. For candid readers I need not add anything more to prove that Mr. Roy denies the authority of the Bible as a rule of faith—denies the possibility of its being a trustworthy standard of doctrine.

HIS TEACHING ABOUT THE BIBLE PARTIAL AND UNFAIR.

My limited space will not allow me to offer any formal proof of the inspiration and authority of the Bible. I do not think this necessary. I do not base my repudiation of Mr. Roy's loose views on a rigid, mechanical theory of inspiration. I believe there is a human as well as a Divine element in the Scriptures. I simply contend for the sufficiency of the Holy Scriptures as a special Divine revelation from God, to be a sure foundation of definite doctrinal truth. In the words of Bishop Harold Browne, "We want to be assured that we have an infallible depository of religious truth; and if we are satisfied that the Apostles were accredited messengers for delivering God's message and communicating God's truth to the world, we have this assurance."* Such objections against the trustworthiness of the Bible as Mr. Roy has brought forward have been familiar to the Christian Church, from the time of Celsus and Porphyry down to the present day. They have been repeatedly urged by the assailants of Christianity, and replied to in numerous able works by its defenders. Mr. Roy, therefore, has voluntarily associated himself with the enemies of the Bible, in exaggerating the supposed contradictions and ambiguities of the Scriptures, in order to disparage their claims as an infallible depository of religious truth. The impartial reader of Mr. Roy's pamphlet cannot fail to note the *animus* of his frequent unfair exaggeration of everything that tends to shake confidence in the authority of the Bible. Those who accept its Divine authority are said by him to take it as a "dictator." This term being evidently chosen for its offensiveness, rather than for its fitness; for it strictly can be applied only to a person. But

* *Aids to Faith*, p. 366.

it serves to present Bible authority in a repulsive way. For the same purpose, Mr. Roy incorrectly says, "When the Bible Revision Committee have finished their labors, the people will have what will practically be two Bibles." On the contrary, all accounts received respecting the revised translation justify the statement of Dr. Pullman, in a paper recently read in New York, "that the revision is to be conducted in a very conservative spirit, and it is thought, when the new Bible is read, ninety-five per cent. of the people will not know it from the old." Mr. Roy knows that we have now in use several independent translations of the Scriptures, and that they produce no distrust of the essential unity and integrity of the Bible. In the same way, Mr. Roy unwarrantably disparages the value and integrity of the MSS. of the New Testament, insinuating that books which have been left out had as much external evidence in their favor as books that have been received into the canon of Scripture. He says: "The Apocalypse was not admitted to the Bible till the sixth century by the Greek Church; and even the Latin Church remained for several centuries before it received the New Testament canon, as it now stands; for centuries the majority said certain books were not the 'Word of God'; afterward the majority said they were. Thus it will be seen that whether any book, or what book, was to be considered the 'Word of God' rested on the judgments of certain men, or on the arguments that convinced them." All this, and much more in the same spirit, is given to overthrow what he sneeringly calls the "dictatorship" of the Bible. Mr. Roy's version of the facts is one-sided and distorted. His inference respecting the unreliability of the Bible is unwarranted and untrue. I would just mention one fact to show the unfairness and weakness of Mr. Roy's position. The fourth Gospel, being the last addition to the canon of Scripture,

has been thought by skeptical Rationalists the most vulnerable to hostile criticism. At any rate, they have chosen it as their point of attack. It has been made, for many years, the object of the strongest and fiercest assaults of German Rationalists of the destructive school of criticism. The greatest ability and scholarship have exhausted all their resources to prove that St. John's Gospel should not be included in the canon of Scripture, and was not written by him. Strauss, Zeller, Hilgenfeld, Baur, and the whole Tübingen school of critics,—and, in England, the acute author of "Supernatural Religion" and others, have all exerted their utmost efforts and ingenuity to disparage the external and internal evidence of the genuineness of this Gospel. The result has been to place the overwhelming evidence for its apostolic authorship in a clearer and more unanswerable light. Those who have read the convincing replies of Bleek, Meyer, Ebrard, and Luthardt, of Germany ; or of Canon Lightfoot, of England, and Professor Fisher, of America, must admit that the vindication of the authority of this Gospel is conclusive and complete. To those who have not had access to these larger works, an able article in the *Edinburgh Review* for January, 1877, in reply to the criticisms in "Supernatural Religion," will present satisfactory evidence of the failure of the skeptics to maintain their ground. Instead, therefore, of the whole matter of the canon of Scripture being shaky and doubtful, as Mr. Roy untruthfully intimates, the evidence of the authority of this Gospel, as a part of the canon of Scripture, though thought by Rationalists the weakest point of the New Testament, was never so thoroughly established ; and never so confidently maintained by Christian scholars as to-day. And if this be true of what was deemed most open to attack, it must be still more true of the other portions of the New Testament.

CONTRARY TESTIMONY OF EMINENT SCHOLARS.

It would be easy for me to show, by quotations from the best Biblical scholars, that Mr. Roy's representations, respecting the uncertainty as to what is Scripture or not, are a caricature of the facts. Mr. Roy knows very well that the most eminent Biblical scholars of the age declare that the chief result of the extensive research, discovery, and comparison of ancient MSS. is to show, not that our English Bible is not trustworthy, but that it is eminently so. "How remarkable," says the learned Dr. Angus, a member of the English Revision Committee, "how decisive as an evidence of Divine care, that while all the libraries of Europe and of the world containing copies of the Sacred Scriptures have been examined, all ancient versions extant compared, the MSS. of all countries from the third to the sixteenth century collated, the commentaries of all the Fathers again and again investigated, nothing has been discovered, not even a single general reading, which can set aside any important passage hitherto received as genuine. This negative conclusion, that our Bible does not essentially differ from the Bible of the primitive Church, is indeed, an ample recompense for all the labor and time which have been devoted to these pursuits."*

With the same *animus*, and for the same unholy purpose of destroying popular confidence in the Bible, Mr. Roy flipantly asserts: "The Scriptures contain even in important passages spurious glosses and interpolations." This and other statements, in which he charges the Scriptures with being false and contradictory, though occurring in the middle of paragraphs, he puts in italics. He evidently wants them to tell in the work of undermining the faith of the people in the Bible as the Word of God. I need only say

* *Bible Handbook*, p. 10.

in reply to this, that in recent years several translations by eminent scholars have been published ; and while in some respects these translations may have been an improvement on our authorized version, they do not at all justify the slashing statements of Mr. Roy. I am personally in favor of the enterprise of preparing a revised translation. By all means let us have the best possible. But scholars who are far more competent judges than Mr. Roy, have testified to the great accuracy and faithfulness to the original of our English Bible. Dr. Geddes, though strongly in favor of a new translation of the Bible, in his "Prospectus of a New Translation," says :—"If accuracy and fidelity and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, of all versions, must be accounted the most excellent. Every sentence, every word, every syllable, every letter and point seem to have been weighed with the nicest exactitude, and expressed either in the text or margin with the greatest precision."* And such is the general testimony of those most competent to judge. Like all human works, it is not perfect ; yet, as another eminent English scholar says, "it may be compared with any translation in the world without fear of inferiority." With the same purpose, Mr. Roy pursues his policy of exaggeration, by trying to make the impression that the interpretations of Scripture by Biblical scholars are so diverse and contradictory, that they render the meaning of the Bible so uncertain that its infallibility would be useless without an infallible interpreter. We may fitly reply to this sweeping allegation by a quotation from Bishop Ellicott's essay on "The Interpretation of Scripture." Bishop Ellicott is chairman of the "Company on the Revision of the New Testament," and one of the most eminent Biblical scholars living. He asks :

* Vindication of the Authorized Version, p. 16.

“ Are the differences of meaning that have been assigned
 “ to Scripture such in amount as they are said to be, and
 “ such as to demand the rehabilitation of Scriptural interpre-
 “ tation which is now proposed? Are they such that, as it has
 “ been asserted, Scripture bears an utterly different meaning
 “ to men of different ages and nations? *Assuredly not, no*
 “ *statement seems more completely at variance with our general*
 “ *Christian consciousness; no assertion can be more readily*
 “ *disproved when we come to details.*” This witness is true;
 and might easily be corroborated by other eminent
 scholars.

MR. ROY DOES NOT CORRECTLY REPRESENT THE FACTS AS TO
 THE TEACHING OF THE PRIMITIVE CHURCH.

These statements and quotations by which Mr. Roy per-
 sistently endeavors to undermine and disparage the authority
 of the Bible may not be literally false; but they are partial,
 exaggerated, and misleading representations of the facts; and
 by no means justify the conclusions he draws from them.
 There are other important truths which balance and counter-
 act them, which he keeps out of sight, that are necessary to
 form a right judgment respecting the claims of the Bible as
 a Divine revelation. He quotes extracts from Hagenbach
 and Westcott in a way that conveys an incorrect idea of
 their opinions. For instance, Canon Westcott is quoted so
 as to convey the idea that he believed the orthodox doctrines
 were manufactured by men to accord with theories of human
 philosophy; although he held no such loose view. Canon
 Westcott, on the contrary, expresses a “*firm conviction of*
the unerring truthfulness of the sacred writers.” One who
 trusted Mr. Roy’s representations would naturally suppose
 that in the primitive Church there was no certainty as to
 what books were Scripture, and no belief in the inspiration
 and authority of these books. But Canon Westcott, in his

* *Aids to Faith*, p. 435.

essay "On the Primitive Doctrine of Inspiration," convincingly shows that this was not so. The quotations he gives amply prove that the apostolic Fathers, and those of later times, firmly believed that the prophets and Apostles wrote by the inspiration of the Holy Ghost. He says: "If we can trace, under various forms, one great idea of inspiration in the scattered societies of ancient Christendom—if we can find it incorporated into distinct systems and acknowledged by the most incongruous minds—if the universal consent of antiquity lead us to Scripture for the groundwork of our creed—we shall surely acknowledge that tradition has done for us a noble and necessary work by maintaining an inspired Bible, a definite canon, and a general method of interpretation."* That this is true, this author's learned essay abundantly attests; though in contradiction of the one-sided and unfair representations of our Montreal "dictator."

