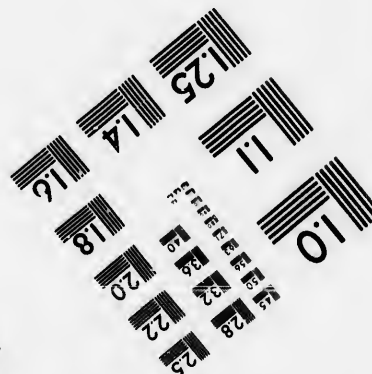
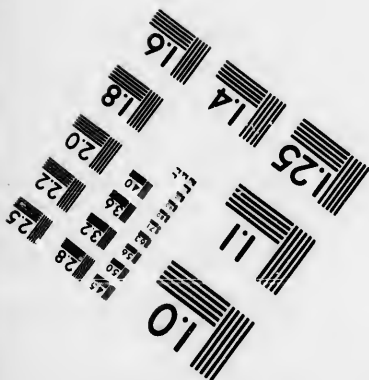
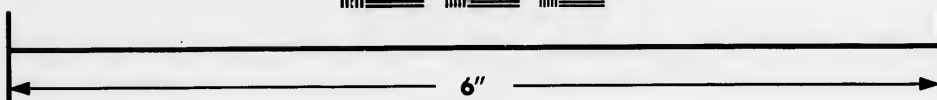
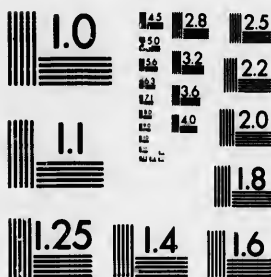


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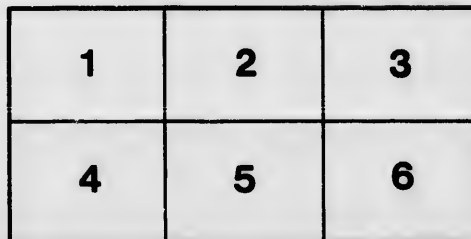
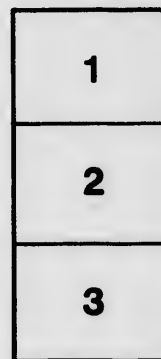
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EXAMINATION

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BY A

IN CONNECTION WITH THE

CHURCH OF SCOTLAND,

OF A

DISCOURSE

ENTITLED,

“The Faith of the Unitarian Christian explained, justified and distinguished.”

DELIVERED

BY EZRA S. GANNETT,

AT THE

DEDICATION OF THE UNITARIAN CHURCH,
MONTREAL.

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Montreal :

PRINTED BY LOVELL & GIBSON, ST. NICHOLAS STREET.

1850.

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# EXAMINATION

BY A

Minister of the Synod of Canada,

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IN CONNECTION WITH THE

## CHURCH OF SCOTLAND,

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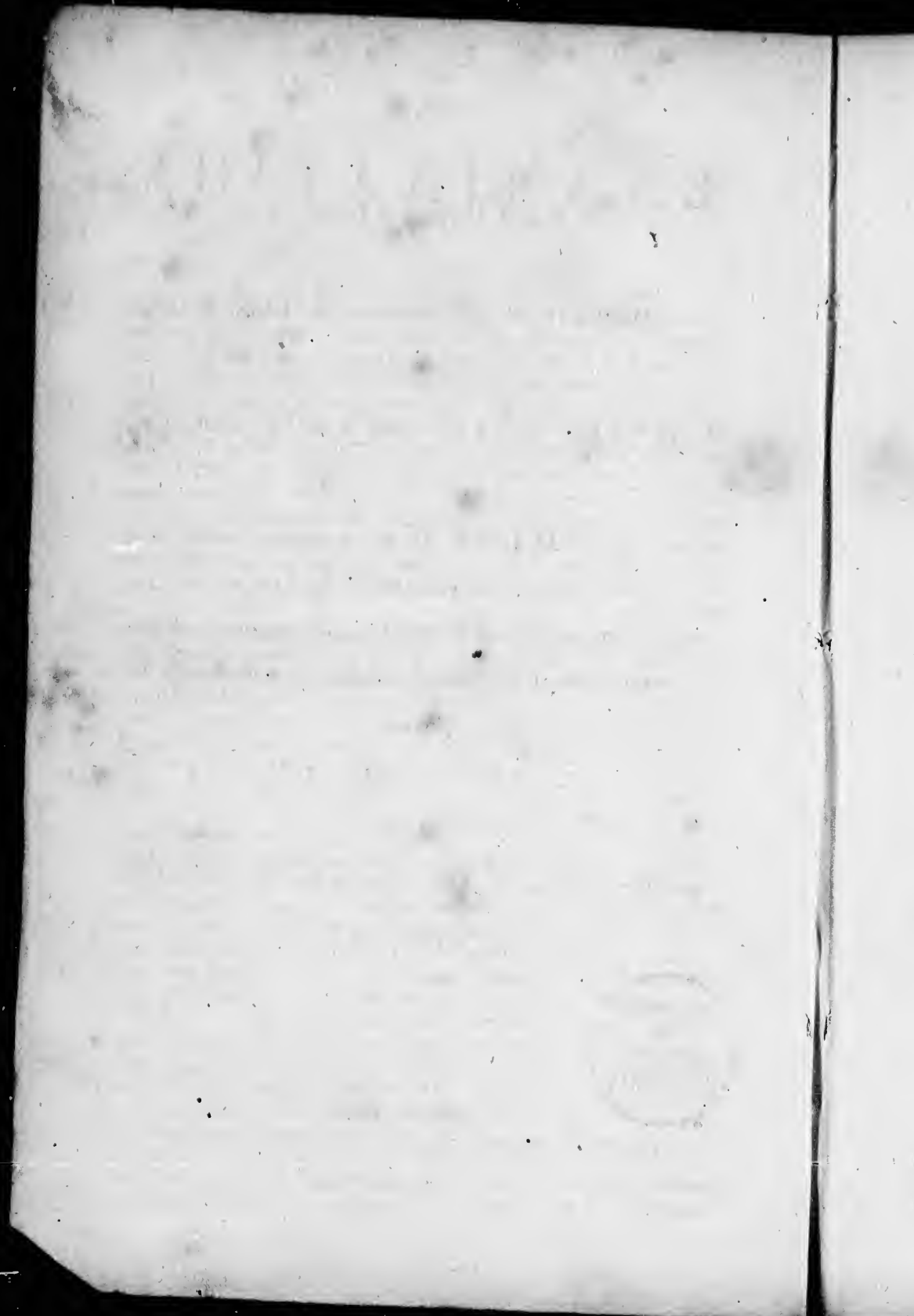
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## AN EXAMINATION, &c.

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THE advertising of this discourse for gratuitous circulation amongst us, has naturally attracted some attention, both to the discourse itself, and the subject of which it treats. The subject is not new to any one acquainted with the controversies of the Church, and no new light is thrown upon it by this discourse. But the manner in which it has been ushered into public notice, and the reasons assigned for the proceeding, as well as the whole tone and character of the document itself, seem to invite an examination of the pretensions to be received as a Christian denomination, thus advanced, by what we are led to believe, is the first avowedly Unitarian body gathered together in British North America, to lift up the banner of their peculiar profession amongst us, and give a reason of the Faith that is in them, to every one that asketh.

At the very opening of the Sermon, the gauntlet is thrown down, and the challenge given with an air of haughtiness, and in a tone of defiance sufficiently provoking, to indicate that the champion, who is "buckling on his armour," has full confidence in his prowess to encounter all comers, and in so far at his first announcement of himself in the lists, he seems to lack something of the true character of a perfect Scriptural knight, in that he has forgotten the admonition to reserve such boasting till the time should come for "putting his armour off."

"Crowds," says he, "of ignorant though honest, and yet other crowds of ignorant and dishonest persons, and still others whose prejudice or opposition cannot seek a shelter behind their ignorance, as they look upon these walls, will find no pleasure in the sight. They who have built this house have studied no concealment. They have placed upon its front the word Unitarian, though it be offensive to many eyes, and by some observers be deemed a contradiction of the title of Christian with which it has been united in the same inscription."

"Ignorance" and "Prejudice," and "Dishonest persons who cannot seek a shelter behind their ignorance for their prejudice or opposition," are pretty hard words to begin with, by the partizan of a party, who consider themselves as the very pink of controversial courtesy, and claiming great latitude of belief for themselves, are not able to insist on great strictness or precision in the articles of their creed from others, yet so plume themselves on their large and comprehensive charity; that they

are continually reading lessons of love and mutual forbearance to all parties, so much so, that they sometimes seem to consider the preaching of this too much disregarded principle their own peculiar mission in the Church and the world. We do not however complain of this asperity of language. When a man considers his good name as unjustly assailed, the repelling the assault with some heat and rudeness may easily be pardoned in such a world as this. Now, we look upon truth, not merely as a possession, but the most valuable possession, which either ourselves or others can enjoy. It is emphatically public property, the common property of the whole race, to the full enjoyment of which every individual has an equal right; but we do not acknowledge with regard to it, the maxim: that a man may do what he will with his own, and may take away any portion from the general stock, in order to bury it in the earth. He has no right to puddle the public fountain, because he has a right to drink at it. We confess we cannot, and we do not think that any man ought, without some measure of indignation, to behold any portion of important truth, torn away, or stolen away, to be huddled out of sight among things worthless and vile. Any attempt to rob the world of truth, is a thing to be repelled with no slack hand, but with all our might, and those who seem to us, endeavouring to perpetrate so heinous an offence, should be resisted and driven away at all hazards, and branded with deserved marks of reprobation and contempt, as a terror to all such evil doers.

The Church must contend earnestly for the Faith once delivered to the saints, as being not only true, but the Truth, and of such importance, that in it the salvation of the world lies wrapt up. This much seems to be acknowledged both by Unitarians, and all who bear the Christian name. But it must also be acknowledged, that between them, and all who now bear, or ever bore the name of Christ, the whole substance of their Faith is the matter in dispute. We do not preach the same gospel—their glad tidings are not our glad tidings—our message of peace and good-will from heaven to earth, is not their message of peace and good-will. The atonement, of which they speak, is not our atonement—their Saviour is not our Saviour—their Lord and Christ is not our Lord and Christ, whom we worship, and in whom we believe—their God, the Father, is not our God the Father, for He is not one with the Son—their Holy Spirit, the Sanctifier, is not our Comforter, for He is not one with the Father and with the Son. No ingenuity can make it appear otherwise, than that a whole religion is in debate between us. If their religion be Christianity, ours is not. If our religion be the truth, as it is in Jesus, then the faith which they profess is unscriptural and anti-Christian, and denies the Lord which bought them.

In dealing with such, or with any whom we consider opposers of the truth; we confess it to be our duty to lay aside all malice, and all uncharitableness; but we consider it no duty, but a mean deception, to seek to escape the imputation of these unholy feelings, by searching after and selecting soft words, in which to characterize what we consider dangerous and deadly errors; doctrines of deceit, that will conduct all who follow them, into the paths of the destroyer. We shall write as we feel, out of the fulness of our heart; we shall not seek to conceal either dislike or contempt, if these things be in us, and be wrong, our speaking them out cannot, we think, add much to our guilt. We would not wish the world to know all the evil that is in us, but neither do we wish to pass ourselves off for very much better than we are. We do not think ourselves to have reached any such eminence of goodness; that perching ourselves on its top, above the turmoil of all evil passions, we can, like some superior being, look calmly down, and deal our righteous and impartial censures to those below. We feel that we are a man of like passions with those against whom we have to contend. Nothing in them offends us so much as their affectation of superior candour and charity, and we shall not offend them by the affectation of any thing of the kind. Wherein we think we have attained to any knowledge of the truth, or to any love of it, we sincerely wish that in this they were not only altogether such as we are, but might so abound as to have something to impart to us out of their greater fulness.

We came to the consideration of this discourse, under a strong conviction, that the truth concerning Christianity was not to be found in it, and we did not look to find it there. After reading it, we thought it presented a fair opportunity of showing that the body from which it emanates, are not merely greatly unsound in their views of the Christian Faith, but entirely off the foundation which we believe God to have laid, on which to build the sinners hope, and other than which no man can lay. We have laid hold of this opportunity with the design of turning it to account, in showing that Unitarians are no guides for sinners desiring to be led to God through Christ.

The professed design of this discourse is to tell us "what Unitarianism really is," our design, which we also openly profess, is to show from this description of it, that it is almost, if not altogether the very thing it is usually supposed to be. That Unitarianism, in short, whatever it be, is not Christianity.

As we have here stated plainly what is to be looked for in this examination, so we desire also to state plainly what is not to be looked for in it, and what it cannot reasonably be expected we should endeavour to put into it.

In our remarks upon this discourse, we shall not enter into any minute examination of the peculiarities of Unitarian doctrine, or undertake any extended or elaborate defence, of the truths, which we conceive to be either rejected or approved, by this system which pretends to be a faithful exposition of the true scheme of the Christian Redemption. The limits to which the preacher was necessarily confined, rendered it impossible for him to do more than give a very brief outline of his own doctrines, and equally precluded him from any formal refutation of those to which they are opposed. Our readers, therefore, are not to expect any searching investigation of the principles on which Unitarianism rests, still less any argumentative defence of our own. Those who desire to understand the Unitarian system of thought and doctrine, and the grounds on which it is maintained to be true and Scriptural, or the reasons by which it is shown to be neither the one nor the other, but unscriptural and false, must not be deluded into the notion, that this can be accomplished in any such compendious manner, as to bring the discussion within the compass of an hour-long sermon, and a short essay in reply.

The reasons alleged by the preacher for delivering such a discourse, and the same reasons are also assigned for its publication, are, that the doctrines of Unitarians, as propounded by themselves, are not generally known, and that being grossly misrepresented in the statements of others, a very unjust odium attaches to the profession of them.

We propose to examine the discourse under the character in which it is put forward, as an attempt to vindicate the body from which it proceeds, against unjust judgments alleged to be pronounced upon them through ignorance and prejudice. To attempt to defend ourselves against imputations of prejudice, is always useless and vain; those who agree with us will think our judgments just and no prejudices, while those who differ from us, will in spite of all we can say, continue to think, as before, that we condemn them wrongfully, dishonestly, and through prejudice. The charge of ignorance is one more easily dealt with, especially after those who make it have undertaken the task of enlightening us, and we have heard them out.

We cannot help surmising, after reading this discourse, that the sum and substance of the mistakes, misapprehensions, and misrepresentations, of which Unitarians complain, amounts to this, that do and say what they will, they can by no subtleties of reasoning or plausibilities of statement, induce either believers or unbelievers, to mistake them for Christians. We do not think this publication calculated, in the least degree, to alter the general impression with regard to the system it is intended to justify and expound. We may condemn the system through prejudice,

but we hope to show, from this discourse, that it is not through ignorance, for short as it is, it furnishes evidence of the truth of every particular leading charge, on the ground of which Unitarianism is condemned as a false pretender to the character of a Christian creed. Not one who refused to acknowledge it, in this character before reading the sermon, will, we venture to say, see any reason for changing his mind after having perused it. We never heard them charged with any denial of the truth, as it is in Jesus, which is not here more or less distinctly avowed, nor ever heard them accused of deficiency in any essential Christian characteristic, the want of which may not be fairly inferred from what they here say of themselves in this their own account of "What Unitarianism really is."

It is here admitted that they find great difficulty in getting themselves recognized in the world as a Christian sect; now this itself is a presumption against their claim. When Mr. Gannett announced in the somewhat pompous passage we have already quoted, that they had placed upon the front of the building in which they were assembled, the title "Christian," in conjunction with their own peculiar title Unitarian; he, perhaps, did not remember the story of the old painters, who, in their rude attempt at picture representation, intending some of their uncouth figures to represent horses, and others oxen, in order to prevent mistakes, wrote under each respectively,—this is a Horse, and this other is an Ox. They should say less about others having recourse to Confessions of Faith, in order to secure at least orthodoxy of speech, when they have found it necessary to print this title over their church doors, in order to let people understand, what neither by their preaching nor their practice, they have been able to teach them to believe, that their worship is that of Christians.

Since the time when the disciples of Jesus were first called Christians at Antioch, till the present day, there have been a people in the world who recognized one another under that name; the world also seems to have had some instinctive knowledge of this people, when not Christians merely in name, but indeed and in truth. The world, we believe, is as seldom mistaken on this point as the Church; they can discern what is even to be regarded as a passable imitation of this character. The great leading peculiarities of Christian doctrine are also well known; the world has had them pressed upon its attention by various denominations under considerable variety of form, but the substance it knows well, as that from which it has often recoiled, as altogether alien to its tastes. The Christian character and doctrine are known in the world, but somehow or other no one can recognize them under the Unitarian type. If they think to prove that all parties



are under a mistake; that all which hitherto has been supposed to represent the character of Christianity in life and doctrine, is a hideous caricature, while they present the veritable likeness; and all who would know Jesus, and the truth and power of his doctrine, must come among them and listen to their words, and observe their conduct;—if we say, they would vindicate their right to the title of Christian, either for themselves or their doctrine, it must be by other means than demonstrations upon paper that it is unjustly withheld.

The Methodists were as much spoken against, in the world and by many of other denominations, as ever were the Unitarians. But the nick-name which was bestowed on them by their detractors, as a mark of contempt, has with a noble confidence in their own character, and the justice of their brethren, been marked over their Chapels by the followers of Wesley. When they write over the door of their places of worship "Methodist Meeting-house," they do not think it necessary to add for the further glorification of him who reads it. A Christian Church. No, they have conveyed that piece of intelligence to the world after a different manner, by inscribing on their hearts the living words of the truth as it is in Jesus, and exhibiting these to the Churches as their epistles of commendation to be received into their fellowship and bearing about with them such marks of Christ, as can be known and read of all men.

Amid all the Sectarian animosities, which deform our Christian profession, and that they are too many and too bitter none can deny, yet we have not refused to each other the name of Christians, nor disowned the work of the spirit of Christ, in such as do not in all things follow with us. To Unitarians it is denied because they do not seem either to speak the language, or exhibit the power of the doctrines of Christ. Their language and their customs seem all to proclaim them men of another country, citizens of another city, strangers and foreigners and aliens from the commonwealth of Israel.

The Roman Catholic hoists over his house of prayer an outward visible material cross, the well known Symbol of his Church, all over the world, but he does not find it necessary to write on his doors "Christian Church." Haughty as are the claims of his Church in the Christian world and highly insulting towards the members of every other Christian profession, deep as are the wrongs it has inflicted and bitter the memories of the blood shed, and the miseries occasioned by its struggles for supremacy, yet, notwithstanding all this, men of every party in the Church, on looking up to his chosen symbol, acknowledge that it is an honest armorial bearing, and has a right to stand where it does. It does not belie the character of the worship maintained in the building it

surmounts. The worshippers do not deny that they revere the very wood of their sacred sign; their brethren do not question that many of them worship Him who was lifted up upon it, as their Redeemer and their God. The visible material cross, is therefore an honest representative, and by all acknowledged so to be of the Roman Catholic faith. If, through ignorance, we deny the name of Christians to Unitarians, they must have recourse to other means of enlightening us, than writing the name over the doors of their Churches.

But, may it not be asked, why should the world be supposed more ignorant either of the doctrines or general character of Unitarians, than of those of any other denomination? Is it owing to the modest retiring character of the sect, unwilling to obtrude their claims on the notice of the public, that they are not known, and therefore not acknowledged? Surely they will not themselves say this; they have had as ample means as others for making both themselves and their doctrines known, and as free liberty to use them by preaching, by writing, and by their lives and conversation. Their claims have been fairly laid before the Christian world in all these ways; nor can it be said they have been overlooked. They have been preached against, and written against, and they have answered, and been answered again and again. Why then should we be supposed ignorant of Unitarianism? It is boasted that the system of interpretation they have adopted, is a kind of "Christianity made easy." It may seem hard, that after all this they cannot get the world to understand that they are Christians. Does it never occur to them to suspect that it may be just because they are so well known, and so fully understood, that they are discerned not to be Christians?

They glory in having purged out all mysteries from their creed, and banished all mysticism from their devotion; but Christianity propounding nothing to be believed, which is hard to be understood, seems to the reader of the Bible the most wonderful wonder of all. Of all hard sayings, this seems one of the hardest. A religion with no groanings which cannot be uttered, no hopes which cannot be distinctly defined, no aspirations which language cannot express, seems little like the religion of Prophets and Apostles. When they propound such a Christianity, and such a religion, as the Christianity and the religion of the Scriptures; do they wonder that all who hear, listen with an air of incredulity, as if they said, do these men take us for fools, or are they fools themselves, are they deceived, or are they deceivers, or what are they, for they bring strange things to our ears? Do they wonder at this? Are they more than half persuaded themselves, that what they assert is true? When all has been said that can be said, putting

even the Bible, with its dark sayings, aside; must it not be confessed that everything about us is exceedingly mysterious, and that man is a very mystical being; and that over his "Whence he cometh?" and "How he liveth?" and "Whither he goeth?" there hangs a veil of deepest mystery, which Revelation itself has only partially lifted up. The Bible does represent God as having set a strange value upon such a creature, and done great things for us, whereat we may well marvel; when it says: "He so loved the world, as to give His only begotten and well-beloved Son to die for us;" but what then, shall we out of a voluntary humility, count ourselves unworthy of this salvation, and reject His unspeakable gift, and refuse Him the glory due unto His name for such unsearchable riches of mercy? We beseech our brethren to bethink themselves, if they may not be mistaken. If we condemn them unjustly through ignorance, we are not willingly ignorant; we have endeavoured to know what they say, and whereof they affirm, and on some points they speak so plainly, that they cannot well be misunderstood, but on these points we cannot believe them, and believe also that the Bible is the word of God. It is not in ignorance that they are condemned.

We see as little reason to suppose that Unitarians are refused a place among the Churches of Christ, through prejudice as through ignorance. They have not persecuted like the Church of Rome. They have not humbled any other Church, as the Puritans under Cromwell did the Church of England. They have not threatened the destruction of National Churches, and the taking away their honour and emoluments from their ministers, by withdrawing their people, the foundation of their influence and power, as has been done by various bodies of dissenters in England and in Scotland. If they have gained any ascendancy in the councils, or propagated their doctrines from the pulpits of any Church, either established or non-established, and that they have done so in both cannot be denied, yet they never made good their footing by a struggle, nor conquered their place through a contest, but they crept in no one knew how, how they came none could tell, it was only known that there they were, and that wherever they were, the name of Christ came to be less precious. They have maintained no hot dispute about any denominational differences of opinion. None of the denominations have had any warm party dispute with them. There are fewer grounds of party prejudice in their case than in any other we know of.

Their cause has been tried with every advantage that a cause could have, except that of having truth and right on its side. They have pleaded it before audiences gathered to their hand, and whom we believe they never would have gathered together themselves. They have pleaded it, invested with the character



of preachers of the truth, in the eyes of those they addressed, who came themselves and brought their children to hear them, little knowing what it was, that would be proclaimed to them, as the Faith in which their fathers trusted and were not deceived.

The Unitarian body was not gathered together under the wing of their preachers, as the Methodists were under theirs. The attractions of Unitarian preaching were far different from the attractions of the cross, presented after a different manner or to a different class of people. The Methodist preacher sought out those, for whose soul no man seemed to be taking care. The Unitarian preacher addressed himself to such as he thought, had been taught on this subject to care only too deeply. Nor did he act, as those called Sectarians usually do, when they rise up against an error or an abuse, which they regard as an abomination standing where it ought not, or when they undertake to bring forward and defend any truth which they consider as kept back or obscured. In such cases these lift up their voices boldly, and going forth from the old encampment and all its fortifications and defences, plant their standard in the open field beyond, and call aloud on all who are like minded to follow. Not so the propagators of Unitarianism, they have not gone out, till they were cast out, they have not so much separated themselves as been deserted, fled from. "The hungry sheep look up, and are not fed," and wander to other pastures in search of what they want and put themselves under the care of other pastors. Those who are not hungry remain, and rest and ruminate, and chew the cud of their own reflections as they were wont to do, and now and then pick out a dry straw from what is thrown to them to keep their teeth going, till they get home to dinner, as idle and uninterested people will do for want of better employment. All the best and greatest of Unitarian preachers have been trained under different teaching than their own, where they acquired a knowledge of the truth, and imbibed and retained some lingering love of it, perhaps, or at least received the intellectual stimulus of a system to oppose. Unitarian preachers bred and fed, from first to last under peculiar Unitarian culture, are, we suspect, as far as divinity is concerned, very empty vessels indeed. The Church will never be overthrown, nor the world converted by them. They have but little to teach, and when they know little or nothing of what they are called to oppose, they must feel greatly at a loss for something to say. We have greatly the advantage of them here, for we have all got a Unitarian within us, and when we go to the Bible we are sure to find an anti-Unitarian to oppose him, who knows the very inmost thought of his heart. Yes we were pretty well acquainted with the Unitarian controversy before we read any

Unitarian books, and it was from a very different book than this discourse, that we learned what Unitarianism really is. We believe it to be, what it is very generally supposed to be, and that its name in the Bible is, "The carnal mind which is enmity to God and is not subject to the law of God neither indeed can be," and the "Natural man which cannot receive the things of God, neither know them, because they are spiritually discerned."

They have brought up their cause again and again for a hearing, but the previous sentence is always affirmed. Whether the jury consist of believers or unbelievers, the verdict is ever the same, *Unitarianism not proven to be Christianity.*

No, it is not ignorance, nor prejudice, that denies them the title of a Christian sect, but the firm conviction, that if their interpretations of the Scripture be received, the foundations of a Christian Faith and hope in God, are utterly done away, and that to give them the Christian name, is to acknowledge that it is a mere empty sound, signifying nothing. So long, therefore, as the Churches contend earnestly for the faith once delivered to the Saints, it is not possible that Unitarians should be by them called Christians. If they covet the title, they must earn it, not by clamouring for it, but by copying after Christ, in such a manner that the likeness can be discerned, without their being obliged, like the old bungling painters, to write under their performance, "Behold a Christian," or over their places of worship, "This is a Christian Church." They are very fond of charging others with Pharisaism; is not this very like the Pharisee practice of making broad the phylacteries? The disciples were first called Christians at Antioch; let them wait till they see in what part of the world, some other than themselves, will first call the Unitarians, Christians. That piece of history, when they are able to bring it forward, will go further to support their claim to the title, than any evidence they have yet produced in court.

We have observed that this discourse, preached and published in order to shew what Unitarianism is, and to prove that it is Christianity, seems to us rather to establish that Unitarianism is what it is usually supposed to be, and is not Christianity.

It is said that the spirit of Unitarianism is not the spirit of the Gospel, because it is not a missionary spirit, and does not urge those who are actuated by it to make any great efforts or sacrifices, in order to make men know, and press upon them to believe those truths which they profess to have learned from Scripture, as delivered by revelation from God. After the flourish about the inscription on the front of their building, almost the very next sentence seems to shew that this is no false accusation.

"The dedication of the first avowedly Unitarian Church in British North America almost requires of us that we explain and justify ourselves in such a step."

The statement is altogether a very curious one, and we cannot perhaps better suggest how peculiarly to us it savours of the body from which it emanates, than by requesting any reader, whether Unitarian or not, to ask himself if he could conceive of the preacher of any other denomination making such a statement. To any other, it would have appeared more necessary to attempt some justification for not having come sooner, than to offer one for having come at last. We ask, therefore, if Unitarianism be as they say, the perfection of Christianity, why were its advocates not sooner in the field? But it is needless to press the point. We might ask, also, why have they first lifted up their voice in Montreal, the principal city of these provinces, and why does no voice sound forth from thence over the whole length and breadth of the land? Several such questions we could ask, and suggest answers, too, by no means favorable to the Christian character of Unitarianism; but we forbear.

One expression in it, however, we must note, as it marks another feature of the character of Unitarianism; it is alleged that "as the professors of this creed are not zealous for its propagation, so neither do they, unless under special circumstances, feel constrained to confess with their mouths what they believe in their hearts. Now the expression "*avowedly* Unitarian Church," struck us as being also a manner of speaking, which the preacher of no other denomination would ever think of making use of with regard to the people of his own persuasion. No other denomination, we venture to assert, either claims or would acknowledge adherents who do not avow themselves. In truth we cannot conceive of anything really Christian not avowing itself. There is something so simple and direct in genuine Christian conviction, that without either courting notoriety or studying concealment, leads to the utterance of the truth believed whenever occasion requires it. This preacher, however, speaking, no doubt, from his own impressions of those who hold his opinions and partake in his sentiments, seems to think it probable that many who do so, have not yet avowed their predilections. But Christians in general feel that a certain responsibility of making some open declaration concerning the essentials of their faith attaches to all who believe in Christ, from his own solemn testimony, that he came into the world to bear witness of the truth, and his saying, "whosoever shall confess me before man, him will I confess also before my Father in heaven, and whosoever shall deny me before men, him will I also deny before my Father which is in heaven." We add Paul's injunction to Timothy, which seems a commentary on this saying of Christ. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. If we

deny Christ, he also will deny us." At the conclusion of his discourse, this preacher speaks with no unbecoming fervor of the duty of testifying to such things as we believe to be true, and of importance to the best interests of man; but even then there is no distinct reference to a personal obligation to Christ, to do this in obedience to his command. We think it hardly possible that a preacher of any other Christian denomination should have omitted this in the same circumstances. It was far more likely to have formed the leading theme of his whole address. Indeed a deep and lively feeling of intimate personal connexion with Christ, is an element which clearly distinguishes the religion of Christians from that of Unitarians. The presence of it, we are persuaded, conveys as instantaneous and irresistible an impression to the Unitarian, convincing him beyond the power of all argument, that where this is, there his religion is not, as the absence of it conveys to the Christian, that where this is wanting, his religion will be searched for in vain.

We observe therefore further, that if this discourse is fitted to teach us what Unitarianism is, then the choice of the subject announced at the commencement, is alien to the spirit of Christianity, and the whole subsequent treatment of it is equally so. The two taken together go far to substantiate the charge usually brought against Unitarianism, that its animating principle is a self glorifying spirit prompting those actuated by it, to do honour to man rather than to give glory to God, and more especially to exalt themselves above all reasonable measure. To say that it does not lead them to exalt Christ, were a superfluity of accusation. But we must say, that their attempts to clear themselves of the imputation of dishonouring and degrading a character, which even in this wicked world, it is not considered honourable to think lightly of, when they seek for their own honour, to remove the odious imputation, by speaking of Jesus as the best of men, &c., they seem to us to act in mockery of their own profession of Faith in the Scriptures as the word of God, for what is all this incense of flattery to him, of whom it is written that "he thought it not robbery to be equal with God," and, "that at the name of Jesus every knee should bow of things in Heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Give to Unitarians, the name of Christians, truly! Why, what are the texts of Scripture which they have laboured to prove had no right to be there? Is it not those which seem to do the highest honour to Christ. Is there one such, that they have not put upon its trial, to prove its right to be a part of Scripture? But we are forgetting the discourse and must return to the exposition in hand, of what Unitarianism truly is.

The subject and the reasons for selecting it are announced in the following passage :

“When there are so many other houses of public worship in which the members of this society might have found opportunities of religious service, and so many other names under which they might have arranged themselves in the division of the Christian forces, why have they thought it necessary to erect a sanctuary bearing the distinctive name of Unitarian? What is the import of this name? What are the reasons for adopting it? And what are the differences which it indicates between the worshippers here and those who gather around other altars? These are questions that naturally arise; and in answering them I believe that I shall more directly meet the wants of the present hour, than if I should discourse of the propriety or the character of Christian worship in general.”

The preacher then more briefly states the points he means to consider as “The truths, the justifications, and the differences of Unitarian Christianity.”

Now we readily admit, that all religious sects and parties do more or less identify the glory of God, with the advancement in the world, of the principles they profess, and the doctrines which they proclaim. In such a case, we do not speak of rights or of duties, but allow, that from a necessity of nature, Unitarians in as far as they are religious must necessarily do the same. Believing that the glory of God, would be best promoted by Unitarianism, and that this was hindered by an unjust odium attaching to the name, the preacher was justified in endeavouring to remove it, and the most ready way to do this, was certainly by proving if he could, by a fair statement of its doctrines and a just elucidation of its principles, and a modest appeal to its practical effects, that it is not the unChristian, and unScriptural system it is generally supposed to be. But then this should have been done in such a way as to show that the glory of God, was the leading object in defending the honour of the sect. We will not take upon us to say, that the defenders of other sects, admitted to be Christian, have not fallen into the sin, of unduly exalting themselves and their community, and setting this down to the account of the glory of God. All are men, and we do not accuse Unitarians of any unhuman propensities, but of wanting peculiarly Christian principles and feelings. Now in this discourse the human element, the desire to exalt the sect is not only prominent and pervading, but as if this had been essential to the proper treatment of his subject, in teaching us what Unitarianism is, with unconscious simplicity, as doing the most natural thing in the world for a Christian minister to do, he selects every topic, with a view to the praise of Unitarians, and proceeds to handle



it in such a manner as to show that he means to end as he began by praising Unitarianism.

He quotes in the course of his sermon one passage of Scripture, but without any comment upon it, which, if he had chosen for the subject of his observations, would have presented him with a fair opportunity of fully stating the views of his party on the essential doctrines of Christianity, and calmly considering the differences between them and others. "This is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent." The one he has chosen for his text, seems to have been selected for no other purpose, but that of intimating that Unitarians have received Faith, and speak according to it. If it do not serve this purpose, we do not know wherefore it was placed at the head of the sermon, for no attempt is made either to explain or apply it. We observe, therefore, that in this discourse we have proof that Unitarians, while professing to receive the Scriptures as a Revelation from God, do not appeal to them in support of the opinions they profess, with that distinctness which such a profession demands. They do not manifest that anxious desire to have it clearly ascertained that what they believe is really taught in Scripture, which is done by others who receive Scripture as the Word of God. No preacher of any other denomination, professing to give an account of their peculiar views, and the grounds on which they entertained them, who had made no greater effort to support his statements, by proofs from Scripture, would have had his discourse printed at the request of his hearers, as a vindication of their claims to be thought Christian and orthodox. This discourse being placed before the public, as a vindication of their Christian character, by the Unitarian congregation to whom it was addressed, we are justified in inferring, that they did not consider any more careful appeal to the Scriptures required, than did the preacher himself. It is a peculiarity of the sect, not of the individual, a feature in the portraiture of Unitarianism as it is.

Further, as all Christians profess to found their Faith upon a written Revelation, it is reasonably expected that they should be able to give some certain account of the leading doctrines most surely believed among them. One of the sacred writers in addressing a disciple, concerning those things which are most surely believed among us, says: "I have written unto thee, that thou mightest know the certainty of those things wherein thou hast been instructed." But it is alleged that Unitarians are not willing to make any certain profession of their Faith, or set forth in order, a declaration of such things as are most surely believed among them. This the present discourse distinctly admits; for the preacher having taken in hand to answer the question.

"What are the truths of Unitarian Christianity? What do Unitarians believe?" must needs give some answer. Before, however, either propounding the question, or attempting a reply; he first tells us they "have no accepted creed," and that he "can only utter private persuasions or the impressions which a wide and careful observation may have given." Now, if one of themselves is thus cautious about committing the body to the declaration of any one thing, as being most surely believed among them; we think it was too much to break out in almost the next breath, with a complaint that thousands are "profoundly ignorant of what Unitarians believe, and that so little pains are taken to learn what they really hold as truth." But such is Unitarianism as it is painted by Unitarians. They must have the liberty of a lax profession; and if any one says, no one can tell what your body believes, they must be taxed with ignorance and presumption for speaking of what they do not know, and have taken no pains to learn; when all the while they are speaking the plain truth, which it required no searching to discover.

Even after we get the profession of Faith, which this preacher supposes to contain, "certain great doctrines which are held in common by Unitarians in America and in Europe;" after all the fuss that has been made about setting forth this declaration, and the ignorance which it is to rebuke and enlighten; we venture to assert that if you ask the first person you meet, what he conceives to be the distinguishing tenets of Unitarians, he will either say he never heard of them, or give for substance the very account that is here given. For to what does it amount? "That they believe in one God." We never heard their creed called either Atheistic or Polytheistic.

"They believe also in the obligation of man to live righteously; so do almost all men. We never heard them called Antinomians in their profession.

"They receive the Scriptures as the word of God, and as a necessary consequence acknowledge Jesus Christ as a Messenger sent from God." All this is known to be a part of what they profess; this is what is supposed to constitute the distinction between them and infidels, who deny both. Those who deny that Unitarians believe in the Scriptures do so, upon grounds which no profession of Faith can remove; they say they make them void by their interpretations.

They do not believe that the Lord Jesus Christ is properly and truly God; many, if not most of them believe that he is simply a Man. Of the latter number appears to be the writer of this discourse.

We have, we think stated the substance of his profession of Unitarian belief, and making no particular remarks to make upon

It, there was no necessity for being more specific. If we have not here misrepresented their creed, and we do not think we have, then they certainly have no great reason to complain that their creed is not known, for we never heard it otherwise spoken of. It is indeed said, that while all make void the Scriptures, some even deny them to be from God. And, as they have no accepted creed, however extensive the preacher's enquiries may have been, he cannot take upon him to deny, that some calling themselves Unitarians, reject the authority of Scripture. He fully authorises us to say, however, that nothing can be received as a declaration of the things most surely believed among Unitarians, and to our minds this amounts to the admission that they do not believe the Scriptures; this, however, is only an inference of ours, not an admission of theirs. We give his words at the conclusion of his statement, as marking this infirmity of Faith in Unitarianism.

"Such are the prominent truths of Unitarian Christianity, *I conceive*, as held by those who adopt this name as the designation of their Faith, and who, however they may disagree on questions of inferior moment, would *probably* concur in this exhibition of the articles of their belief."

We go on to observe, that this discourse, short as it is, furnishes abundant evidence of the slender grounds on which Unitarians lay claim to another good thing as well as the Christian name; and that Unitarianism as it is, is not the religion of universal charity, peace, and good-will, which it affects to be. They laud charity and love, and condemn in no measured terms the sharp censures and strong language, in which what is called the "odium theologicum," too often finds vent; but it is alleged that with all this, they indulge in much self-glorying, and though they affect to do it with pity and compassion, and much sorrow of heart, yet the streams of their censure are made to flow out very copiously, on all occasions, and in all directions; and while they tell those whom they thus visit, that they approach them with reluctance, but that they are very dirty, and stand much in need of a washing, and that did not the interests of truth, and the good of society absolutely require it, they would never attempt so uncivil a thing; yet, somehow or other, they seem to enjoy the exercise, like other uncharitable mortals, and to be much more refreshed themselves, by the showers of rebuke they are pouring down, than those to whose more special benefit the drenching is devoted.