A few quotations from the essay on "The Primitive Doctrine of Inspiration" may be given here. "BARNABAS uses such phrases as the following when quoting the Scripture: 'The Lord said in the prophet'; 'the Spirit of the Lord prophesieth.' Again he tells us that 'The prophets received their gift from Christ and speak of Him', and that 'Moses spake in the Spirit.' 'And one rule of those who walk in the way of light is: Thou shalt guard what thou hast received, neither adding nor taking away from it.'" "CLEMENT of Rome quotes many passages from Scripture, with the words: 'For the Scripture saith; 'the Holy Spirit saith.' He exhorts his readers to "look carefully into the Holy Scriptures, which are the true utterances of the Holy Spirit." Speaking of the Apostles, he says: "Of whose number the blessed Paul, at the beginning of the Gospel, in very truth wrote by inspiration." POLYCARP, in his brief epistle, tells us with humility that "neither he nor any like him is able

* *On the Primitive Doctrine of Inspiration*, p. 403.

to attain perfectly to the wisdom of the blessed and glorious Paul ;” and declares that “he is the first-born of Satan whoever perverts the oracles of the Lord to suit his own passions.” This term “oracles of the Lord” is applied to the New Testament Scriptures. IGNATIUS says : “I do not give you injunctions as Peter and Paul ; they were Apostles, I a condemned man.” PAPIAS, a contemporary of Polycarp, wrote on the synoptic Gospels ; and appears to have written an exposition of them which he calls, “An Exposition of the Oracles of the Lord.” “The Shepherd of Hermas,” says Westcott, “evinces by its form and reception the belief of the primitive age in the nature and possibility of inspiration.” In the post-Apostolic Fathers the prevailing belief in the inspiration of the sacred writings is more fully and definitely voiced. Only one example of these can be quoted here. JUSTIN MARTYR, born A.D. 103, tells us of the “history which Moses wrote through Divine inspiration,” while “the Holy Spirit of prophecy taught through him.” And also : “As Abraham believed on the voice of God, and it was reckoned to him for righteousness, so do the Christians, too, believe on the voice of God, which has been addressed again to them by the Apostles of Christ, and proclaimed by the prophets, whose writings - the memoirs of the Apostles, or the books of the prophets—were read each Sunday in the public assembly ;” for “we have been commanded by Christ himself to obey not the teaching of men, but that which hath been proclaimed by the blessed prophets and taught by Him.” These extracts prove conclusively that the primitive Christians held strongly and clearly the doctrine of the inspiration of the Sacred Writings ; and would, therefore, jealously question the claims of any book to a place in the canon of Scripture. Mr. Roy knows very well that the real question is not whether the selection of the canonical books was by human

or Divine authority, but whether it was done by sufficient authority—whether the evidence of the genuineness and authority of these books is satisfactory and conclusive or not. If he believes that proper evidence of the genuineness and authority of any of these books is not to be found, he should in consistency reject such books and brand their claims as false. But if he is satisfied that this evidence is amply sufficient, then he does the work of an enemy to religion and truth by wantonly and unwarrantably setting himself to destroy the confidence of the people in the “ oracles of God,” as he has done in his partizan and skeptical pamphlet.

THE ANIMUS AND PURPOSE OF MR. ROY.

I have dwelt at some length upon the illogical and unjust method of proving his assumptions, and the partial and incorrect representations of Mr. Roy about the unreliability of the Bible, not because they can have any weight with intelligent readers familiar with Christian apologetics ; but because they throw a very instructive light upon the motives and feelings which have inspired Mr. Roy in writing his work. The object which prompted this depreciation of the Bible, and made him willing to gather objections from the highways of infidelity to throw at what he denies to be “ the Word of God,” is quite obvious. This disparagement of the value of the Bible as a standard of doctrine is only one of several arguments against orthodox doctrines. A Methodist minister who has become intoxicated with the speculations of the skeptical Rationalism of the day, grows restive under the restraints of the orthodox faith ; and therefore very much desires to persuade the people that John Wesley was as loose and indifferent about doctrines as himself ; and that the Bible is so doubtful and defective that no one can be sure what doctrines it teaches. In short, all creeds and explicit doctrinal statements of Scriptural truths must take themselves out of the

way, to make room for Mr. Roy and his "catholicity." Consequently, the Bible, and the Methodist doctrinal standards, which tell how Methodists understand the Bible, must in some way be made to harmonize with Mr. Roy. He accomplishes this feat, by forcing an interpretation on some of Wesley's words, which is utterly at variance with the main tenor of the teachings of his life; and by recklessly and rudely denying the supreme authority of the Bible as a standard of faith. Let none be deceived respecting the consequences of accepting Mr. Roy's loose teaching about the Bible, because Mr. Roy assures them he is quite Wesleyan and Scriptural. Nothing is more common than to find men denying the conclusions that necessarily follow from their premises. But, however he may labor to conceal it from those whom he has bewildered and misled, the logical result of his reasoning and speculation is to break down and disparage all doctrinal statements of truth, and to make each man a law unto himself. To test this practically, let us suppose that one of those members, whom he has by treachery to his trust drawn away from the Methodist Church, should be led to believe some dogma that Mr. Roy holds to be utterly false and pernicious in its influence on character, to what source of authority, or standard of truth, could Mr. Roy turn to show such a one his error? He could not say, "What you hold is contrary to the teaching of the Word of God." For the errorist might say: "My inner consciousness is all right; and you have taught me, Mr. Roy, that we cannot tell 'what is Bible and what is not'; and that the Bible is not the Word of God; and that it contains so much that is incorrect, contradictory, and of ambiguous meaning that we cannot be sure what doctrines it teaches or condemns." The result of such "catholicity" must be to relax the grasp of faith on Divine truth, and also the obligations to Christian duty. If the foundations of faith be destroyed, and the people are left

to the tender mercies of erratic and impulsive minds, who are unconscious whither they are drifting, the result must be ruinous to religion.

But, notwithstanding the disparagement of the Bible and the destructive theorizing of the modern apostles of a creedless "catholicity" that would allow every preacher of the Church to believe and do what pleases his fancy, without rebuke or hindrance from Church authorities, Christians can still rejoice that they have "a more sure word of prophecy." Though "people imagined vain thing," yet, "The law of the Lord is perfect, converting the soul; the testimonies of the Lord are sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduing forever; the judgments of the Lord are true and righteous altogether."

II. MR. ROY REJECTS THE ORTHODOX DOCTRINES OF THE ATONEMENT, THE INCARNATION AND THE TRINITY ; AND ON THESE POINTS, AS WELL AS RESPECTING THE AUTHORITY OF SCRIPTURE, MAINTAINS VIEWS THAT ARE SUBSTANTIALLY IDENTICAL WITH THE SOCINIANISM OF MODERN UNITARIANS.

AN OLD HERESY REPAINTED.

Most people know something of the practice of taking an old steamer that has become unpopular, or actually unseaworthy, painting her afresh, giving her a new name, and putting her on a new route as a staunch vessel. Many never know, till she sinks in the storm, that she was the old worm-eaten craft. Something very similar to this frequently takes place in the theological world. An old heresy, that has been tried, rejected, and branded with a fitting name,

often crops up in some new quarter, gaily painted in glowing colors, and called by some fine-sounding and attractive name. The unwary and credulous are misled for a while ; until practical experience reveals the concealed unsoundness and insufficiency of the high-sounding remedy for mortal woes. Another striking example of this method is furnished in Mr. Roy's case. He boldly avows Socinian heresies ; but he does not like the *name*. It might disturb his Methodist followers if they believed his teaching was really Socinian. That feeling is very common. You must not call an infidel an infidel ; nor an Atheist an Atheist ; nor a Ritualist a Ritualist ; nor a Rationalist a Rationalist ; nor a Unitarian a Socinian ; because the meaning of these names is well understood ; and their use unmasks the false theories of those who do not want the true drift of their teaching to be unveiled. Mr. Roy complains that "the 'mad dog' cry of 'Rationalist and Socinian'" has been wrongfully raised against him to prejudice the evangelical Churches against him. The question can only be satisfactorily settled by carefully examining and correctly answering the two questions : In what particulars do Socinians, or Unitarians, differ from the orthodox Churches ? Do Mr. Roy's views agree with the Unitarians on these points of difference from the evangelical Churches ?

THE DOCTRINE OF ANCIENT AND MODERN SOCINIANS.

As Unitarians are congregational in their Church polity and opposed to explicit creeds—and as the different sections extend all the way from orthodoxy to atheism, it is scarcely possible to give a complete account of their doctrines, such as might be given in the case of Churches with well-defined doctrinal systems. Unitarians are more distinguished for what they do not believe than for positive faith in definite truths. In this, Mr. Roy's pamphlet, with its negations and

destructive criticism, very much resembles Unitarian teaching. All that can be done here is to indicate the main points in which Unitarians differ from the orthodox Churches, without noticing points of agreement or minor peculiarities. They, in common with the older Socinians, reject the doctrine of the Trinity, the Incarnation of Christ, the Personality and Godhead of the Holy Ghost, the Godhead of Christ, the doctrine that the death of Christ is an atonement for sin, the supreme authority of the Holy Scriptures as the infallible standard of appeal respecting religious truth ; and they generally exalt as the supreme arbiter human reason, and plead for freedom from all authority in matters of belief.

Ever since before the time of Arius, in the early part of the fourth century, there have been teachers or sects that have wholly or in part held the views to which those who now call themselves "Unitarians" are the natural heirs. Indeed, as early as the second century, we find the germs of the later Arianism and Socinianism. Of one of these early sects of anti-Trinitarians, Prof. Shedd, in his *History of Doctrine*, says they were "denominated Patripassians and "Monarchians because they asserted the Monad and denied "the Triad. They asserted the deity of Christ, but held "the Church doctrine of three persons to be irreconcilable "with that of the unity of God. Hence, they affirmed that "there is only one Divine person. This one only person, "conceived of in his abstract simplicity and eternity, was "denominated God the Father ; but in His incarnation He was denominated God the Son."* The manner in which this and similar subtle anti-Trinitarian heresies were refuted and rejected by the anti-Nicene Church, proves conclusively that the theologians of that period held a clear and definite doctrine of the Trinity in unity ; and not merely indefinite

* *History of Christian Doctrine*, vol. 1, p. 254.

and indistinct germs of truth, as Mr. Roy would have us believe.