No one who reads this sermon will say, that the leading design of the preacher evidently is to advance the glory of God, to exalt the honour of Christ, and promote the cause of true religion, and that the praise of Unitarians is only introduced in subordination



to these higher objects, and because of its connexion with them. To us it seems that the latter is the main object, and that to this he offers up with a hearty good-will, the good name of all who profess Faith in Christ. His comparison of Unitarianism with all other Christian Sects, for the alleged purpose of showing more distinctly the peculiarities and excellencies of his favourite system, which purpose it does not serve in the least degree, is as curious a specimen of general detraction, as we remember to have seen. The peculiarities of Unitarianism might have been stated in many ways without any comparisons of the kind he has seen fit to make. After an examination made with considerable care, we cannot discover that he has made one explicit doctrinal statement of any one peculiarity of the Unitarian system. If it were our intention to combat any one peculiar dogma of Unitarianism, we would have very great difficulty in finding such a thing plainly stated in this discourse, with the reasons, why in this case they could not use the language of other Christians. In his pretended comparison of his system with those of other Sects; it must be perfectly obvious to every reader, that it was not his design to illustrate his own doctrines, but to present those of all others in the most unfavourable colours. Truly is it said, "out of the abundance of the heart the mouth speaketh." These comparisons are not designed to exalt Christ, nor set forth the excellency of his religion, not even as understood by Unitarians, but to set forth the honour and glory of Unitarians themselves. When he comes to speak of the differences between them and others, instead of comparing doctrine with doctrine, he adopts the personal style, and selecting the various peculiarities, which might be wrested to their disgrace, and presenting them, as usually done, by their bitterest enemies, he says: such are Catholics, such Episcopalians, such Methodists, such Presbyterians, such the self-styled Orthodox, but such are not *We*, Unitarians. This draught of flattery to his own people, strongly spiced with a flavour of detraction of their neighbours, forms as pretty a cup of scandal as could well be presented to any company, and was a strange mixture from which to pour out a libation at the inauguration of a Church, over whose portals they gloried in having inscribed the name of Christian. That it was greedily swallowed, we may infer, from their proclaiming to all the world of what they had been drinking.

Within the limits of an ordinary discourse, it was not possible for the preacher fully to discuss the doctrines of his system. We find no fault with him, for not attempting what under the circumstances, could not well be done. But it gives us one unfavourable impression of Unitarianism, to which we have felt justified in calling attention, that, the preacher, at the dedication of a

Church, which he boasts to be justly called Christian, should have chosen for his subject, on such an occasion, one, which, gave him an opportunity indeed, of asserting the superior excellency of his own system, but only in a way usually termed boasting, for he had no space to make good his commendations by proof.

It increases the unfavourable impression, that this boasting of excellency, is made the cover for introducing a comparison with other parties, and so noting all their deficiencies, and proclaiming all their offences, in a way usually called detraction, for, in his circumstances, it was impossible to justify his censure, by proving they were deserved: and that thus the one part of his discourse is taken up, in praising his own system and his own friends, and the other, in denouncing the errors or sins of all who differ from them.

It will not redound to the credit of the modesty, the good sense, or Christian charity of the audience who listened to this foolishness of boasting, and recklessness of detraction, that they have given to the world, the document in which it is embalmed, as a fair picture of their sect, and sent us all to consult its pages, in order that we may truly learn what Unitarianism is, and we may suppose, never again venture to hint, that Unitarianism is not the perfect way of Christian truth, and Unitarians the most perfect of Christians. It will and must produce a very unfavourable impression that the dedication of the first Unitarian Church in British North America, should have been inaugurated by a discourse, intended to set forth, not the honour and glory of God and of his Christ, to whose service it was professedly set apart, but to proclaim the praises of the sect who had built, and meant to worship in it. It adds to the unseemliness of the whole transaction, both of the preaching of the discourse, and the publication of it, that the Church, over whose dedication the preacher was presiding, and making to resound with the praises of the sect who built it, was the *first*, which in these parts, *they* had erected, while a multitude of others stood in sight all around, and the whole country was already studded with similar erections. Some of these are rude and humble enough, it is true, *but what* a voice does the Log Church of the poor hard wrought early settler in the bush, lift up, from amidst its remote and lonely clearing, against this tardily reared structure of the wealthy Unitarians of Montreal. Does it even greet its late appearance with a welcome? no, it disowns its fellowship, and, while it makes its own solitary place look glad, as with a light from Heaven, it casts a dark shadow from its forest recess, and blots from the view, the vaunting and lying inscription of Christian Church, designed to mark their Unitarian building as a city compeer. But it looks to it for no sympathy, and it sends none to it.

The same sun of righteousness has not arisen upon them with healing under his wings ; they have no mutual light to reflect ; they have received no common salvation, that they should be mutual partakers, in each others cheerfulness and joy.

Surely, every thing considered, if this preacher did come amongst us, to promote that way, which to him seemed best, yet he might have come in more quietly. Coming so late, and coming last, and coming alone, and coming soon to depart, he needed not to have signalized his advent by such a tremendous flourish of trumpets as this. If we were doing our best, he might have given us a little more credit for our good intentions. He found us at least at our work, but his own people, what had they been about for so long a time, why so backward in avowing the most rational and Scriptural of all forms of Christianity. The whole aspect of the matter seems to say that Unitarianism is all a lie, and that its preachers cannot open their mouths without proclaiming it.

He might have admitted, that we showed a zeal worthy of a better cause, and reproved his own people for doing their better work, with so slack a hand. Or, if he did not wish to discourage them, by being too hard on their infirmities, yet why treat them to such a cup of flattery, spiced with such a flavour of detraction? If it be said, his subject necessarily led him to speak in some such way. We ask, why choose such a subject, on which to address such a people, under such circumstances? Why did he think it appropriate in such circumstances to address a people who had shown less zeal for the glory of God than any other, as if they did him more honour than all others? On what principle did it seem to him appropriate and peculiarly appropriate, to address a people who had done least to adorn the doctrine of Christ, and speak abroad the honour of his name, the last to bestir themselves for the propagation of Divine Truth, as if they alone knew it, they alone loved it in its purity, and to them above all others the world had to look for teaching the way of life most perfectly? If the preacher had loved or valued his own system with half the fervour he affects, his audience would that day have heard another sound. Hollow, hollow, heartless Unitarianism, that proclaimest thy own nakedness, and yet art not ashamed! but gloriest rather. Frail as we all are, ready to throw a veil over our defects, and to proclaim our goodness, when we can do it under the colour of praising our party, yet under similar circumstances, we can conceive of no Christian minister of any denomination acting a similar part. Sorry and ashamed too, would such a one have felt, his voice would have been low and his aspect humble, as mourning over the sins of his people, or if he lifted up his voice, it would have been in tones

of rebuke, not of vain boasting. Had this Unitarian preacher taken his congregation to task, and sharply reproved them for doing what they owned to be the work of the Lord so very negligently, his sermon might not have been printed by request, but if it had, it would have given us all a more favourable impression of Unitarianism than does this piece of fulsome flattery.

But let us briefly examine his pretended comparison of it with the systems of others. We say pretended, for it really throws no light upon his own system, except in so far as it may serve to illustrate its spirit, in despising every thing which is peculiarly Christian in the doctrine or practice of others.

To us, there appears something excessively ludicrous in his going round the circle of the Churches, with his Unitarian model in his hand, saying to each in succession, "Now let us see how you look, when contrasted with us." Speaking of the claim set up by one of these Churches, he says, "It would be ridiculous, if it were not insolent." Of his conduct in going through the round of his silly comparisons, we are disposed to say, in his own words, reversing their order: "It would be insolent, if it were not ridiculous."

He begins his comparisons with the infidel, and that reminds us that his system of thought is accused of having a secret sympathy with infidelity, so that we must be on the look out for any indications of this which may happen to leak out. He is aware of the imputation, for he says, "Unitarian Christianity has no affinity with unbelief. They belong to opposite poles of experience." But this will not make us shut our eyes, for extremes sometimes meet. Perhaps the murder will out. But let us hear his statement of the things wherein they differ:

"In the first place, then, as Unitarian Christians, we differ from unbelievers of every class and name, in our doctrine concerning Christ. They deny His supernatural mission, if not his moral excellence. We believe in both the one and the other, in the perfection of His character, and the Divine authority of His teaching. \* \* \* Infidelity, whatever form it may take, from the coarseness of the scoffer, to the sophistry of the sceptic, meets with no favour at our hands. We treat it justly, as we would treat everybody and every thing, be it man or devil, error or vice; but we can bestow upon it only our pity, our condemnation, or our counsel."

Those who affect to be able to pronounce what it is just or unjust for God to do, and without further consideration or enquiry, in the face of the plainest statements in what they profess to receive as a revelation from him, declare that he has not acted in a certain manner, because to them it appears unjust, that he should, may take upon themselves to do justice to all men, and even

to the Devil. We suspect, however, it would lead them among those mysteries which they are so anxious to keep clear of, were they to take in hand to tell us plainly what they would consider as doing justice to the Devil. But allowing this to pass as a trait of Unitarianism as it is, that it would do justice to the Devil, if it could, we enquire whether Unitarianism be not, as it is supposed to be, inclined to do a little more than justice to the infidel, and rather less to the orthodox Christian than it would do, even to the "Devil, or error and vice" under any common form. Upon infidelity, he tells us, Unitarians can bestow only "pity, condemnation, and counsel." Of these three, if this preacher truly represent them, they can bestow upon the Christian only "condemnation." If he falters out any faint admissions of good concerning such, they are very few, and very faint, and very feebly uttered, as something to be set down to the credit of his own candour, and give a colour to his claim, of being one who would do justice to the Devil, rather than as a just tribute to them of well deserved praise. His counsel he does not offer us; his pity he knows would be misplaced; we are better and happier now, and, therefore, not likely to fare any worse hereafter, under the influence of what he calls our delusions, whether he esteem them so or not, than we would be under the guidance of his barren speculations, whose fruits, whatever they be, are not, like the fruits of Faith, the substance of things hoped for; as for his condemnation it is not needful to tell him how lightly we esteem it.

But let us see what counsel he bestows upon those who are wandering in the mazes of infidelity.

"We repel the charge of promoting or countenancing infidelity." We do not think that Unitarians are generally charged with directly intending either to countenance or promote, what they and we call infidelity, namely, an open rejection of the Scriptures as the word of God. What we allege is, that not submitting their understandings to the dictates of the word, and their hearts to the obedience of Faith, but taking the Bible only in their hands, and calling, and we do not question, esteeming it the best book in the world, and hearing and doing gladly many things there written, they are still in a state of infidelity, and have more sympathy with avowed infidels, than with those who consider that the only sure answer to all questions about what are we to believe?—what are we to hope?—what are we to think?—what are we to say?—what are we to do? is, "Thus it is written, thus sayeth the Word of God."

With this explanation, we go on to quote the counsel here given to infidels:



"We warn those whose hearts are set in this direction, of the  
 "peril they run; we entreat those who have sought this as a re-  
 "fuge from superstition, to leave it for the stronghold of a  
 "Scriptural faith; and shall we, because we cannot join in heap-  
 "ing opprobrious terms upon the unbeliever, or in pursuing him  
 "with maledictions, be accused of secret agreement with him?  
 "Our language is: 'there is none other name under heaven  
 "given among men, whereby we must be saved but the name  
 "of Jesus Christ'; can the most unscrupulous ingenuity pervert  
 "this language into a symbol of unbelief?"

Having read the discourse under examination, with very con-  
 siderable care and attention, we would be very cautious in assert-  
 ing what the ingenuity of man can, or cannot do, in the way of  
 perverting any language to be the symbol of anything, for which  
 he should choose to make it stand. But we say, and say it  
 solemnly and seriously, as a Minister of the Word of Truth from  
 which the above language is quoted, that if it be made a symbol  
 of the opinions set forth in this sermon, it is "perverted to be a  
 symbol of unbelief."

We did not expect to have been so moved by anything in this  
 pitiful pamphlet. We regard the system it professes to expound,  
 as a system of insincerity, and as such, distinguished from avowed  
 infidelity, which is the system in sincerity, if not in truth. We  
 have examined and endeavoured to treat it, under this immoveable  
 conviction, and if we have used any lightness in speaking of it,  
 it is because we feel towards it not one particle of respect, and  
 were unwilling to come out against it, with the weapons of an  
 open warfare, lest we should do too much honour to so treacher-  
 ous a foe. We have selected a light weapon, and so tempered  
 our strokes, that, as the armour should ring hollow under every  
 blow, it might be seen, we knew well enough there was not a  
 man within. Let Unitarians tell us what they truly believe,  
 and never fear, but we will know when they do so. We know  
 something of what is in man, and that when opposed to his bro-  
 ther man, there is might in him. Might in the weakest; but  
 here there is no might because no sincerity. A mighty power  
 there is in the evil heart of unbelief, which puts the best of our  
 champions to do his utmost, even with the sword of the Spirit in  
 his hand, which is the Word of God. But there is no man here  
 with whom to contend. In this sermon there is nothing but  
 words, sometimes the language of Scripture perverted to be the  
 symbol of nothing at all in the world. It represents neither  
 Faith nor Unbelief. Unitarians have not here told us what they  
 are, nor what they know and believe themselves to be. If they  
 come against us in their true character, denying what they know  
 they do not believe, and putting us to prove it, or plainly affirm-

ing what they do believe, and supporting it by such arguments from reason or Scripture, as to themselves carry weight, we will buckle on our armour to deal with them according to our ability, and they shall have no cause to complain that we treat either them or their cause lightly. God forbid that we should treat lightly anything, be it true or false, on which a man rests his hope of salvation; but we do not believe, and it would be insincerity in us, to speak as if we did believe, that Unitarians rest their hope of salvation upon their Faith in the promises of Scripture as the Word of God. It was too much to toss down before us this empty sheaf, from which both wheat and tares, had been beaten out, and expect that we should thrash and winnow it, before making the discovery that we had been labouring in vain. As soon as we took it in our hand, we felt there was nothing here but chaff and straw, and that all that was necessary, was to shake it out, and let the wind carry it away. Let them bring us a real handful of their harvest, just as they have reaped it, and we will try to find out what is in it, and whether anything good for food, and worthy to be gathered into the garner. But as for their chaff, we value it as highly as they do themselves, that is, esteem it worth just nothing at all.

The author of this sermon claims the title of a Minister of the Gospel, we do the same; he has quoted words as the symbol of the Faith which he teaches—we own them as the symbol of that which we teach. In exposition of this symbol, we say, that he to whom belongs the name given, as that by which alone we are saved—bore our sins in his own body on the cross—was made an offering for sin—had the chastisement of our peace laid upon him, that by his stripes we might be healed—died, the just for the unjust—in a word, endured the curse of the law in our stead, and so became the author of eternal salvation to all who believe in his name.

It was well known to the writer of the discourse, that this is the interpretation put upon the symbol by those who say that with him it can only be a symbol of unbelief. Has he done anything to show from Scripture that this interpretation is false? But if true, how are the words a symbol of the Faith which is in him? We have read his sermon with care, but we have not been able to find in it a single sentence, and we do not believe any such is to be found in it, that implies that he believes in Christ, as a Saviour; we shall not say, according to the above exposition, but in any sense, which at all corresponds to what is said in Scripture of Christ as the Saviour of the world. We have also considered attentively, what he says of man's condition as a sinner, and can discover in it nothing which implies the need of any salvation by the hand of another. We say further, that one

so well acquainted with the use of words, and the nature of the controversy between him and other bodies called Christian, as the writer of the discourse must needs be, was guilty of great and very culpable disingenuity, in nowhere in the course of his sermon, attempting to give a plain exposition of any one passage of Scripture in which it is said, that Christ was made a sacrifice for the sins of his people, that God might be just, and the justifier of those who believe in that name, the only one "under heaven given among men, whereby we must be saved."

This much we have thought fit to say, as a man to a man, and a Minister to a Minister, we will now bestow a few more taps on the empty coat of armour.

Let us hear what a voice it is which comes from the arctic pole of Unitarianism to the ant-arctic pole of infidelity, dreary regions both we suspect, with all the temperate and torrid zones of Christianity lying between.

"We entreat those who have sought this as a refuge for superstition to leave it for the strong hold of a Scriptural Faith, and shall we because we cannot join in heaping opprobrious terms upon the unbeliever or in pursuing him with maledictions, be accused of secret agreement with him."

Here we have an earnest invitation to the infidel to come over and join with them. But is not this right? Undoubtedly it is. Do not others the same. But mark the occasion that is here taken to furnish the infidel with an apology, and cast an opprobrious imputation upon the Christian, by representing the unbelief of the one as the natural consequence of the superstition of the other, mark also the adroit way, in which he represents other Christians as pursuing the infidel with hatred and scorn, while Unitarians alone care for his salvation, alone are willing to do him justice, and even suffer reproach, because they "cannot join in heaping opprobrious terms upon the unbeliever, or in pursuing him with maledictions."

Now let any one search and see if he holds out any such gracious invitations to any one of the Christian sects, on whom he sees fit to bestow a word of rebuke. What is the excuse he puts into the mouth of the infidel? a proper desire to escape from the superstition of the Christian. But does he furnish the Christian with any apology for what he calls superstition from the irreligion of the infidel? No such thing.

"He cannot join in heaping opprobrious terms upon the unbeliever." But does this arise from any aversion to use terms of opprobrium, or to join with the scoffer, when the thing scoffed at is that which he despises? No one who reads what he says, with regard to Christian sects, will believe this. He cannot join in heaping opprobrious terms upon his very good friend, the unbe-



liever ; but he can and does very heartily join with him in taking up his reproach upon all of every name, who profess a definite Christian faith, and are willing to acknowledge an "accepted creed." Out of the abundance of the heart the mouth speaketh. He so manages this word of counsel to the infidel, as to shew that he considers they have the same enemies to contend with, and that they should unite and be friends, as Unitarians are, the only body bearing the Christian name, at whose hands the unbeliever can look for justice, or among whom he could find a welcome without being insulted. Does not all this appear in entire conformity with the allegation, that Unitarianism occupies some ill-defined and indefinable position between those who have embraced Christianity and those who have rejected it? and that its sympathies are much more with the unbeliever, than with the Christian of any definite creed?

As to what he says about a stronghold of Christian Faith, no man of common sense can read this discourse, and believe that the writer has taken refuge in any such stronghold. The anchor of his hope does not enter into that which is within the veil. Though we were to batter down everything like Scripture defence he has thrown around his system, his faith in it would be as firm, and just as well founded as before. He no where speaks like a man who rests his faith on the Bible. We say deliberately, there is not, in this discourse, the least appearance of an attempt to establish a single peculiarity of the Unitarian system upon the testimony of Scripture. A few texts quoted, to prove what no one disputes, the Divine unity, will deceive no one acquainted with the controversy. This is no peculiarity. Every Christian sect adopts it as an article of their "accepted creed," and the writer knew that they do so. But has he so much as looked at, or alluded to a single passage alleged to establish the Godhead of Christ? Not one. We know as well as he does, that he has no stronghold of Scriptural Faith. This is the ringing of the empty armour. We touch it, to shew that we know what it is, and pass on.

"As Unitarian Christians we differ from Trinitarians of every communion, in our doctrine concerning God."

No one who reads the paragraph which follows, will say that he has either proved, or attempted to prove, from reason or from Scripture, that Trinitarians are wrong, and Unitarians right in their respective creeds concerning God. We find nothing even which serves the alleged purpose of the comparison professed to be instituted between them. Nothing which gives us any clearer idea of the difference between Trinitarians and Unitarians, than could have been conveyed by a simple statement of the peculiar views which each entertain. We are justified in saying, that to

us it seems to have been introduced for no other purpose than to furnish the preacher with an excuse for indulging himself in speaking of Trinitarians in the following terms of opprobrium :

“ We do not read of a double nature in Christ, which enabled him to equivocate without a sacrifice of truth. We say with all confidence, that the doctrine of the Trinity is either unintelligible or self-contradictory, and that in either case it cannot be a subject of revelation. We do not hesitate to pronounce it injurious in its effects upon devotion, and pernicious in its connexion with morality.”

If, when this controversy first arose in the Church, and before the effects of the different systems had time to develop themselves, there could have been any justification for such assertions, there is none now. They deserve no answer, and we offer none. We merely shake out his straw to see what he has put into the heart of it to make it feel weighty in the hand.

“ As Unitarian Christians we differ from all of the Presbyterian or Congregational name, who adopt Calvinistic standards of faith in our doctrine concerning man.”

Here, again, instead of giving us as plain and as simple a statement as he could, of what he “ conceives it probable,” his body would acknowledge as their creed on the subject, and comparing it with an accepted Calvinistic standard, he delivers himself of an invective, in which figure, the usual “ terms of opprobrium,” the world is accustomed to hear on the doctrines of Calvinism. It requires, therefore, no special notice. We remark only the following sentence, as stating plainly what we believe to be peculiarly Unitarian in its spirit :—“ The sinner is a man, and in that title, if he have not the pledge of his redemption, he has what, for a free and accountable being, is better, a proof of its possibility !”

The language is vague, but we do not suppose Christians of any other name would use it, and that it would be somewhat hard to establish from Scripture, that man has within himself a proof of the possibility of his redemption. We are accustomed to look to Scripture alone for an assurance of the possibility, and a pledge of the certainty of the redemption of man.

While on this subject, however, we recollect that there is a treatise by the Rev. A. Fuller, with the title: “ The Calvinistic and Socinian Systems examined and compared as to their moral tendency,” which has generally been considered a very sufficient vindication of Calvinism against charges of immorality, and to have done no small damage to the claims of Unitarianism. We have some times heard insinuations against the moral tendency of the Bible as well as Calvinism, but never heard of many who read the Bible or sought out Calvinistic preaching, by way of an incitement to do evil.

Of the present caviller against Calvinism, it may be sufficient to observe, that while he could find an apology for the unbelief of the infidel in fleeing from the superstition of the Christian, he can find none in the abounding of iniquity, and wide-spread ungodliness, nor in the strong expressions of Scripture on the subject, for what to him might seem to be, or what really might be some overstrained expressions with regard to human depravity, in the language of expounders of the Calvinistic creed.

"As Unitarian Christians we differ from the self-styled Orthodox of this and other lands, in our doctrine concerning the atonement."

As we design to quote this paragraph at length, and make some remarks upon it, which will be better understood when we have examined his whole system as far as he has seen fit to unfold it, we pass it over at present, with observing, that as usual instead of stating his own views, or those of others in such a way as that light might be thrown upon the differences between them by a comparison, he makes nothing evident but a spirit of bitterness and self conceit. If any one can gather from anything here said what views he and other Unitarians entertain on the subject of the atonement, it is more than we can. He tells us they believe in an atonement, and that it is a doctrine of parental love, and we infer that he wishes them to get credit for such a faith, though we think he could hardly expect that they will, simply because he pleases to assert it. The "self-styled orthodox" of every land, get no favour at his hands to which we dare say they will submit with proper patience. According to him their doctrine, of a "vicarious atonement," subverts our notions of justice and teaches us to look upon the heavenly Father as an Infinite Despot. "We reject," says he, "with abhorrence, a doctrine which despoils the Divine Character of its glory, and takes from the Divine Law its most urgent sanctions."

He has no reluctance, it is evident, to heap opprobrious terms upon the self styled orthodox of this and other lands, however impossible it may be to bring himself to do so unseemly a thing towards infidels, or we may suppose the "devil, or error of vice." The "self-styled orthodox" are plainly beyond the pale of his courtesy. He offers them no counsel, stretches towards them no hand of reconciliation, all he has to throw to them, are words of reprobation. Between him and them there is indeed a great gulph fixed, across which there can be no shaking of hands. He is just as well aware as they are, that if they be Christians, he is none.

"As Unitarian Christians, we differ from members of the Roman Catholic Communion, in our doctrine respecting authority in matters of religion." After alluding to the exorbitant

claims of her Hierarchy, with the supremacy of her Pope, he observes. "We might bear with her other errors; but this assumption of the attributes of the Most High, with all the terrible consequences which it involves, we may not regard even with patience. It invades the sanctuary of man's freedom and scales the throne of God's Sovereignty."

But the Catholic Church is Trinitarian, and this, he says, represents God as an "equivocator, and is injurious to devotion and pernicious to morality." This Church also maintains the doctrine of a vicarious atonement, which he says, "subverts our notions of justice, despoils the Divine character of its glory, and takes from the Divine Law its most urgent sanctions, and teaches us to look upon the Heavenly Father as an Infinite Despot." But these seem to us errors as little to "be borne with," as "invading the Sanctuary of Man's Freedom," by extravagant claims to the place of God's Vice-gerent upon earth. Is it true that Unitarians are more jealous about their own liberty of thinking than about the truth of Scripture and the glory of God or the purity of His worship? This is sometimes alleged against them and the things which he says they might bear with and the things with which they cannot bear at all, nor listen with patience to the bare assumption of a claim to them, seems to indicate that Unitarian zeal is most sensitive on the side of usurpation over the liberty of opinion in man. We do not believe that the Protestant body in general come any whit behind Unitarians, in an enlightened condemnation of these usurping claims of the Church of Rome, and a steady resolution to resist them to the utmost by all lawful means. Such big bullying words on the part of Unitarians, are, we have no doubt, estimated at their true value in Rome. They know well enough there, who are the adversaries they have to fear in the contest between the possessors of Church power, and the assertors of the liberty of conscience. That contest does not lie between them and infidels or Unitarians, these are as little feared by them as enemies, as they are by us, trusted to for allies.

But, in truth, if this "Unitarian Christian" admits that opinions may be framed, according to the principle of what is called the analogy of Faith, we do not see why the supremacy of the Pope should appear to him to be so very monstrous or offensive, for to us it appears in just accordance with the faith of Unitarian Christianity, as laid down in his sermon. He says that Jesus is man, and not God, and that he is the head of the Christian Church; he says, also, that he believes the Scripture; he must, therefore, believe, that to Jesus as the head of the Church, "all power in heaven and on earth" has been committed to administer for the Church. Now, if he believe that a man can receive and exercise

all power in heaven, so far from its appearing to us a strange thing; it seems the most natural and appropriate arrangement in the world, that the earthly portion should be intrusted to a man present upon earth, and engaged in its affairs.

If he sees nothing but a Pope as the head of the Church in heaven, we do not perceive what so offends him, in beholding a vicegerent Pope at its head upon earth. The Pope aspires no higher than to administer upon earth, what Unitarians seem to us to say, has been committed to the administration of a man in heaven. The preacher might, therefore, have reconciled himself to this error of the papacy, and borne with it, as well as the rest.

We do not know what he thinks of the man that affects to do justice to the Devil, and grant indulgences to the Pope, but to us he seems to have ascended as high, if not a step higher, on the ladder of presumption, than they do at Rome, and they are supposed there to have gone up as high as men have yet ventured to climb. Only think of a Unitarian minister, at the opening of the *first* Unitarian Church in British North America, after standing all the day idle, coming amongst us at the eleventh hour, dealing out amongst us, whom he finds already in the vineyard, his praise and his censure, his words of encouragement and his frowns of rebuke, and his gracious, condescending assurances, that out of compassion to human frailty, he can bear with much and overlook much, in the imperfection of our labours. We dare say we can all better bear with our old fellow-labourers, even those of them who wear the badge of the Pope, bitter as have been our quarrels, than with this newly-arrived, chattering daw, who wishes to deck himself with a feather plucked from every wing. But we pass on.

“As Unitarian Christians, we differ from the adherents of the Episcopal Church in our doctrine concerning the Ministry.”

We are beginning to get tired of these comparisons, which throw no light on the subject. For anything that we can see, he might for the purpose of illustrating Unitarianism, have just as well said, We, “Unitarian Christians, differ from the followers of Confucius in our doctrines concerning this, and from those of Zoroaster in our doctrines concerning that,” as much that he has here said. But why, in doing justice to all, did he not tell us wherein “we Unitarian Christians differ in our faith from that of Devils.” Not in their doctrine concerning God, for we have good authority for saying, the Devils are so far sound in their faith as to believe that there is one God. According to our views, neither are willing to bow at the name of Jesus, or to confess that he is Lord, to the glory of God the Father. But we again pass on, in order to reach the end.

“As Unitarian Christians, we differ from the Baptist denomination, in our doctrine concerning ordinances.”

He might have added, in our zeal for translating the Scriptures, and preaching among the Gentiles the unsearchable riches of Christ, and in many other things. But he chooses rather to tell us that "We, Unitarian Christians, while we prize and use ordinances, would be slow to exaggerate their importance; whereas the Baptists care more for the letter than the spirit of the teaching of the Founder of the Christian religion." Self-praise is no praise, and from such condemnations the Baptists will take no harm. Both parties are known.

"As Unitarian Christians, we differ from the Methodist Connexion, in our doctrine concerning religious excitement."

But as Unitarian Christians, do you not also differ from them, and from Him whom you call Master, in diligence in preaching the Gospel to the poor?

"As Unitarian Christians, we differ from the Universalist body, in our doctrine concerning retribution."

As neither body has, we believe, any accepted creed, the comparison is here necessarily of a somewhat vague and indefinite description; for, "there are different shades among us, Unitarians, as to the future state of the wicked." The impression left upon our mind, after going through the whole of these comparisons, is, that while the writer feels that between his party and Christian sects there is no sympathy, and can be no compromise, a mutual understanding might be come to between them and the Universalists. The Universalists, in short, are a Unitarian, not a Christian sect. Be this as it may, his last comparison is the most curious one of all.

"As Unitarian Christians, we differ from the irreligious of every class, whether they be openly immoral, or such as immerse themselves in the cares of the world, the profane or the thoughtless."

Now, who would not have expected that it would have followed, "We differ from the irreligious, by practising no open immorality, by guarding against immersion in the cares of the world, and thoughtfully taking heed to all godliness and honesty;" but hear O ye simple ones, wherein Unitarian Christians differ from the irreligious of all classes,—it is in none of these things, but "in our *doctrine* concerning righteousness." This we have been taught to consider, a very slight distinction indeed. Nor have we ever noted any great difference in the doctrines of men; on the substance of duty, or the excellency of virtue. If Unitarians rely upon this as a means of being distinguished from the "irreligious of all classes," they must not be surprised at being often confounded with them.

He that acts as his own lawyer is said to have a fool for his client; and whosoever undertakes to give his own character,



would need to be a very honest man, for unless he have the weight of a well-earned reputation to countervail his own testimony, he runs a great risk of proving himself a rogue. The Unitarian body here, have put a witness into the box to emit a voluntary declaration in their favour. He has taken that opportunity to tell us a bit of his mind with regard to their neighbours. They of course expect that his evidence will be sifted which he gives on behalf of themselves, and that he is such a witness as can stand a little cross-questioning. We now, therefore, go back to examine what he has said where he testifies concerning the "Truths which Unitarians believe," together with the "justifications of them." The "differences of Unitarian Christianity," we have noticed already.

If it was the design of this discourse to enlighten the public as to the Faith of Unitarians, this design required for its proper fulfilment, that their peculiar views should be stated with all the explicitness and distinctness that the writer could attain. Those articles of their creed, about which there is no dispute between them and others, it was necessary to state as a part of the things generally believed amongst them, but on these it was not necessary to expatiate. In our examination we shall allude to these, lest we should be accused of giving a maimed and imperfect account of the things they hold for true. But, contenting ourselves with stating them, we shall not make them the subject of many remarks. The answer to the question, What is Unitarianism as a profession of faith in Christ? lies in the peculiarities of their creed, and is to be drawn out by a full and fair exposition of them. We are far from thinking that we have got anything of the sort, in this discourse; but our object is to draw out such information from it, on the points in question, as we can, and point out wherein its information is defective, as we think, disingenuously defective. We observe, for instance, that Scripture phrases are sometimes made use of, in which to express the faith of Unitarians on disputed points, and no allusion whatever is made to the sense in which they are to be received, while it must have been perfectly well known to the writer, that in his creed they do not stand for the same truth as in ours. This we consider very disingenuous. No one will dispute that the Scripture phrase expresses the truth; the question between us is, What is the truth it was intended to express? On this principle it is the usual custom in setting forth a creed, for the parties doing so, to use such words as will most clearly set forth their own thoughts, and support this exposition by a reference to Scripture. We must here, however, take matters as we find them.

We proceed to give the leading points of the Unitarian creed as here set forth.

“ We believe, then, in God, as the Supreme, Perfect, and Infinite Being, Lord of heaven and earth, Author of all life, Source of every blessing, Searcher of hearts, and Judge of men. We believe in His moral government, which, as it is rightfully exercised, so is inflexibly administered. We believe in His Paternal character, in which He has been pleased to reveal Himself to our admiration and love,—a character which never shows Him to us as weakly indulgent, or capriciously tender, but as always consistent with His own perfections, while full of parental regard towards men.

“ We believe in the requisitions of duty which He has promulgated, by which are laid upon us the obligations of outward and inward righteousness, and it is made incumbent upon us to cultivate purity, devotion, disinterestedness, and the harmonious expansion of our nature, that the result may be an excellence which shall redound to the glory of God.”

The above is somewhat wordy from one who had, for want of room, to leave so much unsaid on points concerning the Unitarian Faith, where explanation was much more wanted. No Christian will see anything in it against which to take exception, but as little, we presume, would any Mahomedan. It was not on account of anything here professed, that believers were first called Christians at Antioch. We wish it to be kept in mind, that all essential differences between us and Unitarians, are connected with our views of the character and work of Christ, and the way of redemption through him. As it would be tedious to quote all he may have said or insinuated on this subject, we shall quote his words, only when we have any remarks to make upon them, and state the substance of his views as fairly as we can, to make the whole intelligible. The sentence which follows what we have quoted above, as it is the first which announces a truth, strictly speaking, in connection with the Christian scheme, we give at length, observing that it does not state that truth in a Christian-like manner.

“ We believe in His mercy, which enables Him, without impairing the integrity of His government, or subverting the original conditions of His favor, to forgive the penitent sinner, and admit the renewed soul to an inheritance of eternal life.”

No one acquainted with the Unitarian controversy, will doubt that the above sentence was carefully framed with a view to that controversy. Not even the writer of it would venture to assert, that it is so framed as to place in a clear light his own peculiar views on the disputed points which it involves, yet this seemed to be his principal design in preaching this discourse. Nor can it be denied by him, that a fair exposition of their respective views of what this sentence seems to declare, would bring out in



strong contrast, some of the most striking doctrinal differences between Unitarians and Christians, and those which lie at the very root of the life of Faith in the Christian, and, as we will take the liberty of saying, at the very root of the deadly delusion of Unitarianism.

We speak thus plainly, because we think there was here an intention to practise deceit. Had this writer simply taken in hand to tell us what certain persons or parties believe, we could not have charged him with disingenuousness for setting it forth in any form of words, on which he and they might agree. Men may tell us what they believe, in any language they see fit to employ. We do not question that the above language gives us a just view of what Unitarians consider to be the *character of their creed*. But what more, it may be asked, was to be expected or might justly be required, than this? It is to be borne in mind that he professes to be stating the *substance* of their creed, and meant to say also, that this creed is in conformity with Scripture. He was writing with a controversy in view, and with the avowed design of putting to silence all gainsayers who affirm the Unitarian creed is not Christian, nor in conformity with Scripture. But in professing to give a statement of Unitarian views as in conformity with Scripture, on an important point of practical religion, which involves all our doctrinal differences, he employs language to which he has reason to think his opponents will assent, as being so framed as to admit of a Scriptural exposition, while yet he well knew, that they would not accept his exposition, nor he theirs. Now the real question between us is one of Scriptural exposition. He has not told us what Unitarians believe as to God's way of shewing mercy, yet he seems, and no doubt wished it to be thought, that he was stating their creed on the subject. All he has done, however, is, without telling us what they believe on the subject, to affirm that their creed is consistent with the character of God. But was it honest to pass off such an assertion for an exposition of his creed? Had he stated his creed, we could then have judged for ourselves, whether or not it fulfilled these conditions, and enabled God, without subverting the original conditions of his favour, to forgive the penitent sinner. We suspect, from this very peculiar phrase "without subverting the original conditions of his favour," that, while concealing his own opinions, he was practising the further dishonesty of insinuating a false charge against the doctrines of those from whom he differs. Though a private individual, yet as those in whose name we profess to speak have accepted creeds, we venture to call the exposition we propose to give of this sentence, the general sense of Christians on the subject. When Unitarians give us theirs, we can judge whether the truth has here been spoken of their creed or not.

"We believe," says he, "in the mercy of God." This, of course, all Christians assent to. The Revelation in which they believe, is in a peculiar sense a revelation of the mercy of God. It is this which distinguishes the Christian religion from what is usually called the religion of Nature.

But further, he says, "we believe in His mercy, which enables Him to forgive the penitent sinner, and admit the renewed soul to an inheritance of eternal life." To this also the Christian assents, as what he believes.

Repentance and a renewing of the soul, are essentials towards the salvation for which he hopes. In this statement, however, there is something lacking from what he would consider a full declaration of his faith. He would have said, "I believe in the mercy of God, as manifested through Christ;" and if speaking to a Unitarian, would most likely, to prevent mistake, have said—"as purchased or procured by the death of Christ." He would also, besides repentance and renewing of the soul, have mentioned Faith in the Lord Jesus Christ, as essential to the sinner's salvation. He would further assert, that the mercy of God, in which he trusts, does not impair the integrity of God's government, nor subvert the original conditions of His favour. What the Christian considers, indeed, as accounting for all that is peculiar in the Christian dispensation, is the necessity for something being done, in order to reconcile God's shewing mercy to the sinner with the necessity of maintaining the integrity of His government.

The phrase, "nor subverting the original conditions of His favour," is one which must strike the Christian as somewhat strange. It was this, indeed, which particularly arrested our attention, and led us to scrutinize the whole sentence with a little more care than we might otherwise have done. The absence of the name of Christ in connection with the mercy of God, in a Unitarian statement of faith, only struck us as a piece of verbal consistency which we hardly expected to find in it, and which it might be supposed we would overlook; more especially as this Unitarian view of mercy was here asserted to be in harmony with all that is usually said of the mercy of God, as manifested through Christ. But what are we to make of this phrase, about subverting the original conditions of God's favour. Every Christian will of course admit at once, that Christ's coming into the world did not subvert any one thing which God had ever established. But if any one, in announcing to a debtor that he was delivered from his debts by some one having discharged them for him, it would sound a little odd, were he to add, "and he did this without breaking any of the bargains between you and your creditors." To such a statement he would answer, "that of course, seeing that he has paid all that I owed."