Unitarianism, since its origin with the obscure sect of the Alogians in the second century, has appeared with more or less strength in different periods and countries, till it merged in the more fully developed Socinian theories of Faustus Socinus, in the sixteenth century. Webster tersely and comprehensively defines Socinianism as "the tenets or doctrines of Faustus and Lælius Socinus, Italian theologians of the sixteenth century who denied the Trinity, the deity of Christ, and the personality of the devil, the native and total depravity of man, the vicarious Atonement, and the eternity of future punishment." It maintains, also, "that Christ only preached the truth to mankind, set before them in Himself an example of heroic virtue, and sealed His doctrines with His blood." Nearly all these characteristic features re-appear in the teaching of those who usurp the name of "Unitarians"; as if they alone held the unity of God. A few extracts from the article on "Unitarians" in *Chambers' Encyclopædia* will sufficiently show this. Speaking of the old or more conservative Unitarians, it is said: "They adopted the old rule of the sufficiency of Scripture, though with many such qualifications as the scientific criticism of the Bible has rendered indispensable. The most conservative Unitarians, for example, would not contend for the literal truth of the first chapter of Genesis, nor for the doctrine of verbal inspiration in any shape. The Bible is *not*, but it *contains*, the Word of God, is the form which best expresses their position on this subject." "Holding that inspiration is a quality which is not peculiar to the Bible, but common to all the most elevated religious literature, and that it in no case implies immunity from error, they maintain that the Scripture must be subjected to the same rules of criticism

“ and interpretation as any other book, and that each book
 “ of Scripture is to be studied, not as a collection of infal-
 “ lible oracles, but as a record of the mind of the ages in
 “ which it was produced.” “ It will, of course, be under-
 “ stood that the Unitarians of all shades of opinion are
 “ agreed in rejecting the entire orthodox scheme—including
 “ the doctrines of the Trinity, the vicarious Atonement, the
 “ deity of Christ, original sin, and everlasting punishment—
 “ as both unscriptural and irrational.” “ In recent years the
 “ Unitarians have given renewed prominence to the prin-
 “ ciples of comprehension and of free inquiry, apart from
 “ the restraints of theological creeds, conceiving that in
 “ this they are conforming to the spirit of their Presbyterian
 “ forefathers ; and many even object to the name Unitarian
 “ as one which might be held to imply a doctrinal bond of
 “ union, and to be, to that extent, inconsistent with the
 “ fundamental principles of the body, which both now and
 “ in former times have always included unrestricted freedom
 “ of religious thought.”

Let us now turn to Mr. Roy's pamphlet, in order to ascer-
 tain whether its teaching is, or is not, in substantial har-
 mony with these salient points of the Socinianism of Uni-
 tarians. For the present, I am not dealing with the truth
 or falsehood of these views. I simply want to find out
 whether it is true, or not, that Mr. Roy has been teaching
 to the people, as Methodist doctrines, the theories of this well-
 known heresy, against which the great body of Christian be-
 lievers have in all ages steadfastly protested as something
 hostile to the Gospel of Christ.

HIS BITTER ANTAGONISM TO ORTHODOX DOCTRINE.

We have seen that Unitarians of all shades of opinion
reject the orthodox scheme of doctrine. Mr. Roy does not
 leave us in doubt as to what HE means by the term “ ortho-

doxy." He defines it thus : "Orthodoxy, then, as held by most Protestants, may be grouped under the four heads—Trinity, Incarnation, Atonement, and Retribution." He evidently intends that we should understand that, when he uses this term "orthodoxy," he means by it the views respecting these great central truths which are held and taught in the Protestant churches. There is no room for misapprehension on this point. Now, what is Mr. Roy's attitude, in his pamphlet, towards these truths which have been for ages the watchwords and inspiration of Christian faith and hope, and around which have gathered all that was noblest and holiest in the Christian life? It is one of extreme antagonism and bitterness. This "orthodoxy" is constantly used by him as a term of reproach—as something that has no claim to confidence. According to Mr. Roy, the doctrine it represents has no solid foundation on which to rest. It cannot rest on the Bible. It cannot rest on Church authority. It cannot rest on Christian consciousness. It cannot rest on history; for history, he says, shows that there was a time in the life of the Church when it did not exist. "The time of its commencement is definitely fixed." "It leads to sacerdotalism." It is a human invention. It is "a mass of speculative dogmas" which, "during the early centuries, accumulated in the minds of thinking men, and assume the name of 'orthodoxy.'" He argues that it became so repulsive to Wesley that he abandoned the whole scheme! Mr. Roy calls it "the scholastic theology of the sacerdotalists," implying, I suppose, that it was manufactured by or for priests. It muzzles freedom, promotes numerous evils, and "stabs the very heart of Christianity"! This is by no means the whole of Mr. Roy's indictment against "orthodoxy"; but it is enough to show that he fully meets the Unitarian requirement on this point.

HE CONTEMNS AND REPUDIATES THE TRINITY.

But the Unitarians do not merely oppose the orthodox scheme as a whole. They discriminate against its particular doctrines. *They deny the doctrine of the Trinity*—or three persons in one God. On this point Mr. Roy complains that the “conventional orthodoxy,” which he repudiates, “defines “the three agents in redemption as hypostases, or persons, “in the essence of one Deity, thus leading men into the subject of essences of spirits, a subject of which we know but “little, and which can have but a remote bearing on the “questions of practical life. The term hypostasis, or person, “it (orthodoxy) defines at times as an individuality having “distinct consciousness and will ; and at other times, to “avoid tri-theism it loses itself in an intellectual attempt to “give any intelligible definition of the term, urging its acceptance as a mystery to be believed, without any clear “idea of what it is. It represents the incarnation as the “embodiment of one of these hypostases in the human form “of Jesus of Nazareth.” There is no statement of positive belief here. But some things are clear enough. It is clear that the orthodox doctrine of the Trinity is caricatured and despised ; that three persons in one Deity is contemned ; and that the incarnation, as ordinarily understood, is held up as one of the objectionable points in orthodox teaching. Speaking of the terms of the Athanasian creed, he says : “Take, however, ‘substance’ in the conventional sense of essence or ‘person’ as hypostases or distinct consciousness and will, and you have three Gods.” He argues at some length that “three individuals must be three Gods.” He maintains that the majority of orthodox people hold a theory essentially tri-theistic. He asks, evidently with the suggestion that a negative answer alone is possible, “Does the “Bible teach the hypostatic theory of the *Logos*?” “The

"Apostles' creed," he says, "knows nothing of these hypostases, or the unity of the three agents, Father, Son, and Holy Ghost." "Back further we find but one hypostases." "Unity in the personality of God was the first Christian, as it was ever the Jewish orthodoxy." "The time when duality in the Godhead became the prevailing opinion is definitely fixed in Church history." "It is enough to know that there is no unanimity of view in Christianity on the fundamental doctrine of the Trinity, even among those who call themselves 'orthodox.'" On page 79 he maintains that there is no choice but between tri-theism and a theory which is really the old monarchial Unitarianism of Praxeas. He says: "If we recognize Father, Son, and Holy Spirit as three phases assumed by God in the work of redemption, these phases are but masks—the old and true sense of 'persons'—assumed by the one Deity; *and we have no real Trinity in Unity at all.* If we recognize Father, Son, and Holy Spirit as being 'persons' in the modern sense of the word, having each a distinct intelligence, consciousness, and will, these are but attributes of beings so distinct *that they are really three Gods.*" The results indicated by the words I have italicised are contrasted as the only alternatives. Again, he says: "However, then, we may translate this word (*υποστασις*), so far as Scripture testimony goes, there is but one hypostasis in God; and all that mass of speculative confusion which has been imposed upon the Church for so many centuries is utterly without Scriptural foundation." These extracts, though explicit enough, being necessarily given in the briefest form, do not at all represent the full force of Mr. Roy's opposition to the doctrine of the Trinity; because on this point, as well as others, he chooses to suggest by quotation and objection, rather than by candid speech, what he approves. But it must be borne in mind that he regards the Trinity as

the central truth in that system of doctrine which he so bitterly assails under the name of "orthodoxy." Any intelligent person who can read Mr. Roy's pamphlet carefully, without being convinced that he strongly combats and repudiates the doctrine of the Trinity, must be removed by passion or prejudice beyond the reach of argument.

MR. ROY REPUDIATES THE ATONEMENT.

Unitarians deny a Vicarious Atonement—the doctrine that the death of Christ was a necessary propitiatory sacrifice for the sins of men. This also Mr. Roy distinctly repudiates. I do not here refer to Mr. Roy's rejection of the Calvinistic, or commercial, view of the Atonement, by whoever taught. I have as little sympathy with that unscriptural and unreasonable theory as he has. On page 21, he says: "As to the Atonement being an expedient, it must "be said that such removals of obstacles always argue a want "of foresight somewhere; and in God's government there is "no room for expedients, but only for laws founded in His "own nature and in that of creation." This is weak reasoning. For, in our judgment, a provision to meet and supply a want before it occurs argues foresight. But I quote this to show that Mr. Roy urges a general objection against any such provision as the Atonement is understood to be. The "Atonement," without being specially defined, is included in that "orthodoxy," against which he hurls his sharpest condemnation and his most disparaging epithets. As I do not wish to do Mr. Roy any injustice I give the principal passage in his pamphlet on this point in full:

"But, in view of this presentation of Christianity, where is the necessity for that complicated 'scheme' or 'plan' of suppositions and 'expedients' which has usurped the sacred name of 'orthodoxy'? The government of God totters not by the spread of insubordination, and needs no prudential

props to maintain its integrity. The offences of millions can never affect the supremacy of God ; and those schemes which may be necessary to preserve human authority and law from anarchy can never find any place in the government of Him who changes not. In no human government is the punishment of an offence necessary to the pardon of that offence. How then, in view of what has been said of Wesley's later views and their logical consequences, can we persist in applying to the divine government principles conceived in a day when the basis and laws even of human government were little understood—principles which modern experience proves to be founded in no facts of nature, human or divine? If pardon can be granted where the penalty of offence is not exacted, but where it is found that justice and mercy are both satisfied without the infliction of punishment—if we find this the case in earthly governments, domestic and political, every day and every year of our lives—if the ends of government are secured by the return of the offender to obedience, and if this return can be secured, as it often is, nay, as it most frequently is, by other means than punishment either of the offender or his substitute—wherein lies the necessity for an 'infinite sacrifice' to secure the pardon of one who needs but to realize the love of Him whom he has offended in order to meet in penitence at His feet? If the antecedent necessity for such an 'infinite sacrifice' is a fallacy, then wherein lies the necessity for such an infinite divine 'hypostasis' to constitute such a sacrifice, and any combination of 'hypostases,' at all in the being of the One God and Father of all?" (page 72.)

This passage requires no comment, to prove that it necessarily rejects every orthodox view of the Atonement. It is not an objection to some questionable theory of the Atonement. It is a protest against the assumed need of any such thing as is commonly understood by the Atonement of Christ. I must do Mr. Roy the justice to say that he elsewhere says : "Real orthodoxy acknowledges that, in and through Jesus Christ, a reconciliation is produced between God and man ; this it calls the Atonement." But this in

no way contravenes the argument, quoted above, against the Christian idea of the Atonement. Indeed, the vagueness of this language, and the absence of all reference to the death of Christ, only corroborate the explicit denial of the need of an Atonement, expressed in the passage quoted. The word "atonement" is retained; but the term is emptied of all the profound meaning that has for ages clothed this word with power, and made it the symbol of the central truth in the glorious galaxy of Christian doctrines. I would not plead for any metaphysical definition of the Atonement, not based on the Word of God, as essential. But, assuredly, there must be some clear recognition of the truth that, as Mr. Dale expresses it, "there is a direct relation between the death of Christ and the forgiveness of sins." This truth is expressed by every writer in the New Testament, with almost endless variety of language and figure. Yet, it has no recognition in Mr. Roy's book. How is it that Mr. Roy publicly denied the correctness of a report of one of his sermons in the *Witness*, in which the moral view alone was presented; and now he writes a book to explain his views, and the book "gives no sign" that he holds anything even as definite as Bushnell's theory? Rejecting the atoning death of Christ is like cutting the heart out of the New Testament. This truth implies human guilt and weakness. It expresses God's mercy and justice. It is the sure pledge and token of the everlasting love of our Father in heaven. Deny that "Christ died for our sins, according to the Scriptures," and a large portion of the New Testament is robbed of its meaning. No Church that has denied, or ignored, the vicarious sacrifice of Christ's death, as the ground of a sinner's justification, has ever evinced a practical adaptation to accomplish the work for which the Church was called into existence. This gospel of Christ crucified, though to

Jewish Ritualists a stumbling-block, and to Greek Rationalists foolishness, is still, to those who believe, "the power of God unto salvation." If Christ's life and death are merely exemplary displays of unselfish benevolence, then, why did the Master himself say: "Thus it is written, and thus it behoved Christ to suffer, and to rise again the third day, that repentance and remissions should be preached in His name to all nations, beginning at Jerusalem?" I may just say, before leaving this point, that in his intense eagerness to fling reproach at the committee which investigated the charges against him, Mr. Roy declares that, in condemning his views of the Atonement, they commit themselves to Calvinism. It must be accepted as a sign of grace in him, that he is so anxious that they should be sound in the faith. But Mr. Roy is surely theologian enough to know that the substitution of Christ's sufferings as a legal equivalent for the infliction of the penalty upon the sinner—*i.e.*, the vindication of God's regard for His law, and the display of His fatherly love by the death of Christ—is not Calvinistic. This view of the Atonement is not Calvinistic; because it is something, in its very nature, done for the whole race; whereas the Calvinistic theory assumes that Christ's suffering and righteousness are imputed to all for whom He has made the atonement, as if it were their own, and thus render their salvation certain.

HE ADOPTS UNITARIAN VIEWS OF INSPIRATION, ETC.

There is only one other distinguishing feature of Unitarianism, with which it is necessary to compare Mr. Roy's theology, or neology. I mean its "free inquiry, apart from the restraints of theologic creeds;" and the free treatment of the Bible as not being the Word of God, but simply containing some portion of God's truth. On this point, nothing can be deemed necessary after what has been

shown in regard to Mr. Roy's views of the Scriptures. On this subject, his teachings are in entire agreement with advanced Unitarianism. There is passionate pleading for large and unrestricted license of thought and speech, in theology, for preachers and people ; the same lowering of the claims of the Word of God ; and the same bitter onslaught on creeds and doctrines, as " sacerdotal theology " and " monkish rubbish." This, indeed, is what the pamphlet is about. The key to Mr. Roy's pamphlet is that it is written to disparage and undermine creeds and definite doctrinal beliefs. The historic doctrines of the Christian Church—the great truths of our holy religion which have quickened and enlightened the hearts of myriads, when preached by the lips of men whose own hearts had been moved by the same truths—under the name of " orthodoxy," he denounces, caricatures, ridicules, and disparages to the utmost, as if they were " the sum of all villainies." It is, in fact, only a rabid and bitter Unitarian that can equal him in his war on doctrines. For, " being exceeding mad against it," he disparages and stigmatizes all who favor and defend orthodoxy ; while, on the other hand, he has nothing but terms of eulogy for the heretics and unbelievers who have fought against the truth, as taught by the Church. A ballad of Shenstone's represents an enamored shepherd as saying of his fair one,—

" I could lay down my life for the swain
That would sing but a song in her praise."

Mr. Roy reverses the picture. He could do anything for the man that would but throw stones at " orthodoxy." It used to be customary to praise the brave souls who firmly cherished the great doctrines of the Gospel—who in times of defection and disloyalty were true to their religious principles—spoke for them, fought for them, and died for them.

But the new "catholicity" holds all that as folly. Disbelieving and rejecting the truth, as expounded and expressed by the Protestant churches, is the cardinal virtue in Mr. Roy's code. Unbelief is better than faith, because it is more "catholic." Not only must "orthodoxy" be unjustly reproached; every shelter and resting-place must be taken away from it. The Bible on which it rests, by fair or foul means, must be battered down from its high place of infallible authority. Its revelation is declared to be supernaturally given, only in the sense in which "the deepest facts of our experience are supernatural." Church authority, also, must be hammered down into the dust, lest "orthodoxy" should receive any support from that quarter. The statements of historians must be unfairly quoted, so as to depreciate theology as a comparatively recent human production—a thing without authority, manufactured by priests to fetter men. Like the evil thoughts of the ancients, Mr. Roy's pamphlet is only destructive, "and that continually." Any one that reads it without that thought misses its real aim. As a correspondent of the *Witness* justly puts it: "The pamphlet is in fact a plea for latitudinarianism, an attempt to show that Mr. Wesley, in the most remarkable charity of his spirit, thought well of Unitarians, of 'Materialists, Heathens, and Deists,' etc., and therefore all latitude must be allowed under the authority of Methodist standards for teaching any doctrinal speculations whatever."

Not only are the spirit and teaching of Mr. Roy's pamphlet in essential agreement with the Socinianism of Unitarianism, but a special partiality and admiration for Unitarianism breaks out repeatedly. Mr. Wesley's catholic and tolerant utterance about Mr. Firmin, a reputed Unitarian, is made by Mr. Roy to do duty repeatedly in favor of Unitarianism, in a way that recalls Shylock's exulting

—"A Daniel come to judgment!" Mr. Roy actually intimates that Wesley abandoned the doctrine of the Trinity! He unjustly magnifies everything which can in any way tend to disparage Trinitarianism. He complains that "a frank endeavor to do justice to the history of the Unitarian movement" exposes a man to censure. "Who," he contemptuously asks, "pronounces the Unitarian or the Quaker a heretic? A certain body that assumes to itself the title of 'the Church.'" On page 53, he extravagantly eulogizes, without naming them, the Unitarians of all ages who "have protested against the meaning put on the Bible by those who assumed the title of orthodox." "They are more saintly than their accusers;" and are models of the Christian virtues. His masked reference to the appointment on the Revision Committee of Dr. Vance Smith (a Unitarian), as an acknowledgment of the learning of "these men," shows plainly enough for whom these extravagant eulogies are intended.

In the face of all this, whatever Mr. Roy may deem it prudent to say in the way of denying his heterodoxy, can any one, at all competent to judge, deny that the whole drift and teaching of this pamphlet is what we have called the Socinianism of modern Unitarians? The same conclusion is forced upon us by three separate lines of thought in this pamphlet: (1) He constantly eulogizes Unitarians and their views, and persistently stigmatizes Trinitarians; (2) He adopts the same Rationalist views, against the authority of the Bible and all definite statements of doctrines, which distinguish Unitarians; (3) He assails and repudiates the very same orthodox doctrines, which have been constantly denounced and caricatured by Unitarians. If there are any persons by whom this evidence is deemed insufficient to establish the charge of Socinianism against Mr. Roy, they must belong to that class of people whose

opinions, having been received without reason, cannot be driven out by reason. This essay is not intended for that class.

WHAT RECORD HAS UNITARIANISM IN HISTORY?

Before quitting the subject of Unitarianism, a few words upon the influence this heresy has exerted may be permitted. It will be seen, from what has been written, that the peculiarities of that system have been adopted by some erratic minds in past ages of the Church. It has been known in the history of the Church simply as a disturbing and obstructive element; antagonistic, rather than helpful, in the accomplishment of the work of human salvation. For while it has charged orthodoxy with being a human philosophy of Christianity, it has always thrust aside the simple verities of the Gospel, denied human depravity and the need and reality of regeneration, and become the teacher of that dangerous error, which the Apostle Paul characterizes in the Epistle to the Colossians as, "*Philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.*"

Mr. Roy appeals to the history of the primitive Church, for the purpose of showing that the main doctrines of the orthodox Churches were not explicitly taught by the Fathers; and that the definitions and creeds which now prevail were framed long after the apostolic age. He does this evidently to depreciate the Scriptural authority of the doctrines of the Churches, and to make out that his lax anti-Trinitarian teaching would not have been accounted heresy in those "good old times." I shall presently show that Mr. Roy does not correctly represent the facts—that he would have been condemned as a heretic by the anti-Nicene Council of Antioch, as well as by the Canadian Methodist Church. I am a little surprised that he has ventured to appeal to

the primitive Church for support. This cannot help his cause. For if the fact of the orthodox doctrines being only mentioned in general terms during the first three centuries, and receiving their more full and definite form at a period considerably after the apostolic age, is something that can be urged to disparage the claims of the Church doctrines, Mr. Roy's Unitarian speculations, "tested by history," have a far worse record. They are not even named in the apostolic period. They are not sanctioned by the apostolic Fathers. They find no recognition in the literature of the primitive Church, except as heresy and false doctrine. In the uncorrupt period of the primitive Church, they were emphatically condemned as human speculations, contrary to the Gospel of Christ. And the very definitions of doctrine, that have become so hateful in Mr. Roy's eyes, were the interpretations of the Holy Scriptures, given by the noblest men and greatest Christian thinkers of the Church, for the express purpose of guarding both clergy and people against just such Unitarian heresies as Mr. Roy is now promulgating.