There cannot well, therefore, be any reasonable doubt, that this expression was introduced, either for the sake of insinuating some objection which Unitarians think may fairly be brought against the common exposition of the doctrine of God's shewing mercy to sinners through Christ, or else of precluding some objection which is usually brought against their own. What we complain of is, that it is not distinctly stated which of these purposes it was intended to serve; and further, that no attempt is made to shew that their view of the mercy of God does not imply what is here called "a subversion on the part of God of the original conditions of His favour." Had he stated distinctly on what principles Unitarians consider that God exercises mercy, we would have judged for ourselves. To tell us that they are such, that in accordance with them, God shews mercy to the sinner without subverting the original conditions of His favour, is only to tell us what gives us no information, that their own way seems right in their own eyes, but does not tell us what that way is. As it is not our design either to refute the views of Unitarians or defend our own, but to ascertain what theirs are, leaving it to our readers to decide how far they are agreeable to Scripture, we shall not enter into argument, but here we may be allowed a short exposition of the common Christian Faith on this subject.

Christians believe that the original conditions of God's favour to man, were perfect obedience to the Moral Law. Christians believe that these conditions have been subverted by man's sin. Christians believe they never have been, and never will be, subverted by God. Christians believe, that with the original conditions of God's favour to man, was bound up the forfeiture of that favour, if man should transgress. Christians believe man has transgressed, and forfeited God's favour, and that by the original conditions of His favour, God is bound to punish the transgressor, and withdraw his favour for ever. Christians believe that Christ, who is God, came into this world, became Immanuel, God with us, God in our nature, that by fulfilling the conditions of the law as a man, and in our stead, He might enable God to show us mercy "without impairing the integrity of His government, or subverting the original conditions of His favour."

Now, what we want to know from Unitarians, is, what they consider the original conditions of God's favour towards man, to have been?

Whether they implied perfect obedience?

Whether every sin on the part of man necessarily subverts these conditions?

Whether they have been subverted in the case of every man?

Whether the vicarious atonement of Christ being set aside, a simple act of mercy pardoning the sinner, does not imply a de-

parting on God's part from the original conditions of His favour?

To us it appears that such a proceeding does both "impair the integrity of God's government, and subvert the original conditions of His favour." But what we chiefly complain of with regard to this discourse is, that while it clearly teaches that Unitarians do not hold the common faith of Christians with regard to the mercy of God as manifested through Christ, it neither tells us plainly what they do hold on the subject, nor condescends to explain how their view of the subject agrees with innumerable passages of Scripture, in which the mercy of God is spoken of in connection with the sacrifice of Christ, while at the same time it asserts that their views are most Scriptural.

But we go on with our examination. We take the following from others to the same purpose, as a sufficient declaration of their faith in Scripture.

"We believe in the revelations which God has made by those of old times, who spake as they were moved by the Holy Spirit, and in a latter age by Jesus Christ, the Son of His love, and the Messenger of His Grace. To these Scriptures we appeal, as the decisive authority upon questions of faith or duty, interpreting them in the devout exercise of that reason, through which alone we are capable of receiving a communication from heaven."

To this profession of Faith, we suppose no Protestant will object. The use of reason in interpreting Scripture, cannot well be set forth in a general proposition. We all use and must use our reason, whether in interpreting Scripture for our instruction unto righteousness, or in wresting them to our own condemnation. The right use of reason, therefore, in interpreting Scripture, can only be tested by the mode in which it is applied in particular instances.

We again pass on.

"We believe that God is one in every sense in which the term can be applied to Him; one in nature, in person, in character, in Revelation." This is sufficiently explicit, and requires no comment. We come next to his testimony concerning our Lord Jesus Christ:

"We believe that Jesus was the Christ—the anointed and sent of God, whose truth He proclaimed, whose authority He represented, whose love He unfolded."

As it is in their doctrine concerning Christ, and the way of salvation through Him, that Unitarians differ most from the commonly received interpretation of Scripture, it is to these doctrines we wish to pay the most particular attention. If we could return the same answer to the question, "what think ye of Christ?" our differences would then be small.

Jesus is the Christ, the Anointed and sent of God, whose truth

He proclaimed, "Thus far we are agreed." "Whose authority He represented." To this manner of speech we are disposed to demur. Knowing with whom we have to do, and how they unduly and unscripturally exalt Christ in one character, in order that they may deny Him in another, and yet offer something like an explanation of certain Scripture testimonies concerning Him, we ask, on what ground it is said that Christ represented upon earth the authority of God? We believe that Jesus Christ was truly a man as well as the Unitarians; but we believe that He was also God, which they deny. Admit, however, that He represented the authority of God upon the earth, and then how quickly should we be told, that this explains many of His expressions, and His allowing Himself to be worshipped, &c.

We say then, distinctly, that as man, as the Christ, if you will, He did not represent the authority of God. That in this character He made Himself of no reputation on earth. Did He represent the authority of God when He said, "who made me a judge or a ruler among you?" He spoke with the authority of a teacher sent from God; such a character He bore, but we deny the Scriptural propriety of this expression, that Christ represented the authority of God upon earth. If they will not say that in Him dwelt the fulness of the Godhead bodily, we warn our readers not to be deceived by their craftiness, wherein we think they lie in wait to deceive.

"Whose love He unfolded." To this, of course, we can have nothing to object. Only we think that Unitarians, knowing whereof they are accused, might have spoken a little more warmly on this point, and said something implying, that they knew a little of what the Scriptures say about the special love of God, which He unfolded, according to the tenor of such a passage as this. "Herein is love—not that we loved God, but that He loved us, and sent His Son to bear a propitiation for our sins."

"We believe that Jesus Christ came on a special mission to our world, to instruct the ignorant, to save the sinful, and to give assurance of immortality to those who were subject to death, that such a teacher and Redeemer was needed, that He spoke as never man spoke, lived as man never lived, and died as never man died."

If the expression "Christ died as never man died," is designed to be passed off upon us as a declaration of the Unitarian creed, with regard to the death of the Saviour of the world, it is such an insult to our common sense as cannot be replied to in words; to give this the proper answer, we would require to be face to face with the speaker, that he might read it in the silent look of quiet scorn and contempt, with which it was listened to.

Poor deceivers and deceived! is this all you can put into your



creed concerning the death of Christ, after saying "we appeal to the Scriptures as the decisive authority upon questions of Faith!"

Shall we inquire whether such interpreters have obtained their conclusions in the "devout exercise of reason?" No, truly. When a man says he has just been to the well, and you turn his bucket bottom up, and no water runs out, you need not ask what discretion he has used in going and returning, and drawing, for you see his labour has been in vain—he might as well have staid at home—he has gone, and returned empty.

Shall we now ask what he means by saying, that Unitarians believe that "Christ came to save the sinful?" We ask it, but we further ask, why he has not said something to explain the expression? All Christians put something into their creed that gives meaning to the words: "He shall be called Jesus, for He shall save His people from their sins."

Why, also, do Unitarians call Christ a Redeemer? Surely the preacher must have known that these words could only deceive us as to his views, unless he gave some explanation of the peculiar sense in which he uses them. Would any of the "self-styled Orthodox," as he calls them, in giving an exposition of their creed, which they expected to enlighten those who misunderstood their views, have shrouded their meaning in vague terms, which they knew were differently interpreted by those to whom they were addressing themselves? He knows they would not.

They were more likely to have wearied him with an unnecessary minuteness of explanation, and an over carefulness to prevent his mistaking their meaning. This may be wearisome, but it is the way in which honest men proceed when they are anxious to be understood, and believe they have been misrepresented. Of any such anxiety there is in this sermon no trace, no, not the faintest. But we go on again.

"We read the history of His life with mingled admiration and gratitude. We are moved by His cross to exercises of faith, penitence and hope."

Seeing that the writer of the above, does, in another part of this same discourse, speak of the very idea of Christ having suffered as the substitute of sinners as utterly abhorrent to all his notions of justice, we confess ourselves very much at a loss to comprehend what he could see in the cross to move him to exercises either of faith, of penitence, or of hope. This is rather a singular way certainly of stating their creed with regard to the doctrine of the cross. To say we are moved by it, &c. We notice it, therefore, as another of those disingenuous attempts to pass off a mere testimony to their own orthodoxy, as a statement of their belief. It will be observed, that, as all Christians will



agree these are the genuine fruits of the doctrine of the cross,—faith, penitence, and hope, so he affirms, “we Unitarians are thus moved by contemplating the cross of Christ.” But he professes to be telling us not how Unitarians feel, but what they believe; and, as to their faith, with regard to the doctrine of the cross, he has not here told us one word, good or bad. What is this but to deceive the unwary; and should we say, Unitarians deny or reject the doctrine of the cross? to be told on the authority of this sermon, far from it, they are moved by it to exercises of faith, &c. Their denial of the ordinary Christian doctrine of the cross is introduced elsewhere; we bring it face to face with this testimony about the pious influence the cross is said to exercise over them, as another proof that Unitarianism has no truth in it, and is a system of false pretences.

Unitarians condemn all mystery in religion, but all that in this discourse is said of their views of the Christian Redemption is, to us, an impenetrable mystery. We can attach no meaning to their saying, “Christ came to save the sinful,” nor to their calling Him a “Redeemer.” Again, when it is said, “we are moved by His cross, to exercise faith, penitence, and hope,” understanding by the cross, Christ’s death on the cross, we are utterly at a loss to conceive what he sees there to awaken any such affections in the breast of a man, who denies, as the writer of this discourse does deny, and in very plain terms too, the vicarious character of Christ’s sufferings and death. How the sight of a man suffering and dying, neither for his own sins, for He knew no sin, nor for the sins of others, should excite Faith or penitence in him who meditates upon this strange spectacle, is to us a mystery, which no known law of human thought, enables us to bring within the circle of things possible or comprehensible. Till they clear up this mystery then, we may be permitted to doubt, whether their meditations on the cross move them to exercise either Faith, penitence, or hope. How the cross awakens these affections in the breast of him who views it, according to the common Faith of Christians, needs no explanation. We can only understand this writer’s saying that it does so, in the case of Unitarians, because something of the kind was necessary to support their claim to the character of Christians. They lay claim to the virtues, but deny the doctrine, by which alone the virtues can be produced, and by which alone, according to the Scripture, they are made acceptable to God and profitable for man.

We come now to his statement of Unitarian belief, with regard to the present condition and future prospects of man. We have here what is common enough under all systems, a fruitless attempt to give some definite deliverance on the subject of human depravity. With such things we are all familiar, and know how

it is said, man is not so good as some would wish us to believe, nor so bad as others seem disposed to assert. We know also how, after sundry pushings up and down of the sliding scale, by which the precise measure of human good or evil desert is sought to be ascertained; the operation is concluded with the inevitable response: "All have sinned and come short of the glory of God."

We quote, therefore, only one sentence on this subject, in which a principle is announced, which admits of being distinctly tried by the standard of Scripture.

"We believe in human immortality, and a righteous retribution after death; when they who have lived in obedience, or reconciled themselves to God, through sincere repentance, shall enter upon a nobler fruition of life, while they who have been disobedient and impenitent, shall realize the consequences of their folly in shame and suffering."

To the greater part of the above language, all Christians would assent, such as the necessity of being reconciled to God, and leading lives of obedience that we may enter into life, and the righteous retribution with which the sins of the impenitent will be visited, after death and judgment. But taken all together the passage teaches essentially another doctrine than the doctrine of Christ. Let us examine it a little more closely. First, "They who have lived in obedience shall enter into life"; all agree in believing this, for so say the Scriptures: "The man that doeth these things shall live by them." But we are inclined to think that the preacher intended to say, that Unitarians believe that some do actually enter into life by the way of obedience, but we do not assert that such is his meaning. It may be, that he only intended to say, what all agree in saying, that obedience is a way leading to life, if men could only walk in it without swerving. We come then to his other alternative, "or who have reconciled themselves to God through sincere repentance." In either case it seems man must be his own Saviour. He obeys, or he reconciles himself. As our object is rather to examine the Unitarian Creed, and find out what it is, than to discuss its truth; we leave this subject with the remark, that we cannot understand how he reconciles the above statement with another of his doctrines, that the Scriptures are the standard of Faith, for they seem to teach so plainly, that "Christ reconciles us to God" as to forbid the use of the above language in anything professing to be a Christian creed. We are indeed exhorted to reconcile ourselves to God through Christ, but the above is not an exhortation, but a definite statement of an article of Faith, and the name of Christ is not even named in it, when, to the Christian, Christ would have seemed to be all in all. Very plain it is that the Unitarian belief admits of no doctrine of salvation, that in his religion there is

no place found for a Saviour of Sinners; yet they desire to be called Christians! If the disciples had not thought it necessary to name the name of Christ, even when they spoke of their reconciliation with God, they would never have been called Christians at Antioch.

In the following passage we have the writer's own opinion of the creed he has set forth, as that in which he "*conceives* Unitarians would *probably* concur as an exhibition of the articles of their belief."

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

With reference to the profession of faith, in behalf of which this triumphant appeal is made, as to how it may sound, how it may look, what aspect it may present to the eye, what savour it may communicate to the taste of Unitarians, we can say nothing. For ourselves, "*We* can answer these questions in but one way." All that is peculiarly Unitarian in it, Scripture unequivocally condemns, and of none of these peculiar articles does our reason approve. Perhaps, it will be said, does not Scripture sanction, and does not your reason approve the solemn declaration? "that there is one only living and true God." To which we reply, is this profession of faith peculiar to Unitarians? Do not Christians of every name and denomination proclaim, that they believe in one living and true God, and only in one? Is not this a prominent article in the accepted creeds of them all? It may be said, they contradict this, in admitting a distinction between the Father, the Son, and the Holy Spirit, but this is a thing to be

proved, not simply asserted. As no attempt is made in this discourse, to discuss the Trinitarian question, either on grounds of reason or of Scripture; we may be held excused for not entering on so wide a field of enquiry in our examination of it. However this may be, we think it was, on the part of the author of the discourse, a plain evasion of what he promised to do, when he took in hand to set forth the veritable creed of Unitarians, to blazon forth in all the pomp of high sounding words, their belief in the existence, the wisdom, the goodness, the power, and the unity of God, &c., which no one questioned, and from which no one dissented, and then half to conceal, some of their most striking peculiarities, under language, which he knew to be used by himself in one sense, and understood by the generality of Christians, in another and very different one. We have a right to say, that in a professed explanation of the peculiarities of his creed, such a method of proceeding was calculated not to enlighten, but to deceive the ignorant and unwary.

We hardly consider it fair in Unitarians to represent the question between us, as being one about the Unity of God. This view of the matter, however, renders their argumentative position so strong, that we cannot wonder they should exert all their ingenuity to make the question assume this appearance. But the question is not about the Divine unity, but about what is technically called the Personality in the Godhead. This may seem to them necessarily to destroy all idea of unity in the Divine essence, and they may rightfully use this argument for what it is worth, but surely not to answer and set aside the question "whether the Scriptures teach that Christ is God?" as well as various other questions about the Godhead, which the Scriptures have never failed to raise in the minds of their readers. But apart from this consideration, we do not think that Unitarians deal honestly either with themselves, or those who differ from them, as to the nature of the Divine Unity, when they speak of their differences on this point as the fountain from which all their other disagreements flow. Christians do not deduce their peculiar doctrines connected with the Redemption of man by the Lord Jesus Christ, from their doctrine of the Trinity, though they discover a harmony between the two, which makes them essential parts of the same system of truth. Their zeal for the doctrine of the Trinity is thus intimately connected with their hopes of personal salvation; this they willingly acknowledge. But Unitarians seem to us rather disposed to make a show of zeal for the honour of the Divine Unity, when it is their zeal for their own honour in the creed which they hold concerning man, which stirs most strongly within them. Having read something on both sides of this question, the result of our experience is an impression, that, important and necessary as

sound views on the subject of the Trinity are, and essential to the proper faith of a Christian, yet the very best and soundest treatises on the abstract question do not minister much to direct edification, and that the truths of Redemption connected with the doctrine are the great stake in the mind of all the contending parties. Those who have similar views about sin and about righteousness generally adopt similar views about the Trinity. The different views which we entertain of ourselves, lead to these disputes about the character of God. Were it not for its connexion with the practical doctrines about the guilt of sin, and the way of our deliverance from it, we would have fewer questions about the doctrine of the Trinity. It is in its connexion with these doctrines concerning ourselves, that the Scriptures deliver to us this testimony concerning God; it is in its connexion with these that it must be received in order to be profitable for our instruction unto righteousness, it is on account of its connexion with these, that it is rejected by those who do reject it. Unitarians may persuade themselves, and labour to persuade others that they are the patrons and defenders of the doctrine of the Divine Unity, but we know better, they are the rejectors and opposers of the Revelation concerning the Father, the Son, and the Holy Spirit, One God, because they will not own that they need a Saviour. But it is much more honourable, and gives them something whereof they can better glory to appear standing up in the character of champions of the Divine Unity, than in that of the defenders of the citadel of their own nature when attacked in the name of a holy God, as a rebellious city, and summoned to surrender at discretion, or be rased to the ground. We do not believe Unitarians to be so much better, and more godly-minded than others, as to fight so furiously for what they call the Divine Unity, and which none of their opponents deny, if they did not feel that a deep personal interest of their own was involved in the issue. We believe, therefore, that the true ground on which to contend with Unitarians, is not on what the Scriptures reveal concerning the unsearchable things of God, but on what they teach concerning man. Here we are on common ground, and have a subject to deal with, which we have both equal opportunities to know, and equal abilities to understand. Our Saviour, whom they justly call the Great Teacher, whether they sit at His feet in the spirit of true disciples or not, in His conversation with Nicodemus, seems to point to the propriety of such a mode of dealing with this class of characters, when He says: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things."

Such being our views, we can have no objection to join issue with the present writer, when, in answer to the question. "What



are the grounds on which we rely for the justification of our belief?" with which our last quotation closed; he goes on to say:

"First, I remark, it finds justification in our nature, as both the capacities and wants of our nature pronounce in its favour."

We would here remind the reader, that both we and the writer of this discourse have agreed, that in investigating our present subject, we are to take the "same lamp to our feet, and light unto our paths;" that the Scriptures are the decisive authority upon all questions between us. We have appealed to the same judgment seat, and to the same judgment seat we must go. We are agreed also that as, to use his own words: "The human being and the Christian religion came from the same source; they must be suited to one another, for Christianity was intended by its infinitely wise Author, to meet the exigencies of humanity. Unless, therefore, we recognise a correspondence between our religion and our nature, we conclude against God, imputing to Him a defective performance of His gracious designs."

So far we are agreed; but we have such different ways of thinking, with regard to most things, that we deem it proper to take the precaution of here offering a few words of explanation, on another passage which occurs in the paragraph from which the above extracts are made.

"Let me, however, anticipate here an objection with which we are familiar, that the acceptableness of our views of religion to a depraved nature, is a proof of their falsehood. It is not of the tastes of a depraved mind, or the tendencies of a corrupt heart that we speak, but of inherent, indestructible characteristics of the nature which God has given us, and of necessities which arise out of the constitution imposed by our Creator."

We observe, that as we have not taken in hand to refute the religious views set forth in this publication, but to examine what they are; we have no intention of endeavouring to establish their falsehood on the ground that they are acceptable to depraved human nature; but neither can we admit, that their acceptableness to human nature, as existing in any individual upon earth, is a proof or even a strong presumption in favour of their truth. Christianity may be *suited* to our nature, without being *acceptable* to it. We may recognise a correspondence between Christianity and our nature, different from acceptableness. Besides, it may be well to observe, that every false religion, and false view of religion, as not being from God, but the offspring of the human mind, must needs have a certain correspondency with the source from which it springs. The devices of the human heart, the conception of man's imagination in religion, as in everything else, must correspond with his nature.



The distinction which the writer wishes to draw between human nature, as depraved, and in some other supposable but not actual condition is, for any purpose of testing truth by an appeal to its tastes, futile in the extreme. If we had a perfectly holy man to whom to make the appeal, we should certainly attach very great weight to his decision, and the holy nature of the Christian religion seen in its effects on those who truly embrace it, has been one of the not least powerful testimonies that this religion is from God. But as we have no perfectly holy men, to whom to make this appeal; so there are none among us, with one eye holy, and the other affected by sin, who, shutting the sin affected eye, and examining the doctrine with that which is holy, might pronounce whether or not, it would approve itself to our nature as originally pure. In speaking, therefore, of Christianity as suited, not as acceptable to our nature, we mean our nature just as it is, that is, as the Scriptures testify it is in all men, a depraved nature.

We do not, therefore, admire the form of words, in which the writer announces that he considers the justification of his religious views to be found in this, that both the capacities and wants of our nature pronounce in its favour. But let us see after what manner he unfolds this argument in the way of further illustration.

From what he calls the capacities of our nature, which pronounce in favour of his religious views, he selects two. "One of which," he says, "marks us as rational, and the other as religious beings," with a view, we presume, to corroborate his creed by a testimony drawn from them in its favour.

The first witness he calls to testify on its behalf is the "Rational Faculty." We cannot help suspecting, however, that this Faculty, when called, was out of the way, or otherwise engaged, or reluctant to appear in the case, and, in short, for some reason or other, could not be produced in court. But as his face is not familiar in every place, we think some one ventured to answer to his name, and appear in his stead. To us at least this witness does not at all appear to be the Rational Faculty, but reminds us prodigiously of one with whom we have formed some acquaintance as the trial was going on, and if this be not the very framer of the creed bearing testimony to his own work, we are sure it is not the Rational Faculty. Let us, however, hear what he has to say, whoever he be.

It is said; there is not one of the things set forth in the Unitarian creed, which "reason will not approve," nothing in it "at which reason would be offended, or from which it would turn away in contempt. That the whole harmonises with the conclusions to which reason is brought by a study of the works and

"ways of God, and the constitution and situation of man; each  
 "finds support in every other, and each gives support to all the  
 "rest."

The above is the sum and substance of what is said in the discourse under the head, where it is to be shown that the Unitarian creed is justified by the rational faculty pronouncing in its favour. It calls for no remark, let the creed have the full benefit of the testimony. But there drops from the writer one of those phrases which disclose the very spirit of the system he espouses, and which is a spirit accused of not being always willing to answer to its true name, or appear in its true character. It is said that Unitarians make Reason or the Rational Faculty, the supreme authority, in deciding what is and what is not to be believed in religion, but they will not frankly admit this; they say as this writer has said for them: "We appeal to the authority of Scripture as decisive in questions of Faith," but no one can make out what they mean by this. Here, however, is what he says is the prerogative of Reason in the things of religion. "But, further, not only is each article of our belief when separately considered such as reason may accept without injury to its prerogative of distinguishing between what is worthy and what is unworthy of reception, but there is no contradiction nor inconsistency between these articles."

We could easily show that both what he approves and has put into his own creed, has been selected on the principle that reason had this prerogative to deal after this manner with the testimony of Scripture, and that what he has rejected and condemns in the creeds of others, is rejected and condemned, under this supposed prerogative of reason without any, even the least regard had to the authority of Scripture, but it would be denied. We shall, however, give some evidence to this effect by and by. We will first consider how far reason is entitled to exercise any such prerogative.

We will here quote, what seems very much to the present purpose, a passage from a Sermon of Dr. Channing, published and circulated, we believe, by the same parties who have circulated the discourse under examination. It contains a common truth, which might have been stated on our own authority, as what all must admit; but being introduced under the sanction of a Doctor of their own school, it cannot be said, that it is a mere invention of the enemy. It has the further advantage of being much better expressed than it would have been by any words in which we could have hoped to clothe our thoughts.

"Arguments owe their influence very much to the mental condition of those to whom they are addressed. What is proof to one man, is no proof to another. The evidence, which is tri-

“ umphant in one age, is sometimes thought below notice in the  
 “ next. Men’s reasonings on practical subjects, are not cold lo-  
 “ gical processes, standing separate in the mind, but they are  
 “ carried on in intimate connexion with their prevalent feelings  
 “ and modes of thought. Generally speaking, that and that  
 “ only, is truth to a man, which accords with the common tone of  
 “ his mind, with the mass of his impressions, with the results of  
 “ his experience, with his measure of intellectual development,  
 “ and especially with those deep convictions and biases, which  
 “ constitute what we call character.”

If the above be true, of all reasoning on practical subjects it is pre-eminently so where questions of morality and religion are concerned. That, it is true, we all know from experience in ourselves, and observation upon others. On this principle, no one is allowed to be judge in his own cause, or where any great personal interest is at stake, or his affections deeply engaged in the issue, not merely because in such a case there is a great probability that he will *decide unjustly*, but from a well founded persuasion, that, under such circumstances, it is almost impossible that he should be able to *judge justly*. He is not only likely to act wrong, but almost certain to reason wrong. Every one who has passed from a state of carelessness about the things of religion, into one of anxiety, knows what a very different aspect the very same arguments presented, when viewed under the influence of the one “ mental condition,” from that which they now wear, when considered under the influence of the “ prevalent feelings,” which have arisen within him from his new “ modes of thought.” Every one, who, from being without God and without hope in the world, having passed through the anxieties of the conflict between his new born hopes and his newly awakened fears, has attained to peace with God, and laid hold on the hope of eternal life set before him in the Gospel, knows how frivolous now appear, all those objections which once seemed reasonable and just against a religious life, as imposing unnecessary restraints upon the conduct, calling for wearisome formalities of devotion, and debarring from innocent amusements and harmless recreations, while it presented to him no hope of a well spring of internal happiness, to make glad every moment of every day, but only the faint and distant prospect of an uncertain consolation amid the agonies of a dying hour. Every such a one knows also that, the very same arguments, evincing the evils of sin, and the advantages and necessity of holiness, which, wont to be poured in vain into his drowsy ear, and urged to no purpose upon his unexcited understanding, now act with lively vigor amid his newly awakened processes of thought, and instantaneously communicate a corresponding impulse to the “ convictions and biases”

of his newly acquired "character." It is not that the influence of the argument is not yielded to, in the one state of mind, while it is yielded to in the other; but with perfect truth may it be said, that in the one state of mind, its truth and cogency, are neither felt nor discerned. When the argument, all powerful to persuade, in one state of mind, is in another set at naught and disregarded, it may seem to be treated according to its deserts, and estimated at its real value.

Under the power of present impressions, we even forget the "prevalent feelings" of former states of mind and wonder at those who are not impressed by what so deeply moves us now, when, but a little while ago, we occupied their place, and felt with their feelings, without wondering at ourselves, but rather at those who then wondered at us, from the very emotions of which we then knew nothing, but now experience. The case of Melancthon, who when his own eyes were first opened to behold the glories of the Christian religion, and his heart warmed with the love of its holiness, and his whole soul cheered and animated with its blessed hopes and gracious promises, expected to persuade all the world to embrace it, as soon as he should tell them what it really was, is more or less the case of every convert to the truth as it is in Jesus.

But if these things be true, it should abate the confidence of Unitarians, in asserting the superior reasonableness of their system of interpreting Christianity, for no better reason than the fact, that to them it clearly appears to be what they assert. Every man carries about with him a considerable stock of what he regards as unanswerable arguments, and which the half of the world consider as arguments not worth the answering. It is on this very principle, that men reason from "convictions" "biasses," "results of experience." We are persuaded, that Unitarians find it so hard to induce either believers or unbelievers to look upon them as Christians. If the unbeliever have thought about Christianity at all, he is very likely to have felt, that if he should ever become a Christian he must adopt a different creed, and be renewed after a different fashion from anything that he hears of, or sees to be in Unitarianism. He may even have recognised, while he slighted, the genuine disciple of this faith, and may feel that the Unitarian is not such a one. Why those who embrace in sincerity the doctrines of Christianity according to the common interpretation, cannot recognise Unitarians as Christians needs no explanation. To use the words of Dr. Channing, "the mental condition, the prevalent feelings, the mass of impressions, the results of experience, the modes of thought, the convictions and the biases, amid which the two parties carry on their logical processes, are so different, that what seems true to the one seems

not true to the other, and what is proof to the one is no proof to the other." In order, therefore, to determine this question about the reasonableness or unreasonableness of our respective views, we must descend below the surface, and inquire what are those modes of thought, &c., which lead each party to feel the force of their respective reasonings. But if there be any truth in this, what becomes of the prerogative of the Rational Faculty to decide what is worthy, and what is unworthy of reception. Even supposing this were its prerogative, is it not obvious, that under so great infirmity and liability to err, it should be anything but arrogant and peremptory, in the decisions it pronounces. Supposing Christianity had been left to propagate itself in the world by tradition, without any written standards of doctrine, what, by this time, would have been the mass of impressions concerning it. We might have had what would have seemed to us a pure Christianity and a rational religion, but it would have been neither the religion nor the Christianity of the Bible. With the Bible in our hands, if each man is to choose as worthy, and reject as unworthy of reception, according to the dictates of his rational faculty, and accept what to his mode of thought seems true, and reject what to the convictions and biases of his peculiar character seems false, no doubt each man will have a religion which his "reason approves," and supposing the Scriptures to sanction such a principle of selecting the articles of his creed, each man may triumphantly demand concerning his own religion, whether it be not one, which reason approves, and the Scriptures sanction? It must be on some such principle that Unitarians assert so confidently that their creed is sanctioned by the testimony of the Word of God, for even they cannot deny that it is hard to reconcile their views with the letter of the Bible. We would like to have from them a full and fair account of the mental process by which they pretend they have succeeded in extracting the genuine meaning of all its mysteries of godliness.

Having compelled the Rational Faculty to pronounce in favour of his system, very much apparently to his own satisfaction, and very little to ours, for to us the response of his oracle, being interpreted, amounts to this and no more, that "a man's way seems right in his own eyes," but we have the testimony of a more sure word of prophecy, that for all this, the "end of it may be death," he now goes on to make his appeal to the religious capacity of man. The paragraph in which this appeal is made we shall give entire, that the nature and extent of the justification it affords to the Unitarian system, may be clearly seen and fully comprehended:

"If now we turn to the religious element in human nature, we find that it demands just such opportunity of exercise, such



"encouragement, guidance and help, as are presented to it in  
 "the exhibition we have made of the Divine character and of the  
 "relations of the Supreme Being to His children on earth. Where  
 "shall piety find an object to whom it may rise, even from the  
 "dust, in grateful confidence, if not in the Father whom it is our  
 "privilege to portray in terms which we think authorised by His  
 "chosen Messenger? Again, the moral is intimately associated  
 "with the religious part of our constitution; whence shall this  
 "draw instruction so suitable and adequate, at once so tender  
 "and so stringent, as from the exposition we give of duty? How  
 "can the conscience be quickened to a faithful performance of its  
 "work more directly, than by the language we use respecting  
 "the obligation of personal righteousness? Or what motives  
 "can be addressed to the will more persuasive, than those which  
 "are embraced within our representations of the dependence of  
 "honor and happiness, both here and hereafter, upon character?"

Upon this we have no special remarks to make, but we have  
 some observations of a general nature, which we trust will not  
 seem out of place. It will be seen, that in the above passage the  
 writer supposes man to stand to God in the relation of a sinless  
 creature to his Creator. We do not mean to do him the injustice  
 of saying that he represents man as occupying no other relation  
 to God but this. In other parts of his discourse, in the very  
 next paragraph indeed, he speaks of man as a sinner. But in  
 speaking of the conformity of his system to the demands of the  
 religious capacity of human nature, he evidently supposes the  
 absence of sin from that nature. In like manner, and in corres-  
 pondence with this, he leaves out of consideration anything in  
 his own religious system, to which could be applied the terms of  
 a remedy for sin or redemption from its curse. The most careful  
 examination will not extract from it a single expression, which  
 by any ingenuity can be made to apply to the religious wants of  
 a sinful being. The whole is, according to the tenor of that  
 covenant between God and man, under which the conditions on  
 which man is to seek and obtain happiness, are shortly expressed  
 in the words, "Do this and live."

It is well known that all Christian writers agree that the  
 Scriptures give the only perfect view of all the duties and every  
 thing else which appertains to this state of things between God  
 and His creature man. But for one thing, therefore, we might  
 have said in a general way that we were willing to admit that  
 the Unitarian system gives such a view of religion as might  
 satisfy all the capacities of human nature undepraved.

But believing the Scriptures to be the Word of God, and there-  
 fore declaring the truth concerning God, and believing that they  
 do reveal to us the Godhead, as a Trinity, subsisting in Unity;



we cannot but suppose that the manifestation of this might have been as necessary, for filling full with the knowledge of God, all the capacities of our nature as originally created in the likeness of God, as it has seemed to His wisdom, necessary, in our present condition, in order to our redemption from sin, and restoration to His favour.

We do not believe that Unitarians or any others could have invented a God that would have satisfied all the capacities of our religious nature, and cannot admit that their maimed and marred representation of His character, as revealed by Himself, would meet the exigencies of our nature, under any imaginable conditions or circumstances whatever.

But of what use is it for Unitarians to represent their system, as it is made to appear in the above quotation from this discourse, when they know that they neither will nor can abide by it. Will they admit that the manifestation of God, as the administrator of a perfectly righteous and inflexibly just law, would at all meet the actual exigencies of man in his present existing condition? The whole tenor of their writings, and the leading features of their system, do indeed leave no reasonable room for doubt, that they would very fain persuade themselves, that all they require at God's hand is to be dealt with according to their righteousness; but we do not suppose they would feel that, to be a religion which their reason would approve, which left them no other hope in God but this. Like all, who do not believe in the unsearchable riches of God's mercy in Christ, revealed in the Scriptures; they also do not believe in the perfect righteousness of the law, and the inflexible justice of the Lawgiver, revealed in the same Scriptures. Something accordingly must be put into their system, that will give hope to the sinner as well as encouragement to the righteous. This writer seems very unwilling to admit that our nature is depraved. Now to us this seems very strange. For to go no further in search of an illustration of the fact, how has the present controversy grown up between us, and we are not the first, and it is to be feared will not be the last, between whom such questions will be agitated. A fearful mystery does indeed appear to us to hang over our present condition, view it in whatever light we may, but it shocks every feeling we have as to the character of God, to suppose that we are not heirs of a depraved nature, while yet no one ever inheriting this nature could say of God that He had always been his joy and rejoicing every moment of his existence. We cannot understand how God has so withheld from us the tokens of His love, and shown us such terrible things in judgment, if we be not a seed of evil doers, children that are transgressors. We cannot understand how any but depraved creatures should fall into disputes about the character of their

Creator. Had our nature not been depraved, we think the results of our common experience would have produced harmony in all our thoughts concerning the Divine Being. None of us we think, in that case, would have had any other thoughts about God but such as these, that with Him is the residue of strength, out of which the weakness of the creature received a continual support, that He is the fountain of life and every blessing, out of which we received the constant supply of every desire, that He is a good and kind Father, to whom we are always going with the confidence of children never sent empty away, whose coming was always welcomed, and who found at each repeated visit, their welcome the warmer, and never suffered to depart without being more highly honoured with some new token of His favour and more abundantly filled with richer gifts from the treasures of His goodness. Why have we any other knowledge of God but this? If we are as we ought to be, why is it thus with us all? Why do the very saints use towards God such language as this? "Be not a terror to me, thou art my hope." Whence that awful cry of the Great Redeemer? "My God, my God, why hast thou forsaken me," if it came not from some fearful unfathomable depths of a downcast nature. But into what depths had it fallen from which God could seem far away, if they were not depths of sin? If the Holy One and the Just, as our substitute, bearing our curse and suffering, our punishment, did truly utter the agony of our nature under the terrible infliction, when He sent up that cry of desolation, "How dreadful must be the pit which sinners have digged for themselves?" But if this was the agony of no Saviour of sinners travailing for our redemption in the greatness of His might, if the cup of our wrath was not then drank out, when He said, "it is finished," what dreadful doom yet hangs over us all? If this were the cry of a mere man, and not of our Redeemer, if it pleased the Lord thus to bruise the righteous one, while yet He made not his soul an offering for sin, where shall the sinner and the ungodly appear? Do Unitarians indeed believe the Scriptures, when they speak of sin and the Saviour of sinners in the way that they do? it is not easy to think so. Alas, no! Whenever our thoughts are made to glance from this discourse towards the Scriptures, we discern a very different order of things from that presented to us in Unitarianism. Whether we behold creation darkened under the Revelation of wrath from heaven against all ungodliness, or bright with the light of hope shed down upon it from the sun of righteousness—it is another world than that which Unitarians call us to contemplate. Neither God, nor man, nor sin, nor holiness, nor life, nor death, nor earth, nor heaven, nor any other creature wears the same aspect, or puts on the same proportions when we attempt to make them out through the

haze of Unitarian speculation, as when we view them in the glass held up to us by apostles and prophets. Here we have the true picture in all the warm colours of life; but in the other case, we can make out nothing, but that an imitation of it in some sort seems to have been intended, and even of this, we cannot feel sure; all that is not different, is so distorted and disguised, as to give the idea of an attempt at imposition rather than imitation.

We do not say there is not a word of reason in this sermon, but we have not yet met with one paragraph that could be called reasoning. If the substance of a discourse were in itself reasonable, the last thing in the world we would think of doing, would be to complain that it was set before us, without any parade of reasoning. But in a sermon decrying every other mode of interpreting Scripture but the Unitarian one, and boasting of it, as that which in some pre-eminent manner "Scripture sanctions and reason approves," we expected that some show of proof would be attempted. The thing is not self-evident, and it is disputed. To say that here it is not proved were little to the purpose, and would come far short of the fact. No proof is attempted. We only learn that something of the kind was intended from certain forms of speech which indicate conclusions drawn from reasoning. Thus, after his appeal to the "Rational Faculty," and the "Religious element," as above exhibited, he concludes:

"So does the Gospel, as interpreted by Unitarians, justify itself  
 "to the *capacities* of our being. But there are also deep wants  
 "in this nature of ours, wants which religion alone can relieve.  
 "It is needed for the protection of our frailty, for the satisfaction  
 "of our best desires, for the comfort of our sorrows; and in re-  
 "spect to the demands which each class of these wants makes  
 "upon a true religion Unitarian Christianity fulfils the condi-  
 "tions required of it."

Whether it be simplicity on the part of the writer, which mistakes assertion for proof, and declamation for reasoning, or disingenuous calculation on the simplicity of others, that led him to suppose they would mistake the one for the other, we do not know, but whether from simplicity or disingenuousness, it is sure enough he does not deal much in reasoning. He is never tired of asserting that the doctrines of his system are most Scriptural and most rational, but of such assertions, neither from Scripture nor reason does he think it necessary to furnish us with any proof. He brings forward, it is true, a few texts to establish the doctrine of the Unity of God. They are amply sufficient for the purpose, but then who disputes the point? He might have taken this for granted without any proof at all. But does he quote even one passage on which those who assert the Deity of the Son, rely for establishing their assertion, in order to show that they have mis-

understood or misrepresented its meaning. Nothing of the kind does he so much as attempt. But this surely is not the way to satisfy any one, much less opponents, that the doctrines of Unitarians are founded on Scripture. We cannot acquit him of some disingenuousness, in his manner of handling the topics now under discussion. In speaking of Unitarian views, as suited to the capacities and wants of our nature, he speaks as if it were either admitted, or could not be denied, that other modes of understanding Christianity do not fulfil this condition. Now we can hardly conceive it possible he should be ignorant that this is a common place in the divinity of all sects. We admit the propriety of his appeal to this source in support of his system. But we neither approve of the manner in which he conducts the appeal, as if it were something like a peculiarity of Unitarianism to make such appeals, nor of the extent to which he seems to rely on it, for establishing the truth of religious opinions. Our remarks, therefore, are intended to show that this boasting in the suitableness of their religion to the capacities and wants of our nature is by no means peculiar to Unitarians, and that in every case some considerable discussion is required before it can be established that any such boasting is not a foolishness of boasting.