The use of the "historical test" cannot help Unitarian neology. Mr. Roy professes great regard for the testimony of facts. But I fear he has not much regard for any facts that cannot be made to harmonize with his prejudices and speculations. But, tried by the "historical test," how do Trinitarianism and Socinianism compare? Both have been in the field of the world for a period long enough to fairly test their claims to confidence. Trinitarianism has been from the beginning; Unitarianism for sixteen or seventeen centuries. Can any man, acquainted with the history of Christianity, deny that the work of Christ in the world has been achieved almost wholly by Trinitarian Christianity? I do not wish to deny any good there is in Unitarianism. Considered as a society for intellectual culture, it has its good points. Though some one has said: "A town meeting,

opened with prayer, is a Congregational Church." This description would still better suit a Unitarian Church. For any love of freedom, of thought, or generous human sympathy it has displayed, I give it full credit. But, tried by the standard of spiritual influence and practical usefulness, I have no hesitation in saying that all history testifies that the Socinian speculations, of which Mr. Roy has become the champion, have been a miserable failure. They have been tried and "found wanting."

"What is the evidence of 'facts' with respect to the efficiency of 'Liberal Christianity' as a spiritual force in the world? Has its teaching taken any strong hold upon the conscience and spiritual nature of men? Has it practically evinced its adaptation to satisfy the soul-hunger of suffering, guilty humanity? Has it been successful in lifting the masses of sinful, ignorant men up into the joy of sin forgiven? Can it point to tribes, redeemed by its agency from barbarism and idolatry, as the seals of its Churchship?"—*Christian Guardian*, April 25th.

Only one truthful answer can be given to these questions: viz., that the work here indicated has been accomplished—not by Unitarians, but by the Trinitarian Churches which they denounce as priest-ridden, illiberal and enslaved. Are we then to thrust out of sight the emphatic lessons which the whole history of Christianity clearly teaches on this point and start off on a crusade against the orthodox Churches, at the bidding of Mr. Roy? As an able writer in the last *British and Foreign Evangelical Review* forcibly says: "Philosophy should have taught us, by this time, that opinions, however strange, which have swayed masses of our fellow-beings for generations must have been something more than the selfish inventions of priests and statesmen, or the visionary dreams of unregulated fancy." I am no blind worshipper of human authority in religion; but there

are some authorities I deem better than others ; and I have noticed that when a man takes to railing against Synods, Conferences, and Church authorities, he generally does so because they are against his notions ; and what he really wants is that people should prefer his authority and his opinions to those of Churches or Councils. In reply to the coarse and hackneyed objections against the Trinity, which Mr. Roy has brought forward, I shall only offer two brief quotations, with which I shall close these remarks on Unitarianism. The first is from F. W. Robertson, of Brighton. He says : "There are those who are inclined to "sneer at the Unitarian ; those to whom the doctrine "appears merely a contradiction, a puzzle, an entangled "labyrinthine enigma in which there is no meaning what- "ever. But let all such remember that though the doctrine "may appear to them absurd, because they have not the "proper conception of it, some of the profoundest thinkers, "and some of the holiest spirits among mankind, have "believed in this doctrine ; have clung to it as a "matter of life or death. Let them be assured of this, "that whether the doctrine be true or false, it is not "necessarily a doctrine self-contradictory." My second quotation is from Anselm, of Canterbury, whose scheme of the Atonement, though imperfect, vindicates his claim to rank as one of the greatest thinkers of any age. Speaking of the objector to the Trinity, he observes : "But if he "denies that three can be predicated of one, and one of "three, let him allow that there is something in God which "his intellect cannot penetrate ; and let him not compare the "nature of God, which is above all things free from all condi- "tion of place and time and composition of parts, with things "which are confined to place and time, or composed of parts ; "but let him believe that there is something in that nature "which cannot be in those things." (*Quoted by Bishop Huntingdon.*)

III. MR. ROY GIVES A PARTIAL AND INCORRECT REPRESENTATION OF THE FACTS OF CHURCH HISTORY, AND BY UNFAIR QUOTATIONS CONVEYS A FALSE IMPRESSION OF THE HISTORIC EVIDENCE.

I have already mentioned the questionable method pursued by Mr. Roy, of picking out from historians such one-sided selections as suit his purpose; and wholly omitting everything that does not harmonize with his theory and object. Almost anything can be proved from Scripture or history, if a man selects only what favors his theory, omitting all unfavorable facts and statements; and then takes the liberty of basing his conclusions on these partial and mutilated statements, as if they were the whole case. This is Mr. Roy's method throughout. I have given an instance of this in the case of Canon Westcott. I am confident that every author quoted in Mr. Roy's book, if he could speak, would testify that he had used his words so as to convey a meaning different from what he intended. I do not say that Mr. Roy is deliberately and intentionally dishonest in these quotations. But if this is not the case, he must have been impelled by an impetuous and warping purpose to break down all doctrinal authority that speculation may have full swing. He comes before the public in the character of a sincere and judicial seeker for truth. Those who are familiar with the literature from which he quotes will see, in the partial character of his quotations, evidence that he is really a partizan advocate, who neither sees, nor wants to see, anything which does not favor the skeptical theories that have destroyed his mental equilibrium. One author quoted has already repudiated the use made of his words. He quoted from Mr. Withrow's "Catacombs of Rome," to show, of course, that the art of the Catacombs testifies

against the terrible "orthodoxy." The unfairness of the quotation may be seen from the following remarks of Mr. Withrow :—

" In endeavoring to prove the alleged vagueness of primitive belief on the subject of the Trinity, Mr. Roy does us the honor to make several quotations from our book on the Roman Catacombs, and makes the assertion that " the earliest records in the Catacombs show an utter ignorance of this scholastic theology, if they do not contradict it." Now, in his very citations Mr. Roy seems entirely to have misapprehended our purpose, which was to show, not that the doctrine of the Trinity was not held, but that the idolatrous, carved, or painted representations of the Trinity which disgrace later Roman Catholic art, had no counterpart in the art of the early Church. With regard to the doctrines of the Trinity, of the Godhead and the Divinity of Jesus Christ, we expressly say : ' We know from ecclesiastical history that numerous heresies sprang up in the early centuries with reference to these august themes ; but no evidence accuses the Church in the Catacombs of departure from the primitive and orthodox faith in these respects. Frequently, indeed, the belief in these cardinal doctrines is so strongly asserted as to suggest that it is in designed and vigorous protest against the contemporary heretical notions.' Then follow a selection of examples in proof of these statements. The believer is said to ' sleep in God, in Christ, in the Holy Spirit.' Quintilianus is described in his epitaph as ' holding fast the doctrine of the Trinity.' The divinity of Christ is most strongly asserted, as in the formulæ, ' God, Christ Almighty,' ' God, Holy Christ,' ' Christ, the one holy God.' An engraving of a seal is also given, on which, doubtless in protest against the Arian heresy, it is expressly declared ' Christ is God.' The earliest doxologies, benedic-

“ tions, baptismal formulæ, and liturgies of the Church all “ give evidence of the firm holding of these vital doctrines.”—
Can. Meth. Mag. for June.

Mr. Withrow adds that it could be shown that the quotations from other authors, and from Wesley himself, equally fail to corroborate the views on behalf of which they are quoted. We may illustrate the truth of this by his quotations from Kurtz and Hagenbach. Mr. Roy quotes from Kurtz, as giving evidence against the doctrine of the Trinity, the following: “The real essence of the Deity was rather ascribed to the Father; and all the attributes of divinity were not assigned to the Son in the same manner as to the Father.” In the same paragraph, it is previously said: “*The Church firmly maintained the independent personal existence of the Son (Hypostasianism); but various errors and difficulties arose when it was attempted to bring this view into harmony with the Monotheism of Christianity.*” The words Mr. Roy has quoted give an example of one of these “errors and difficulties.” Again he quotes: “The views entertained about the Holy Ghost were even more vague. His personality and independent existence were not subjects of settled, or deep conviction; it was more common to subordinate him.” But he omits these words following: “*But this process of subordination appeared to some of the Fathers not only to endanger the fundamental doctrine of the unity of God, but also that of the divinity of Christ.*” And in the very same paragraph from which this is taken, after referring to two classes of Unitarians, the historian says: “*Either of these forms of Monarchianism was regarded as heretical, and the hypostasian view as alone orthodox.*”^{*} These views, which Mr. Roy quotes as the views of the Church, were opinions that temporarily emerged in the course of controversy; and the meaning of these quotations, as I

* Kurtz, p. 142.

have shown, is materially modified by other statements of the historian, which are conveniently omitted by Mr. Roy.

The same unjust method is pursued with Hagenbach. He appears to have merely gone through the work to cull out and wrench off from its natural connection any fragment that would appear to help his spurious "catholicity." His *animus* against the Trinity is visible in these mutilated quotations. For instance, on page 36, he gives a quotation from Hagenbach beginning,—“The belief in the Father, Son and Holy Ghost, &c.,” apparently quoting it for the statement that the belief in the Trinity appeared in the Apostles' Creed “without being summed up in a unity,” as he puts these last words in italics. But what he quotes is the latter part of a short paragraph, the first part of which he omits ; which is as follows : “The doctrine of God the *Father, Son, and Holy Ghost, is the doctrine of primitive Christianity ; but has in the New Testament only a bearing upon the Christian economy, without any pretension to speculative significance, and therefore cannot be rightly understood but in intimate relation with the history of Jesus and the work which He accomplished.*”* On page 34 he quotes as from Hagenbach these words : “The apostolic Fathers made no use of the doctrine of the *Logos*, but adhere to simple aphoristic and undeveloped declarations about the Divine dignity of Christ.” Now, this is part of a foot-note, the latter part of which, affirming the beginning of a doctrine of the Trinity, he cuts off. The words of Hagenbach in the text are : “The apostolic Fathers hold fast to this practical religious interest ; though they do not make any use of the peculiar doctrine of the *Logos*, yet there are single scattered declarations *which offer the outlines of an immanent doctrine of the Trinity.*”† I leave it to others to characterize this method

* *Hagenbach*, p. 128.