This is no peculiarity of Unitarian preaching. Scarcely a devotional or doctrinal treatise on the subject of religion can be opened, in which the admirable adaptation of the doctrines of Christianity, especially as expounded by the writer, to the wants of our present condition is not familiarly insisted on. Sometimes this is done to corroborate our Faith, and deepen our convictions in our religion as a Revelation from God. Sometimes to excite our admiration at the wisdom displayed in a system so well contrived to serve all the purposes for which it was intended, at other times to call forth our gratitude towards the contriver, who had so carefully considered all the necessities of our condition, and made such ample provision for their being supplied to the minutest particular. There is no sect that would not be willing to try the claims of their system against that of the Unitarians, by a full and fair comparison of their efficiency on this ground. There is not a preacher of any denomination whose eye would not kindle, and his heart beat high, were a Unitarian to challenge him to a contest in this field of argument. Yes, some of our best men, some of our very best, though not perhaps most highly esteemed ministers, would here, contrary to their wont, come forward to the very front of the battle. Men with few gifts of eloquence and little subtilty of intellect, and no taste nor ability for the strife of ordinary controversy, but with hearts burning with love to Christ, and senses well exercised to discern the religious wants of human nature, would start forward at once

to meet such a challenge as this. But, however boldly such an one might advance to this trial of strength, with whatever confidence in his deeply experimental knowledge of the wants of sinful humanity he might open his well-mounted battery of Scripture truth, sure that he had all the necessary munitions in full supply and ready at hand, we fear, that like red-hot balls shot against an ice-berg, all his exhortations and expostulations and arguments would be quenched in the cold "Rational Faculty" of the Unitarian, and recoil without effect from his heart, hardened through a vain conceit of its own righteousness. The writer of this discourse says, with no little self-complacency, that there is nothing in his system at which reason "needs to stand aghast," as there is in some others. Of this we shall say nothing, but sure we are every humble warm-hearted Christian, would "stand aghast" on finding that there were men, and men calling themselves Christians, who saw no need of a sacrifice for sin, nor of any of those things connected with it in the doctrine of our Redemption by Christ, of all which he feels such constant and pressing need, that it is the never ending theme of his wonder, gratitude, and praise, that his wants and necessities had been so well discerned, and so abundantly and carefully provided for. He would assuredly "stand aghast" at being told there are some who say they search the Scriptures and cannot find such things, and that they are so little wanted by man, that the wise God can never be supposed to have furnished them, that they are the mere dreams of a doting superstition, and to be no otherwise esteemed than as a "superfluity of naughtiness." The wants of Unitarians seem to be so different from those of other Christians, to use Dr. Channing's words, the "results of their experience," are so different, that what is truth to the one is no truth to the other, however plainly a man may declare it unto them. This argument of the Unitarians will therefore seem of weight only to those "whose modes of thought and mass of impressions," are the same as their own. The argument is used by all parties, and, no doubt, produces less or more effect in the hands of all. We must therefore have some more sure word of testimony than this, to produce on behalf our system, before we can expect the palm of superiority to be yielded to it by others. Nothing, we should think, but the plain testimony of Scripture can ever establish the truth of a Christian doctrine. In whatever way a man may find his own individual Faith confirmed, he has no right to demand the Faith of others for any statement in behalf of which he is not prepared not merely to assert, but to prove from Scripture, that "thus saith the Lord."

It is on this principle of adaptation to the wants of our nature that the Church of Rome mainly relies, for establishing the neces-



sity of an infallible guide in the things of religion, as the writer of this discourse denies this dogma, it may satisfy him that this principle is no infallible test of the truth of a religious creed. No one can read what Catholic writers have to say on this subject, without feeling that their arguments drawn from the wants of our nature, must have great weight with many minds, from the circumstance, that man is so placed, that he must often not only believe, and hope, but act in the midst of doubts and fears, which weaken his hands, and discourage his heart, when it is much to be desired, that he could find some ready way of assuring himself, and thus with undivided, undistracted mind, set himself to do what was needful to be done, with all his might. Such a want is not only a real want, but a very pressing one in many cases, only we do not believe that the Pope can supply it; as little do we believe that Unitarian Christianity can supply many real and very urgent wants of our nature, which are felt by the great body of mankind, whether Unitarians feel them or not, and this may be one reason why their system never becomes generally popular, and seems always to be most wanted, where there is a want felt to get rid of some form of deeply experimental Christianity, when the experience has departed and the form remains. In New England Unitarianism seems to be the ghost of dead Puritanism. The shadow of a once mighty substance! Puritanism has passed away, all feel this, even those who vainly seek to bring it back. There was something in it human as well as something divine. What was human and has died, may as well remain buried; but while this spectre of Unitarianism is exulting over its grave, the Christianity which lived in Puritanism is not dead;—it liveth still—it worketh still—it is mighty still. It was but the corpse of Puritanism which Unitarians committed to the earth, and put under ground, placing their watch, and setting their seal on the mouth of the sepulchre. But it is long since the Lord of life in Christians arose. Many have seen him since Puritanism was buried. Men do not cease to be born anew of His Spirit, and thus receive power to become the sons of God, because Unitarians have, to their own satisfaction, proved that we are all sufficiently the sons of God through Adam, and need not to receive any such title by adoption, since we all have it by a more sure mode of conveyance as our inheritance, by nature. Unitarianism no doubt supplies some wants in our world else it would not be in it; but it does not supply those wants, to supply which God sent His Son into the world, full of grace and truth. Unitarianism, too, will die! Die, we believe, of pure inanition, as soon as the forms of Christianity around it are quickened into life. It is only on the husks of these dead forms it can live. Over the living Christian it has no power, and Uni-



tarians, we are persuaded, know themselves that it has none. Whenever they come in contact with the truly Spiritual minded worshipper of Christ, learned or unlearned, do they not intuitively feel, "for this man we have no message. If we tell him of our Faith, he will mourn over our delusion,—if we speak of our superior light, he will compassionate our blindness,—if we talk to him of reason and Scripture and truth, he will pity us as knowing nothing as we ought to know, as men who thinking themselves to be something, when they are nothing, deceive themselves."

Among the wants of our nature which Unitarian views of Christianity will not supply, and which Unitarians deny to be a want, is that of a doctrine of reconciliation with God, through the blood of an atoning sacrifice. Into the Scriptural argument on this subject we do not now enter. But we observe, that when Unitarians deny this to be a want of our nature, they contradict all history. For various as have been the religious forms adopted by mankind, they all, or almost all, included something of this kind. We observe the Jesuits, who know the wants of human nature, as well perhaps as any men, are particularly anxious to represent Protestantism as Socinianism, that is, a religion without a sacrifice of expiation, knowing well that the doctrine of the mass, or of any other sacrifice, will come nearer to the wants of the human heart, than the doctrine of reconciliation to God without any sacrifice at all. But seeing we all contrive to satisfy some of the cravings of our Spiritual nature, in ways which it must be very doubtful whether God will approve of, and all feel wants and cravings which ought not to be satisfied nor supplied, this appeal on behalf of any religious system, that it meets our wants, must always be held a very doubtful proof that the system is true, and has proceeded from God. We can place no great dependence upon a judgment which depends so much upon a man's present "mass of impressions" for its truth. It may be one thing to-day, and another and very different on the next. We proceed, therefore, to consider the last ground on which he says Unitarianism rests for its justification, its agreement with Scripture.

"We take our Faith from the Bible. Unitarian Christianity is the Christianity of the New Testament. We find it there on every page, and we find there nothing which suggests to us a different exposition of the Divine will. The Bible is in our favour from beginning to end. The whole of both the Old and the New Testament must be misconstrued to yield any other than a Unitarian interpretation. The general tenor of Scripture is clearly and strongly in favour of our views, and particular passages, numberless in amount, confirm the impressions which

“we derive from the prevalent complexion of thought and style of expression. Let an unbiassed reader take up the Bible for the first time, and peruse it carefully, without commentary or friend near him to suggest what it ought to mean, and the conviction would grow stronger upon him as he proceeded, from writer to writer, that they knew nothing about Trinitarianism, or many other doctrines which we have discarded from our theology. Let him then fall upon such passages as these:— ‘Hear, O Israel, the Lord thy God, is one Lord.’ ‘This is Life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent.’ ‘To us there is but one God, the Father, and one Lord, Jesus Christ;’ and these are specimens of innumerable similar declarations—and what judgment could he form, but that the Bible recognizes the distinction on which we insist between Him who alone is God, and Him who is the Mediator between God and man.”

We have not given every word of his appeal to Scripture, for we omitted a sentence or two, which seem merely a repetition of the same thing; but we have given no words but his own, and left out no text or allusion to a text of Scripture. Our readers have before them all he has thought proper to say on the subject. It will be seen that the first sentence might have served for the whole. “We take our Faith from the Bible;” for, if we will not believe this on the word of the writer, he disdains to furnish us with any further proof. The texts he has seen fit to quote do not furnish us with anything of the kind. We venture to say they are, each of them, to be found appended as proofs to the articles of every “accepted Christian creed;” brought forward there too, be it observed, for the very same purpose that they are brought forward by this writer, to prove, namely, that there is but One God, and that there is a *distinction* between God the Father, who sends, and the Son, our Lord Jesus Christ, the Mediator, who is sent. He says, indeed, that they prove the very distinction on which Unitarians insist; but this we must take on his own word. One of the texts he has not even quoted fully, we would say, hardly fairly. Thus we read it: “There is One God, the Father, of whom are all things, and we in Him; and One Lord Jesus Christ, by whom are all things, and we by Him.” But what we find fault with is, that he has not quoted nor considered those passages of Scripture on which Trinitarians rely for the justification of that distinction in the Godhead, on which they insist. Besides, as we have observed before, there are many very essential differences between the doctrines of Unitarianism and those of our common Christianity, on other subjects, as well as on that of the Trinity, to prove which an appeal to the Scripture was very necessary. But in truth he has made nothing but

an empty appeal to Scripture, shadow of proof for his peculiar views from the Scripture, he adduces none.

If, as he says, the New Testament, from beginning to end, is in his favour, why has he not cited some passage on the points about which we differ, instead of those in which we agree. We agree that there is only one God; we agree that there is a distinction between God the Father, and Jesus the Mediator; has he brought forward a single text to establish the nature of the distinction, or has he examined one text on which we rely, to prove that this distinction implies a distinction in the Godhead?

Of what use is it to appeal to the general tenor of Scripture, and say that there is nothing there which suggests to us a different exposition from the Unitarian one, with the fact staring us in the face in every page of the History of the Church, that the great body who, in every age have been called Christians, read the Scriptures under a different impression. Was there nothing in the sayings of our Lord, to suggest a different exposition, when the Jews accused Him of blasphemy for making Himself equal with God? This recklessness of assertion, and foolishness of boasting is puerile in the extreme. We might just as well say, that there is nothing in the constitution of the human mind which leads it to hesitate about accepting the Trinitarian exposition, as to say the whole tenor of Scripture is so clearly and strongly in favour of the Unitarian one, as not even to suggest anything different. The early commenced and long continued controversy on the subject, beginning with our Lord's personal ministry among the Jews, and not yet ended, will lead every one acquainted with the history of the dispute, to condemn all such sweeping assertions as unworthy the advocate of either system of interpretation. It is childish to make them, and the grown-up man who does so has no right to complain, if he be told, like a petulant boy, to go to his books and mind his studies, till time and reflection, and the words of the wise teach him modesty and sense, and make him such a one as a man might argue with.

Such another childish assumption is this, that an unbiassed reader of the Bible would never be led to think of Trinitarianism. But where, or when could such a reader have been found? Will the writer of this discourse, or any other person, venture to assert that it was possible to have received instruction in the religion of the Bible in any one age or country from any class of religious teachers from the days of the Apostles till now, without receiving a bias to one side or other of this question? Did the writer really believe that it was a possible thing to read the Old and New Testaments, without having the mind in some way or other excited about this question? We doubt it. For ourselves we feel just about as certain as that we are now alive, that if all who

have read the Bible were to die to-morrow, and all books alluding to this question perish with them, but the Bible remain, and become the book of men's religion, the question about Christ's participation in the Godhead, would remain with it, and come up again to be discussed, as it is this day, unless the Spirit of God introduced a greater uniformity of thinking than has hitherto prevailed in the world. To say that there is nothing in the New Testament to suggest the thought that Christ is God in the very highest sense of the word, is sheer folly.

Though he speaks of Christ as a Mediator and Redeemer, why is it in such vague terms? Why never speak of Him "as laying down His life as a ransom for His people?" We should like to see how he would expound some passages concerning this Mediator, on the supposition that He is but a man. Yes, we should like to see how he would describe this Great Mediator being man only, and not God, laying His hand upon both the parties He came to reconcile, and making peace between them,—as taking those He descended to redeem; and was not ashamed to call His brethren, as having assumed their nature, and leading them up to Him that sitteth on the throne of the Universe, of whom He thought it not robbery to call Himself equal—taking His brethren of earth in the one hand, and reaching forth the other toward the Eternal Majesty, draw out the hand of the justly offended Father, and placing in it those of His offending creatures, say, henceforth let there be peace between those whom I have thus brought together.

We do not wonder that Unitarians, denying the Divinity of Christ, should deny that His death made any atonement for sin; but we do wonder how they can say, that the New Testament, were it not for the commentators, might be read without suggesting any such thoughts as those of a Redeemer and a Redemption, with a vicarious propitiatory sacrifice for sin.

But we now take up for consideration, a passage which we reserved for the conclusion of our examination, in which the writer of this discourse tells us very plainly what Unitarians think of that doctrine, which is usually considered the very foundation of the Christian dispensation. The doctrine which gives meaning to every other part of the economy of Redemption, and the rejection of which does we think justify the remark of a writer, quoted to be indignantly denied in the discourse, that, "to be a worthy member of the Unitarian or rather Socinian community, a man must be prepared to reject nine-tenths of the Old Testament, and the whole of the New." Whoever said this, whether a believer in the Scriptures or not, understood both the Scriptures and Unitarianism better than Unitarians themselves. It is indeed asked, by way of reply, "Where do the Hebrew Scrip-

tures teach any other doctrine than the Divine Unity?" To which we answer of course, no where does any part of Scripture teach any other doctrine. But there are passages in the Hebrew Scriptures which do not teach it in the Unitarian sense. Besides, though they wish to have it thought so, the Trinity is not the doctrine which lies in the heart of the Unitarian controversy. They reject the notion of a vicarious sacrifice for sin; and in so doing, what can they make of the whole Mosaic economy? By doing this they place man in such a relation to God, that no part of Scripture, either in the Old or the New Testament can be made to apply to it. This, no doubt, the writer perceived when he delivered the above sentence on Socinianism. But we proceed to the passage in which Redemption by the death of Christ is so unequivocally denied, or rather rejected with affected abhorrence:

"As Unitarian Christians, we differ from the self-styled Orthodox of this and other lands—in our doctrine concerning the atonement. We believe in an atonement, and in *the* atonement; in an atonement needed by every sinner, by which he shall be reconciled to God, and in the atonement of which Christ is the instrument, by bringing the sinner to God, that he may be forgiven and justified. Nay, more; we believe that the atonement was the great object of Christ's mission, even as he said, 'the Son of man is come to seek and to save that which was lost,' and that in this purpose we find the solution of the mystery which overhangs his cross. But we cannot—and we thank God that we do not—believe in a vicarious atonement which would subvert our notions of justice, and teach us to look upon the Heavenly Father as an Infinite Despot. We *must* use strong language on this point. We reject with abhorrence a doctrine which despoils the Divine character of its glory, and takes from the Divine law its most urgent sanctions. We can call that a gracious Providence which hides instruction beneath chastisement, but we cannot call that a revelation of grace which shows us the Sovereign of the universe refusing forgiveness to contrite offenders except on conditions which they are utterly unable to fulfil, yet which are held to be fulfilled by a technical evasion that would be sanctioned by no Court of justice in the civilized world. Our doctrine of the atonement is a doctrine of parental love; the popular doctrine of the atonement, if it were not connected with the Divine Name, we should describe as a doctrine of cunning tyranny. Such, I am constrained to say, painful as is the association, is the light under which it seems to me to present the God and Father of our Lord Jesus Christ. I know that this dogma is set forth as the sinner's only ground of hope. Strange affirmation! and yet stranger blindness, that cannot see the invita-



“tion of a free mercy illuminating every page of the New Testament. Mercy, oh how much needed by man, how freely exercised by God! Let not the condition of man be mistaken by the sinner, let not the character of God be misrepresented by the theologian.”

That the word atonement may have some such meaning put upon it, as to enable Unitarians to say, they believe in an atonement, or in the atonement, is neither worth the admitting nor denying, as whether they tell us or not what they mean by an atonement, we are left in no doubt as to what they do not mean. They believe in no atonement through the blood of the Lamb slain from the foundation of the world. They may well speak of a mystery overhanging the Cross of Christ, according to their views of the object of his suffering and death. To them it must be a great mystery, under which nothing lies hid, and out of which they never expect to see anything revealed. This seems to us the nature of their whole system, there is nothing hid under it, and nothing brought to light by it. It is a manifest lie. It seeks to represent the deep things of God, as what a man might hold up between him and the light, and fairly examine them through and through. It is not enough to say of it that it does not speak the truth in righteousness—it does not speak the truth at all,—neither of God nor of man, nor of itself. The thought which is in its own heart it will not plainly declare. It believes in an atonement, in *the* atonement, and a mystery overhanging the cross, but what these words may mean when employed as the symbols of its Faith, is a mystery which it does not explain. It borrows the words, in which the Spirit who searcheth all things, has revealed the unsearchable councils and purposes of God, in which to clothe its beggarly elements of human reason and speculation, that the shame of its nakedness might not appear. Let it take to itself the things of God, and not the words only, and it will become something, but it will cease to be Unitarianism. Let Unitarians take firm hold of any one truth they possess, and act upon it, and try to live up to it,—of this one for instance, that God is, and is the rewarder of such as diligently seek him, and they will find it drawing them nearer and nearer to the true mystery of the cross, that great mystery of Godliness, God manifest in the flesh.

“We cannot,” he says, “and we thank God that we do not, believe in a vicarious atonement, which would subvert our notions of justice and teach us to look upon the Heavenly Father as an infinite Despot. We reject with abhorrence a doctrine which despoils the Divine character of its glory and takes from the Divine Law its most urgent sanctions. We can call that a gracious Providence which hides instruction beneath chastisement,



" but we cannot call that a revelation of grace, which shews us the Sovereign of the Universe refusing forgiveness to contrite offenders, except on conditions which they are utterly unable to fulfil, yet which are held to be fulfilled by a technical evasion that would be sanctioned by no Court of Justice in the civilized world.