† *Hagenbach*, p. 119.

of misleading the public, respecting the teachings of history, in the interest of "catholicity."

The apparent purpose of these incorrect quotations, from Hagenbach and others, is to show that there was a formative period in the history of doctrine—that "during the first three centuries the dogmas of the Catholic Church were not fully formed and established"; and it is suggested that as these dogmas, in their orthodox form, were moulded by human speculation, this fact largely destroys their authority. It is true, indeed, he admits that this development of doctrine does not necessarily prove that the orthodox doctrines are false. But unquestionably he gives these partial quotations avowedly for the purpose of "testing orthodoxy" by history—or more strictly speaking, to show that the history of the time and way in which these doctrines received a scientific form discredits their claims to general belief. I fully admit this development of doctrine as to form, though I question Mr. Roy's use of it. There is a difference between "the underlying truth" and the form of words in which it may be stated. But though Mr. Roy, admits this distinction he practically ignores it in a very misleading manner. He constantly speaks as if the expression of a doctrine in definite terms was equivalent to the invention of the doctrine. The impression his statements and quotations are adapted to make, on ordinary Christian readers, is that the orthodox doctrines did not exist till after they were scientifically defined. Though, in fact, the belief of the truth must, in all cases, have preceded the scientific definition of it. Had there been no accepted truth to define, there could have been no definition required. Forgetting his own distinction, between the truth and its external form, he makes war on the orthodox faith; not upon faulty definitions or conventional expositions, as he would have us believe. Under the pretext of striking at the form, he deals his hardest blows at the substance. Under cover of

disparaging the rude casket, he despises the precious jewel of Divine truth. Professing that his quarrel is only with the human definition, he stabs the Divine idea. Under pretence of repudiating the symbols of "orthodoxy," he rejects the thing signified—even "the faith once delivered unto the saints."

It cannot escape the notice of the thoughtful reader that Mr. Roy bends his energies to prove that, in all cases, before the Churchly formulation of each orthodox doctrine, it existed only in the most rudimental and chaotic form. In this he is true to his one overmastering purpose of breaking down the authority of doctrines; though not true to facts. Whatever want of unity there may be in his pamphlet, there is no want of unity in his design. His quotations from Hagenbach are nearly all given for this purpose. But, if my space would allow, I could easily show that, although some prevailing heresy was the cause that created the need for a more exact definition of truth, the truth itself, in its substantial integrity, previously had secured the faith of the great body of Christians. The quotations already given from the apostolic Fathers, respecting their view of the inspiration of Scripture, correct Mr. Roy's representations. A few quotations, showing the faith of the Church in the Tri-unity of God, in the period when, according to Mr. Roy, human speculation had not yet invented this dogma, may help to show many the utter untrustworthiness of Mr. Roy's appeals to history.

I select the doctrine of the Trinity for this purpose: because it is regarded by Mr. Roy as the most irrational and unscriptural, premising, at the same time, that similar testimony could be shown in favor of other doctrines, before they were scientifically defined by theologians. I intend these extracts to show that Mr. Roy does not correctly represent the historic facts; and that he is altogether too regardless of truth, in saying that there was a time (in the history of the Church) when "orthodoxy"—*i.e.*, the orthodox

doctrines—"did not exist" except in "elements of thought." It is true that elaborate doctrinal theories and definitions did not exist; but the truth which these statements expressed and symbolized did exist in the primitive Church, much more definitely than Mr. Roy intimates. Prof. Shedd, in his *History of Christian Doctrine*, appositely says: "The foundation of the doctrine of the Trinity in the primitive Church was the baptismal formula and the epistles, together with the *Logos*-doctrine of the Apostle John." "The catechumen, upon his entrance into the Christian Church, professed his faith in 'God the Father Almighty, and in his Son Jesus Christ, and in the Holy Ghost.'" "The highly metaphysical doctrine of the Trinity, as Guericke remarks, 'had its origin primarily in a living belief; namely, in the practical faith and feeling of the primitive Christian that Christ is the co-equal Son of God.' For, if there is any fact in history that is indisputable, it is that the apostolic and primitive Church worshipped Jesus Christ." "The earliest liturgies are full of adoration towards the sacred Three, and second and middle person. The liturgy of the Church of Alexandria, which, in the opinion of Bunsen, was adopted about 200, and the ground plan of which dates back to the year 150, teaches the 'people' to respond: 'One alone is holy, the Father; one alone is holy, the Son; one alone is holy, the Spirit.' The actual and reverent worship of the believer was constantly going out towards the Son, equally with the Father and the Spirit; and in this condition of things metaphysical terms and distinctions were not required."*

The following extracts from the apostolic Fathers indicate the freedom with which they applied the term *Θεός* to Christ. "Brethren," says Clement of Rome, "we ought

* *History of Christian Doctrine*, Vol. I., p. 261.

“to conceive of Jesus Christ as of God, as of the judge of the living and the dead.” Ignatius used the words, “According to the will of the Father and of Jesus Christ our God.” Polycarp closed his prayer at the stake with the ascription, “For this, and for all things, I praise Thee, I bless Thee, I glorify Thee, together with the eternal and heavenly Jesus, Thy beloved Son ; with whom to the Holy Ghost, be glory both now and to all succeeding ages. Amen.” In his epistle to the Magnesians, Ignatius says : “Study, that whatsoever ye do, ye may prosper both in body and spirit, in faith and charity, in the Son, and in the Father, and in the Holy Spirit.” Barnabas speaks of the pre-existence of Christ, whom he calls “the Lord of the whole earth.” Justin Martyr, who wrote in the early part of the second century, also speaks of Christ as “the Creator of the Universe.” And, speaking of the Father of Righteousness, he says : “We worship and adore Him, and his Son, who came out from Him and the prophetic Spirit ; honoring them in reason and truth.” Clement of Alexandria, who died more than a century before the Council of Nice, speaking of the Father and Son, says, “The two are one, namely, God.” Again : “There is one Father of the universe ; there is also one Word of the universe ; and one Holy Spirit, who is everywhere.” “Let us give thanks to the only Father and Son, Son and Father, our Teacher and Master, together with the Holy Spirit, one God through all things, in whom are all things, by whom alone are all things, . . . to whom be glory now and forever. Amen.”*

The manner in which the ante-Nicene apologists dealt with the subtle Gnostic heresies proves conclusively, that Christian theology was not in the nebulous and chaotic condition, which it suits Mr. Roy's doctrinal laxity to make his

* Shedd, Vol. I., p. 265.

disciples believe. The eminent French historian, Dr. Pressense, in his *Heresy and Christian Doctrine*, says: "We have already seen from the plan of Irenæus' book against the heretics, with what logical power he refutes Gnosticism, pursuing it under all its disguises, tearing away the artificial veil of its Scripture symbols, confuting it by text after text restored to its true meaning, and enforcing in opposition to it those great principles of conscience so insolently trampled upon by fatalistic speculation."* Of this eminent Father who had conversed with those who had seen the Apostles, Pressense says: "He believes in the Trinity, distinguishing clearly between the Father from whom all proceeds, the Word, who has received all from the Father, and the Holy Spirit, who is before the world." "He also admits that the Word assumed human flesh in order to give us the manifestation of God." Again: "He who was incomprehensible has made himself visible and come down to the comprehension of men." Still more strongly Irenæus says: "The Word was made man in order that He might accustom man to receive God, and God to dwell in man."† As theological literature increases, the testimonies become more full and explicit. But this will be sufficient to show—not, indeed, that there existed complete formularies of Christian doctrines—but that the ante-Nicene Church was neither so loose nor vague in its theological teaching, as Mr. Roy's garbled quotations would lead those who do not know for themselves to believe. The Church did not change her ancient doctrines, or invent a new Gospel at the time of the Council of Nice; though she did give a more definite expression to her faith.

It is a significant fact, which it would not have suited Mr. Roy to notice, that however incomplete may have been

* Pressense, p. 376.

† Pressense's *Heresy and Christian Doctrine*, p. 386.

the doctrinal formulas of the Ante-Nicene period, every appearance of Unitarianism, during that period, was promptly condemned as heresy by the authorities of the Church. Pressense properly deems it very suggestive that "in an age when ecclesiastical authority was far more lax in its constitution than after the Council of Nice, and when the theological creed was in many points still unformed, Christianity did not hesitate to give emphatic repudiation to systems which assailed the Divinity of Christ." From the same author we learn that the first Theodotus, who lived about the close of the second century, and may be regarded as the first Unitarian theologian in the Church, was condemned by Bishop Victor for his Unitarian views. The courtly Paul of Samosata, who was bishop of Antioch from 260 to 270, also embraced Unitarian views, maintaining that "there was no distinction of persons in the Godhead." For a time he, like some others, used ambiguous language and defended himself against the charge. But, at the third Council of Antioch, held in the year 269, Pressense says: "He was constrained to lift the mask and declare himself fully as a Unitarian. His condemnation was pronounced; another bishop was put in his place; but he only yielded in the last extremity, after the death of Zenobia." I ask special attention to this case. For it will be seen that, long before the Arian controversy, the Athanasian Creed, or the Council of Nice—when the central doctrine of what Mr. Roy sneeringly calls the "sacerdotal theology" was formulated—a powerful bishop, in spite of all his tact and influence, was deposed for views substantially the same as the heresies taught by the Rev. James Roy in 1877! Evidently, the Ante-Nicene period was not at all such a paradise for latitudinarians as Mr. Roy strives to make us believe. I ask any one who has read these brief statements respecting the belief and practice of the primitive Church, if they do not

clearly indicate a condition of things respecting doctrine and discipline, wholly different from what any one, who trusted to the representations of Mr. Roy, could suppose to have existed in that age? It is no fair reply to this charge of misrepresentation of facts to say that Mr. Roy gave the precise words of the historians. Everybody knows that one may so select and marshal facts and statements from the Bible, or any other book, as to make them convey an utterly false impression. We leave those who have read what we have written above to say whether Mr. Roy has not done this.