Were it not our design rather to expose Unitarianism as it really is, than to refute its wild, unfounded, blustering assertions, we would have much to say to the above rhapsody of affected indignation and abhorrence. Our object is to shew that in the mouths of Unitarians, to use the words of this writer, the language of Scripture, is "perverted to be a symbol of unbelief." These arguments are of no force, and have no application, unless they are understood to be directed against the truth and inspiration of the Bible. If there be one doctrine more than another, of which it can be said that every thing connected with it must be decided by searching the Scriptures, it is the doctrine of the atonement by the death of Christ.

The "self-styled orthodox" may have misunderstood through ignorance, or misrepresented from some worse bias of the understanding, what the Scriptures do teach on this highly interesting and deeply important question, which is the true centre of every religious system which either is or pretends to be Christianity, but their mistakes can only be corrected by a direct appeal to Scripture. It is error on this point, rather than on the nature of the Divine Unity, from which Unitarians start in describing their circle of fallacy. It is well known that the Doctrine of the Trinity and of God manifest in the flesh, is intimately connected with the doctrine of the atonement, in every Christian system.

We do not assume the truth of our own view, nor assert the falsehood of that patronized by Unitarians. Nor assuredly against such an opponent as this, would we waste time in establishing the one or refuting the other. We only ask every reader, candid or uncandid, to notice the way in which this man, professing to take Scripture for his guide in the formation of his Faith, deals with this peculiarly Scriptural doctrine. How does he treat this question to which no answer can be given unless it be drawn from Revelation? Where is now his appeal to "the whole tenor of Scripture, with its general tone and style of expression" to support his denial of a vicarious atonement? His audacity of impudence could go far, but here it stops short.

The slightest allusion to Scripture in this way might have called up a host of recollections dangerous to his cause.

Where are his "particular passages of Scripture without number," out of which he might have selected a few to show that there

could not be within the compass of the Revelations of God, the manifestation of The Lamb slain from the foundation of the world, and in due time set forth, that God might be just and the justifier of the ungodly who believe. Why could he not find room for so much as one? How often has he proclaimed? "Hear, O Israel, the Lord thy God, is one Lord." Could he not find one passage of Scripture that would support him in proclaiming? "Hear this all people, there is no ransom for sin to be found in the heaven above, nor in the earth beneath. The Lord himself can find no such ransom, and if he could, it would be a horrible injustice to introduce such a thing as a sacrifice for the sin of the world into the jurisprudence of heaven, no tribunal in any part of the civilized world would admit of such a technical evasion of justice. Every man must bear the full burden of his iniquity, or be redeemed without a Redeemer, saved without a Saviour, justified without a sacrifice of atonement." Why not one passage of Scripture to establish all this? Why is the voice of the word of God, not heard from his lips on this occasion? Are Prophets and Apostles on the subject of the atonement all silent and dumb? Would they have found no utterance from the mouths of the "Self-styled Orthodox," if they had been called to speak of an atonement?

Where are even some of the sophistical expositions of his sect by which they labour to make the Word of God of none effect? Why for the sake of appearances, is there not something like an appeal to Scripture, if only to make the true doctrine look doubtful, through a mist of Unitarian interpretation of the Word of God? Not even to these things does he here venture to have recourse, it was not safe on such a subject to approach Scripture ground at all. What then does he do? He appeals to the "Rational Faculty," to the "modes of thinking," the "mass of impressions," in a world lying in wickedness, a world without God, a world which knew not the Son when He came, though it was made by Him, and would not receive Him, though He came to make His soul an offering for its sin.

When a man treats such a subject in such a manner, has he any right to expect we should believe him, when he says his Faith is founded on Scripture? When we set his bare assertions at naught, we place them at their true value. But here he offers us a reason for his opinion, a rare thing in his Sermon, we can assure him, and reasons are to weighed. This one we shall weigh, and when laid in the balance, we are much mistaken if it be not found wanting.

He rejects the doctrine of a vicarious atonement, without any regard had to the question, whether or not it is laid down in the

Scripture as the foundation of a sinner's hope in God. For any thing he has said, or appears to care, it may or may not be taught in Scripture. What he says is, "we neither do nor can believe in this doctrine, because it subverts our notions of justice." What notions of justice he and other Unitarians entertain we know not. We shall not therefore enter into any enquiry as to their general correctness. Perhaps they do not much differ from our own. We have no reason to suppose they do. What we object to is their making their own notions of justice, a measure by which to try the justice of the ways of God. That he acts upon the principle that this is a proper method of proceeding is obvious, for he considers an appeal to it as sufficient to preclude the necessity of searching the Scriptures to see whether these things be so or not. When a man says, he does not, and thanks God that he *cannot* believe any particular doctrine, this is as much as to say he would not and could not believe it, though it were testified to him by an angel from heaven. To the same purpose is his fortifying this decision, framed according to his own notions of justice, by an appeal to what would be considered correct principles of jurisprudence in any Court of Justice in the civilized world. Now all this clearly shews, that he considers our notions, that is human notions of justice, to be a proper standard by which to try the justice of God, in any of his dealings towards the children of men. But this we desire with equal distinctness to deny.

We will not say what might or might not be sanctioned in any Court of Justice in the civilized world, for many things are, and have been sanctioned, in all or most of them, which might with no great impropriety be called technical evasions. But as we have no desire to evade the question, *whether our notions of justice be a proper measure by which to try the proceedings of God*, we say without hesitation, that according to our notions, no Court of Justice upon earth ought to sanction the principle of vicarious punishment. Though we believe every Father in his little family Court of Justice does sanction many little things on something like an approximation to this principle, and so greatly rejoices when one child is found willing to be the substitute in enduring the mortification or suffering the punishment due to another, that for the sake of the general harmony and love such noble conduct is fitted to produce, he gladly embraces the few opportunities thus presented of pardoning the offender, as a just tribute to the magnanimous sacrifice. He feels this to be no technical evasion of the claims of justice, but on the contrary, that it would shock, not only every generous, but every just feeling of his own heart, and in the hearts of his children, were such travail of the soul in the

loving sufferer, not to be satisfied by grace extended to the culprit for whose sake it had been undergone. But we are not now undertaking the defence of the Scripture doctrine of a vicarious atonement, which needs none, and can receive none at our hand. There is a height and depth, and length and breadth in this manifestation of love in Christ which passeth knowledge.

What we wish to make manifest, is, that it is a false principle, to say that God cannot have acted in any particular way because according to our notions of justice, He ought not so to have acted. We admit, that it would be unjust in any Court of Justice upon earth to sanction the principle of vicarious punishment. We know from what we have seen in Unitarian writers that here it will be asked, do you mean to say that justice is one thing upon earth and another thing in heaven? Now we mean to say nothing on such a wide subject of enquiry at all. Our mind is not able to grasp all the particulars of so extensive an induction, even if they were within our reach, which they are not. Those who raise such questions must answer them for themselves. If without answering them, the point cannot be decided, whether we are able from our notions of justice to pronounce what would be just or unjust on the part of God, it cannot be decided at all. We have looked into books of philosophy and also occasionally into books of jurisprudence, and while we are satisfied that there are such principles as principles of general equity, by which the conduct of man towards men ought to be regulated, and in conformity with which laws should be framed to guide the decisions of the judges in courts of law, yet to us it appears that substantial justice is best administered, according to the rules of some definite code of law, duly prescribed and promulgated for putting an end to all controversies. Even these attain the end very imperfectly. But on principles of strict abstract justice, we doubt whether any controversy could ever be brought to an end, if parties on all sides were to be heard till they had no more to say on their own behalf which could wear any colour of justice. We believe, however, that between the law written on our heart, the law written in the Bible, the law of the land, and the law of public opinion, we are all able, in ordinary circumstances, to pronounce with tolerable certainty when a man has and when he has not acted justly. Our notions of justice suffice for such a judgment as this.

We are men, and we know with tolerable exactness, what in particular circumstances it is righteous for a man to do. We try him by those rules which should regulate our own conduct, and as he is bound by the laws of the same nature which he possesses in common with us, we can do so without going very far astray.

But we are men and not God, and do not know, and cannot judge Him in the same way. The law of our nature is not the law of His,—what may be righteous in Him, may be very unrighteous in us. But we will try the principle on a particular case, as we feel very diffident in dealing with such a subject in general terms, and would not have spoken so confidently, if we had not a particular case in view, which we think decides the point.

With regard to the case in hand, with regard to which, it is said in the discourse, that the doctrine of a vicarious atonement by Christ represents God as acting unjustly, we have to observe, that in making this charge, the writer of course takes for granted that Christ is not God; those who think they see any injustice in this proceeding, see in Jesus only a man, if we view Him going through the transaction, as God as well as man, an end is at once put to all speculation on the question of its justice. We wish, therefore, to test the principle on which it is attempted to set aside the testimony of Scripture, concerning the doings of God, by an appeal to the notions of justice, current among men, by trying this principle, as a rule for deciding with regard to some of His more ordinary dealings with us, than this awful mystery of godliness seen in the atoning death of Christ, in virtue of which the redeemed are called in Scripture the "Church of God, which He purchased with His own blood." A case of this kind is not one by which to try the principles even of God's own ordinary providence. We wish to abate the arrogance of presumptuous men, by an appeal to some less overpowering instance of the unsearchableness of His ways, that they may know how far past our finding out are all His judgments, and how vain a thing it is, to think to try Him by the test of even His own righteous law, which He has given to us as the guide of our life, and which if we keep, we shall do no iniquity, neither shall any unrighteousness be found in us. But it is no part even of this law, His own law, to enable us to sit in judgment upon Him, or pronounce concerning the righteousness of His ways. The case of a vicarious atonement could not be brought into, nor tried in any Court of Justice upon earth. It is no principle in human jurisprudence, except in matters of money or service, or the thousand affairs of suretyship about which decisions are pronounced every day, to speak of which in such a case, would be only to affront the great doctrine of our Redemption. We are content it be allowed to stand alone without an analogy whereby to justify it, so long as we have the clear testimony of Scripture to assure us that it is true. But we shall suppose a case which might be tried in any Court of Justice upon earth, or sent before a jury of intelligent



men in any civilized country. Suppose now that an atrocious murder had been committed, and it were proved concerning some one of our brethren to the following effect: Suppose he should prove, or have it admitted that he did not commit the murder. But suppose the following things were proved against him, or by him not denied, and the explanation of his conduct withheld. Suppose it proved that he was looking on, and standing close by when the foul deed was done—that he was perfectly aware of the murderer's intention—that he put the weapon into his hand, wherewith it was perpetrated, having a perfect knowledge of the use to which it would be put,—that he gave the victim no warning of his danger, though he could easily have done so, and thus ensured his escape,—that he did not arrest the blow of the assassin, though he could have done so by the mere stretching out of his hand, or even a nod of his head. Supposing these things to be all established to the satisfaction of any Court of Justice in a civilized country upon earth, what in such a case would be their decision? Surely, as we all know what, in such circumstances, a man ought to have done, and ought not to have done, we would have no hesitation in pronouncing sentence. Our notions of justice would clearly indicate that the man was guilty. The law, as laid down in the Bible, pronounces judgment to the same effect. Such a one would be held guilty of act and part in the murder. But now was there ever a murder committed since the world began, at the commission of which God was not standing by and looking on. Was there ever victim, whose safety could not have been made sure by a timely warning from Him? We do not ask was there ever deadly weapon found in the hand of evil doer that was not put into it by Him. But was there ever arm stretched forth to iniquity that was not by Him nerved with the strength to do it? Was ever arm lifted up to do a deed of violence which would not, at His nod, have fallen powerless before it was effected? We know what would have been our own duty in such a case, we know what would have been any man's duty in such a case, we know therefore what was this man's duty in the case, and can give judgment concerning him, and condemn his conduct. We have a law by which to try him, and by it he is guilty, and stands condemned. But if we would try God by this law we must condemn Him every day, or seek refuge in Atheism. By Faith, we say, shall not the Judge of all the earth do right. But if we once begin to try His conduct by the rules which guide courts of justice upon earth, by our own "modes of thought," and the "mass of our impressions," we shall assuredly fall into monstrous errors and deadly delusions.

If Unitarians therefore wish to obtain any credit to their state-



ment, that they receive the Scriptures as the Word of God, they must put themselves to the trouble of showing, that their doctrines are there revealed, and that ours are not. This senseless raving about what is righteous or unrighteous for God to do, can pass for nothing but so much unmeaning rant, or something worse.

We have seen how a Unitarian preacher, without troubling himself about Scripture, allows himself to rail, at the bare mention of a vicarious atonement, as subversive of all law and justice, while yet it is hardly possible to attach any meaning to passages of Scripture occurring in almost every page, without supposing that this very principle of a vicarious atonement is the very one to which we are to look for our hope of acceptance with God. To shew how differently others judge, as zealots for the glory of God, and the salvation of men, as rational, and as sound in their notions of justice, as any Unitarian can hope to be esteemed by any but himself; we shall quote a passage from the writings of Dr. Chalmers. Let us hear what this great and good divine, and truly humble and pious Christian, says on the same subject. We could easily have selected passages speaking more directly on the value which Christians set on the doctrine of deliverance from punishment, by the vicarious sufferings of Christ, but we prefer this one, as shewing how very differently the same subject will appear to different persons, as viewed through their differing "masses of impressions" and "results of experience;" and how uncertain therefore all conclusions drawn from such sources are, when they cannot be supported by saying, "Thus it is written, and thus saith the Lord."

Many Christians hesitate to admit the doctrine of the imputation of Christ's righteousness, in order to our justification, who do not hesitate to admit that their sins were imputed to him, when he suffered and died for them on the cross. Still more, stumble at the imputation of Adam's guilt to all his posterity, but with all who believe in Christ, the question on all these points must be left for decision to the testimony of the Word of God. When they give or ask a reason for the Faith that is in them, it must still run in this form, "thus it is written, and thus we read in the Scriptures of truth." The passage we are about to quote, was evidently composed late in life, and delivered to the students under his instruction, as the result of much reflection on the doctrines of Scripture, and a matured experience of their practical power over the life and conversation :

"We confess that we hailed it as a great acquisition, when we first became acquainted with Edwards's view of the mediate imputation, and rejoiced in it as another instance of the accord-

"ance which obtains between the evangelism of the Bible, and  
 "those discoveries which are gained by a deeper insight into the  
 "constitution of human nature, or into the secrets of mental and  
 "metaphysical science. It is the parallelism which the Scripture  
 "affirms between the imputation of Adam's guilt and the impu-  
 "tation of Christ's righteousness, which has broken up this il-  
 "lusion, as I now regard it to be—because not consistent either  
 "with the statements of the Bible, or with the findings of expe-  
 "rimental Christianity. If even the most perfect of the regene-  
 "rate on earth had no higher desert to trust in than the deeds of  
 "his new obedience, it would not avail for his justification—  
 "seeing that his best services are alloyed by the sad mixture and  
 "instigation of his remaining infirmities; and therefore it is that  
 "he prizes, as the most sacred and excellent of all his treasures,  
 "the righteousness of Christ, which he is invited to make his  
 "own, and to make full use of as his plea for acceptance with  
 "God. But if the believer, or the man who is saved in Christ,  
 "is thus taken into favor, in virtue of a direct part and interest  
 "in the merit of his great Head, the mediator of the New Cove-  
 "nant—then to maintain and complete the parallelism between  
 "the first and the second Adam, the man who is not a believer  
 "and lost in Adam, is an outcast from the Divine favor, in virtue  
 "of a direct part and interest in the guilt of him, whom God has  
 "been pleased to deal with as the representative of all his pos-  
 "terity. The jurisprudence of the one imputation, viewed mere-  
 "ly on the principles of jurisprudence, is in every way as mys-  
 "terious, or as much beyond the ken of our natural discernment,  
 "as the jurisprudence of the other; and there is as great reason  
 "why on the first imputation as well as the second, and on the  
 "second as well as the first, we should yield a like deference to  
 "the authority of Revelation."

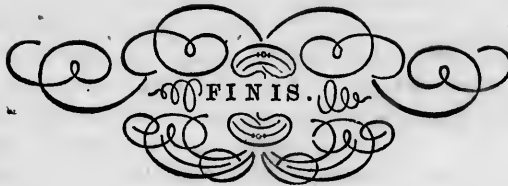
A word in conclusion. Some may perhaps think that this chal-  
 lenge to examine Unitarianism as it appears when described by  
 Unitarians themselves, should have been laid hold of as an op-  
 portunity, to establish on the authority of reason and Scripture,  
 the truths which they reject, and to shew that their peculiarities  
 derive no support, either from reason or Revelation. The first  
 is not necessary, it is done in each of our pulpits from day to  
 day in the preaching of the Gospel, so as to commend it to every  
 man's conscience. For the second we thought it would be most  
 effectually accomplished, by setting in as clear a light as we  
 could, what of reason and Scripture they had themselves to ad-  
 vance in behalf of their opinions, and if this discourse be a fair  
 specimen of their reasoning, it needs no other reply. As to re-  
 futing any erroneous tenets they may choose to advance, they

must put forward some very different defence of their system than that which we have passed under review. They must put forward one in which they themselves furnish the arguments on which they rest their doctrines, and not a set of mere boastful assertions of their truth, reasonableness, and foundation in Scripture. Had we endeavoured to overthrow the dogmas of this discourse, we must have first invented reasons and then answered them, which would have been to fight very uncertainly, and as one that beateth the air. To defend ourselves against what we deem the repetition of slanders, which have already been replied to for the thousandth time, seems alike unprofitable and vain. It is not thus the Scriptures teach us to put to silence the ignorance of foolish men. To instruct the ignorant, is what not only every Christian, but almost every man, is ready to do, and to do it in a spirit of kindness. To remove prejudices, which silently oppose the reception of the truth, is what every teacher of righteousness seeks to do, with all the discretion and tenderness he may be so fortunate as to possess. To meet, and resist, and repel, the assaults of such enemies as assail the citadel of the Church, with the weapons of their own warfare, the carnal wisdom of man, is a task which those who are appointed to watch over and guard it, should never neglect nor decline. But when men profess to be soldiers of Christ, who are not, and seek to enter in amongst us, we must shut the gates in their face, and hold no parley with them, till we have them fairly on the outside. The question of questions between us and them is, are they or are they not Christians? The more opportunities they take to tell us what Unitarianism is, the more occasions will they afford us of testing whether it be Christianity or not, and this is the principle on which it should be tried. Our enquiry ought not to be whether their religion be or be not a rational religion, but whether it be the Christian religion or no? We have no need with them, to enter into questions about differences on minor points, as in our contests with each other, for a whole religion is in debate between them and all others who bear the Christian name. We have no need to enter into debates with them about the truth of Scripture, as with the unbeliever, for whether Christianity be of God or of man, if it be Unitarianism, it is another Gospel than that which we all suppose we have received.

Is Unitarianism Christianity? is the point to which this controversy should be steadily held down, by all who desire to see Unitarianism treated in the world as it deserves. It is, we believe, an Impostor, and to be treated as such.

Their having to print the title, "Christian Church" over their places of worship, and publish Discourses, to prove that Unita-

rians are Christians, shews that their claims are felt to be of a very dubious and equivocal character. This is one thing which Unitarianism seems to do in the world. It proclaims that the Church of Christ is not hid, and cannot be so buried under the rubbish of man's inventions, as to become utterly unknown and undistinguishable in the world. In every sect which this Unitarian preacher has enumerated and denounced, from the Church of Rome to the Baptists, men of this world recognize in some of their members disciples of Christ. There is in some of all these something which, to them, savours of the Bible, and does not savour of this world, and they can distinguish the Saviour, but somehow or other, even to the unbeliever, of this religion of the Bible Unitarianism savours not.



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