IV. HIS REPRESENTATION OF WESLEY'S DOCTRINAL VIEWS IS INCORRECT AND UNWARRANTED BY FACTS.

It has evidently been Mr. Roy's design, in writing this pamphlet, to shelter his heresies behind the honored name of Wesley. There can be little doubt, that his success in misleading so many of his Methodist congregation was mainly owing to their innocent belief of his assurance that his teaching was truly Wesleyan. He claims that John Wesley either held substantially such Socinian opinions as are taught in his pamphlet; or, at least, that he held such liberal views of what should be preached by Methodists, as would include all these erratic views. In other words, that Wesley was either in agreement with those Rationalistic views, or else maintained that belief in doctrines was a matter of indifference. In all this most unwarranted liberties have been taken with Wesley's teaching. It is neither true that Wesley was indifferent to the value of soundness in doctrine; nor that there is any warrant for the allegation that he favored those particular views in opposition to orthodox doctrine, which Mr. Roy has set forth and claims that Wesley favored.

It is easy to show that Mr. Wesley had strong views of the importance of doctrinal soundness. Among matters

agreed upon at the first Conference in 1744, was a resolution "to defend the doctrine of the Church of England both by their preaching and living." Of the only two cases in which he excused the early Methodists from attending the Church services, one was : " *If he (the minister) preach Socinianism, Arianism, or any other essentially false doctrine.*" In his sermon on "True Christianity Defended," after speaking of those "who neither knowing the doctrines of our Church, nor the Scriptures, nor the power of God, have found out to themselves inventions wherewith they constantly corrupt others also," he says : "I speak not now of *those first-born of Satan, the Deists, Arians, or Socinians. These are too infamous* among us to do any great service to the cause of their master" (Sermon 131, Am. ed.) A correspondent in the *Montreal Witness* has enumerated a number of cases in the life of Wesley in which his action in reference to doctrinal matters is utterly at variance with the "catholicity" Mr. Roy has ascribed to him. Mr. Wesley was truly catholic in his liberality towards those who differed from him ; but not in the sense of placing a low estimate on the value of the orthodox doctrines, as Mr. Roy represents. In 1740, the very period when the Methodists, according to Mr. Roy, "were bound by no ecclesiastical or doctrinal test," but were in the full blaze of creedless "catholicity," a serious dissension arose in the Fetterlane Society, because of Moravian heresies which had crept in, somewhat like what the Plymouth Brethren now teach. After Mr. Wesley had borne with them for a while, and warned them, and showed them "wherein they had erred from the faith," he ultimately withdrew from those who clung to their false doctrines, causing a disruption. The result is another proof that Mr. Roy's "catholicity" does not stand the "historic test" at all so well as "orthodoxy." Mr. Wesley's own account of the affair completely refutes the theory with which Mr.

Roy has beguiled those who have trusted him ; and shows that his representations of the facts of modern Church history are as baseless as those relating to the primitive Church. Mr. Wesley writes :

“ July 20, 1740.—In the evening I went with Mr. Seward to the love-feast in Fetter-lane ; at the conclusion of which, having said nothing till then, I read a paper, the substance whereof was as follows :—‘ About nine months ago certain of you began to speak contrary to the doctrine we had till then received. The sum of what you asserted is this :—1. That there is no such thing as weak faith ; that there is no justifying faith where there is ever any doubt or fear, or where there is not, in the full sense, a clean heart. 2. That a man ought not to use those ordinances of God which our Church terms means of grace before he has such a faith as excludes all doubt and fear, and implies a new, a clean heart. You have often affirmed that to search the Scriptures, to pray, or to communicate, before we have this faith, is to seek salvation by works, and that till these works are laid aside no man can receive faith. *I believe these assertions to be flatly contradictory to the Word of God.* I have warned you hereof again and again, and besought you to turn back to the law and the testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways nothing now remains but that I should give you up to God. You that are of the same judgment follow me.’ I then, without saying anything more, withdrew, as did eighteen or nineteen of the society.” (Works, vol. I., page 265.)

It is very clear from this language, that Mr. Wesley would have given no quarter to the Roy heresy—that “orthodoxy” *cannot rest upon the Bible* ; for he magnifies the word of God as the basis of sound doctrine.

As is well shown by the writer in the *Witness* mentioned above, it was doctrinal disputes that led to the secession of Mr. Cennick and his adherents, numbering over fifty, from the Kingswood Society in 1841 ; that caused the separation of

the Calvinists of Alnwick in 1753 ; and also the disagreement with Whitefield at a later period. And from the beginning to the end of his career Mr. Wesley manifested a high estimate of the value of "the form of sound words"; though, of course, while the Methodists were regarded as mere societies that had not assumed the functions of a Church, there was not the same occasion for creeds or standards. But when the American Methodist Church was formed Mr. Wesley prepared for it those Articles of Religion that are still its standard. Mr. Roy tries to make out, indeed, that the minute against Calvinism in 1770 was the inauguration of the anti-catholic policy. But this theory is incorrect, for the sermon on "Free Grace," which is Wesley's most trenchant condemnation of Calvinism, and led to the coolness with Whitefield, was preached at Bristol in 1740 in Mr. Roy's "golden age" of non-doctrinal "catholicity." In all his theorizing about Wesley's views, Mr. Roy draws largely upon his imagination for his facts ; or at least blows a mere drop of water into a very large bubble.

I have not space to criticise all his misrepresentations of Wesley ; but cannot pass over his reference to Wesley's relation to the doctrine of the Trinity, and his alleged favor towards Unitarianism. Mr. Roy's ability to extract evidence, for what he wants to prove, from unlikely places, may be seen in this curious fact. In his sermon "On The Trinity," Mr. Wesley expresses his strong personal faith in the doctrine of the Trinity in unity, viz.: "That God is three and one," as he expresses it ; he declares the Athanasian creed, which, after due reflection, he was able to subscribe conscientiously, to be the best explication of the Scripture declaration that the Father, the Word, and the Holy Ghost are one, that he knew of ; and that the knowledge of the three-one God is interwoven with all true Christian faith—with all vital religion. Yet, from this sermon Mr. Roy draws the

extraordinary conclusion *that Wesley abandoned the Athanasian creed and the whole orthodoxy of which it is the highest exponent—including, of course, the doctrine of the Trinity*, which Mr. Roy evidently regards as the central truth of orthodoxy! On what ground is this assumed? Simply because Mr. Wesley says that it is the fact of the three-in-one and one-in-three that we are to believe; and not the mysterious manner in which it is so; and because of Mr. Wesley tolerantly says that while he accepts the Athanasian creed for himself, he could not insist upon others accepting it, nor believe that he who did not receive it would, "without doubt, perish everlastingly"; and because Mr. Wesley's admission in his old age that a man was a pious man whose views of the Trinity were erroneous, must cancel his previous views of the Trinity! Never, in either Romish or Protestant theological literature, have I seen a more sweeping conclusion drawn from such small premises. It is like taking an army over a river on a bridge of gossamer. To remove the difficulties of doubters, and to help them to a belief in the Trinity, Mr. Wesley used the rather doubtful distinction that it is the fact and not the mystery that we are to believe—just as if the fact was not mysterious. On the strength of this statement Mr. Roy, by a concatenation of slenderly-jointed arguments, boldly infers that we have Wesley's authority for maintaining that there is no obligation to believe or teach any mystery whatever! So that he has only to show that anything is a mystery to have a right to reject it. This may be ingenious; but it is certainly not ingenuous.

Still pursuing the same method of giving to another's words the meaning that he wishes them to have, he uses Mr. Wesley's expressions of liberality and toleration towards those whom he believes to be in error, as if they were expressions of indifference respecting the doctrinal soundness of those whom the Church authorizes to preach the Gospel.

Mr. Roy quotes Mr. Wesley's words against bigotry : "What if I were to see a Papist, an Arian, a Socinian casting out devils? (By this he means, turning sinners to God.) *Yea*, *if it could be supposed that I should see a Jew, a Deist, or a Turk doing the same, were I to forbid him directly or indirectly, I should be no better than a bigot still.*" The use Mr. Roy makes of this, and the meaning he attaches to it, are very extravagant, and beyond all reasonable license of interpretation. There is nothing mysterious about Mr. Wesley's meaning. He, in effect, says, "Be tolerant to all who differ from you, and encourage all who are trying to do good, however wrong you may believe them to be." Mr. Roy interprets him as if he said : "It is of no special consequence what men believe or preach. No preacher of any Church should be censured or hindered as long as he is conscientious in what he teaches ; even though he may be a Papist or Socinian. Doctrines are of no consequence." Can any living man who knows anything of the history and teaching of Wesley believe that such an extravagant belief correctly represents his meaning? The whole work and teaching of John Wesley's life contradict Mr. Roy in his strained attempt to convict him of extreme laxity respecting doctrine. We might just as well argue that because he admitted that there had been many "truly religious" Romanists, such as Thomas à Kempis, Gregory Lopez, and the Marquis de Renty, Wesley "abandoned" Protestantism, as to argue that because he admitted that a man who held erroneous notions about the Trinity presented signs of piety, therefore he renounced the doctrine of the Trinity and the whole orthodox scheme of doctrine. It speaks badly for Mr. Roy's theological notions, that they require him to resort to so much unfair quotation and strained interpretation of the authors he quotes, in order to make them even appear to countenance his Socinian notions.

V. MR. ROY'S ALLEGATION, THAT HE HAS BEEN PERSECUTED AND DENIED LIBERTY OF THOUGHT, IS BASED ON ERRONEOUS ASSUMPTIONS, BOTH WITH RESPECT TO PRINCIPLES AND FACTS.

A cry for liberty is always popular. It awakens a response in every heart. For that reason, it has been made the battle-cry of many a cause which did not deserve its prestige. Even the Ritualistic Mr. Tooth, who wanted the privilege of being paid by the Church of England to undermine her Protestant doctrines, is regarded by himself and his admirers as a martyr of liberty. Mr. Roy's complaint that his liberty was violated, and that he has been treated with unjust severity, has no justification in the facts of the case. It will be admitted that Mr. Roy's personal liberty to believe and publish whatever he pleased was not, and could not be, interfered with. That has never been called in question. It was his alleged right to retain the full authority of a minister of the Methodist Church, while he preached views, respecting the central truths of Christianity, which that Church has always held to be false and unscriptural, that has been denied by the Methodist Church and claimed by Mr. Roy. This claim, on his part, assumes that a Church should renounce the right to guard the doctrinal soundness of those she appoints to preach the truth. All his arguments on this point are in favor of each minister being free to preach anything he chooses, without let or hindrance. His pet "catholicity" requires this. In other words, his idea of liberty is unlimited license. And in respect to Churches, he evidently desires a state of things which can never exist, until there is complete indifference respecting the value of religious truth. None but those who think nothing so true as to be worth contending for,

can accept such "catholicity" as this. Mr. Roy's theory would commend the employment as preachers, in the same Church, of men who preach the most contradictory doctrines—a state of things that could not be justified by any, except those who deem it of no consequence what is preached. "Catholicity and Methodism" is a stilted exposition of Pope's misleading words:—

" For forms of faith let senseless bigots fight ;
He can't be wrong whose life is in the right."

The Christian Church maintains the standard of Scriptural truth, because right convictions of vital truth are necessary to mould and inspire a right life. If men have false notions of their own character and God's character, of their duty and their destiny, their lives cannot be "in the right." A false belief may direct all life's energies to false issues. If a man does not believe that he is sinful and depraved, he will not seek for salvation. It is true, a profession of faith may be a mere formal thing ; but a man's life is what his deepest convictions make it. We might as well expect blossoms and fruits without roots, as right character without right principles and beliefs. Good principles are the roots from which good deeds grow. Pope's doctrine suggests what is not true. It is singular, that while Mr. Roy has ransacked all periods of Church history to gather up everything that could be used as evidence of doctrinal laxity, or to disparage faith in Christian doctrines, it does not seem to have occurred to him to examine the testimony of an old book that used to be held in high esteem by his Scottish ancestors, and "whose word is law" with his late Methodist friends—I mean THE BIBLE. It might be worth while asking, as a matter of interest to many: "Do the Holy Scriptures favor this disparagement of the value of doctrine?" The result of that examination would show that the Bible is most con-

clusively on the other side of the question. That may account for Mr. Roy's preferring to quote Hagenbach rather than Paul. To begin with the Master himself—Jesus says: "And ye shall know the truth, and the truth shall make you free." St. Paul exhorts his "son Timothy" to "hold fast the form of sound words"; and warns him "that the time will come when men will not endure sound doctrine." He also tells Titus that a bishop must be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." He also says: "A man that is a heretic after the first and second admonition reject." St. James says: "Of His own will begat He us with the word of truth." St. Peter also ascribes regeneration to "the word of God, which liveth and abideth forever." St. John declares: "He that abideth in the doctrine of Christ, he hath both the Father and Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." St. Jude says: "It was needful for me to write you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." The Bible clearly gives no countenance to the sentimental latitudinarianism of Mr. Roy. Every Church is recreant to its trust that does not jealously guard the truth. We must not be indifferent as to whether our people are fed with wholesome food or poison. Liberty is not lawless license. There can be no organized action, for any purpose, without some mutually accepted principles of action. Has a man a right to complain, because he cannot remain a trusted member of a total abstinence society after he has become a drunkard? Has a member of a political cabinet a right to raise the cry of persecution, because he is not allowed to remain in the cabinet to oppose the policy of his colleagues? And has a

minister of a Church a right to complain that he is persecuted, because he is not allowed the liberty to remain in a Church to oppose and denounce its doctrines and discipline ?

A man should not expect the benefit of a contract, after he has broken its conditions. This is not a demand for freedom, but for tyranny. It is a demand that when a minister drifts away from the faith of his Church, the Church should still be bound to endorse him, on pain of being denounced as a persecutor if it refuse. The cry of freedom in all such cases is really a false issue. The cant of liberalism is quite as despicable as the cant of "orthodoxy." "*The freedom which they seek is freedom to remain within the Church and labor for the subversion of her faith.* We cannot satisfy them except by saying that we have no definite beliefs, and that we hardly wish to have any; and that the liberty to indulge speculation in religion is of more importance than the attainment of that knowledge of the Father and of the Son, which the Saviour has declared to be 'life eternal.'" (Dr. CAVEN.) I do not say that a man should at once leave a Church with which he is not in all respects in perfect harmony. There may be expedient modifications, demanded by changes of circumstances, which it is the duty of wise men to promote. But there is a wide difference between loyal efforts from within to revise creeds, or modify rules, in a lawful manner, and the preposterous claim of one who maintains that the ministers of a Church should still be clothed with its sanction and authority, while they employ all their opportunities to overturn the faith and order they have solemnly vowed to uphold. The reform and progress that have taken place in the Methodist Church owe nothing to men like Mr. Roy. Real reform requires dispassionate judgment and a comprehensive estimate of the difficulties to be met, and of the best method of overcoming them—not the reckless impetuosity of ill-regulated impulse.

I know that Mr. Roy, finding that his heresies have shocked Christian sentiment more than he expected, is very anxious to persuade people that his views are not Unitarian. He seems to forget that it is the verdict of the jury, and not that of the prisoner, that settles the question of guilt or innocence. When a man who has gathered up every available objection, by which he could weaken popular confidence in the trustworthiness of the Bible, turns round and tells us that he has not impugned its supreme authority, we must be very easily satisfied if we ascribe any importance to such a plea in arrest of judgment. In the same way, when he rakes up every possible objection against the Trinity—from Scripture, from history, from metaphysics—and in explicit language denies that there are three persons in the Godhead,—and then pretends to think himself misrepresented, because he is classed with Unitarians, we must question either his sincerity or his sanity. And all this, too, in the face of the fact that when he was before the committee, he explicitly declared that he knew of only one hypostasis in the New Testament; and also distinctly rejected the first article in “the Articles of Religion”; which declares that “*in unity of this Godhead there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.*” There must be some want of frank dealing in all this. If Mr. Roy has been misrepresented, why does he not come out of the obscurity of “scholastic” terminology, and say plainly to the people that he believes in three persons in one God? It looks very like as if he thought he had given the well meaning people, who have been mystified by his sophistry, as much “catholicity” as they can swallow for the present; and that he recoils from fully unmasking his Unitarianism to their sight, lest it should be more than those who have been defending his Methodist orthodoxy could bear. I cannot conceive how Mr. Roy can possibly

persuade himself that the committee did him an injustice in finding his teachings contrary to Methodist doctrine, unless he has lost the power of discerning between things which differ. Why, even the Rev. A. J. Bray, who has endorsed his "catholicity," showing thereby that he is as heterodox as Mr. Roy himself, admits that this pamphlet is "a very strong attack on the so-called orthodoxy of the evangelical Churches"; and that from their standpoint the Methodists could not have done otherwise. Did Mr. Roy, then, really expect that any Church under heaven would treat teaching, which it firmly believed to be false and dangerous, just as if it were thought true and wholesome? Did he for one moment dream that the Methodist Church was ready to accept the signal of any impulsive sciolist, to "right-about-face," and keep step with his erratic movements? If so, it compels us to place a low estimate upon his sagacity.

Mr. Roy has imitated the practice of boys who throw stones behind them to help them in jumping. His communication in the *Witness* was feeble, ungenerous, and unfair. He flings unwarranted aspersions on the character of Methodist ministers, who have for years treated his erratic notions with brotherly forbearance. He complains that he was not tried in some other way than according to the discipline and usage of the Methodist Church. He unjustifiably intimates that the Methodists place erroneous opinions on the same level of condemnation with gross crimes—because the trial of both is conducted in the same manner. He actually complains because his indirect, evasive, and disingenuous method of assaulting the Bible and the doctrines of Christianity, did not shield him from the condemnation of the committee! In this last complaint he unconsciously reveals that he intentionally adopted this "masked battery" style of attack, with the foolish fancy that he would have the gratification of making a damaging

attack on Methodism and "orthodoxy"; and yet not render himself personally liable to be convicted of heterodoxy! He vainly thought he was "so cunning of fence," that he could shoot from under cover of worthy names, and yet escape being convicted of the deed. But the Methodist committee, having no proper appreciation of jesuitical tactics, decided that it was just as criminal to shoot from under cover as openly. *Hinc ille lachrymæ.*

Mr. Roy's own course has not been so clearly marked by a nice sense of honor and fidelity, as to warrant him in becoming the assailant of the ministry of the Methodist Church. If it be reprehensible for a Romish Ritualist, in the English Church, to use his position as a minister of that Church, to lead the people towards Rome, how could it be right for Mr. Roy to use his position, as a Methodist minister, to inoculate his congregation with Socinian heresies, and alienate them from the Church of which he was the pledged defender? It may be claimed that he was sincere in taking the course which he adopted; but his sincerity does not make it right. The wildest fanatic is also sincere; but that does not make his egoistic fancies a right rule of action. Mr. Roy will have to invent a new code of morals, as well as a new Church, before he can make out disloyal treachery to a sacred trust to be a Christian virtue. The cry of intolerance and persecution is evidently his main hope of securing sympathy. This is the cant cry of "Liberalism." The apostles of "free thought" never fail to raise the cry of intolerance and persecution, against those who dare to unmask and condemn their false teaching. Other ministers have changed their views, and left the Methodist Church, without finding any reason to complain of persecution. Their opinions have been treated with forbearance, and their persons with courtesy. It is Mr. Roy's betrayal of his ministerial trust that has called forth the condemnation of all loyal Methodists. But

I must close, without touching several objectionable points. Because I have deemed it best to deal with the most important of Mr. Roy's errors.

In these times of doubt and disbelief, I commend to my Christian readers these Apostolic admonitions:—" *Be not carried about with divers and strange doctrines.*" " *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*" But, " *stand fast in one spirit, with one mind striving together for the faith of the Gospel.*"

N.B.—Since the above was written, I have read the sketch of the life of Mr. Firmin, published by Mr. Wesley in the Magazine for 1786. He appears to have been a devoted member of the Church of England, trusted and esteemed by its most eminent ministers. There is no proof to show that he was a Unitarian. Mr. Wesley simply says that his views of the Trinity were quite erroneous. Mr. Firmin's case is far too slender a foundation to bear all that Mr. Roy has built upon it.

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