

to me that he thought it nearly as presumptuous to acquiesce in the negative as in the affirmative of the propositions laid down on this subject in the Athanasian Creed. "We are," he said, "like children born blind, disputing about colors."

The prominent position occupied by the Unitarians arises, not from their number, nor their wealth, however considerable this may be, but from their talent, earnestness, and knowledge. Many of the leading minds in the Union belong to this sect, and among them, Channing, Sparks, Dewey, and other well-known authors, have been converts from the Congregationalists.

To have no creed, no standard to rally round, no fixed canons of interpretation of Scripture, is said to be fatal to their progress. Yet one of their body remarked to me that they might be well satisfied that they were gaining ground, when it could be said that in the last thirty years (since 1815) the number of their ministers had increased in a tenfold ratio, or from fifty to five hundred, whereas the population had only doubled in twenty-five years. He also reminded me that their ranks are scarcely ever recruited from foreign emigrants, from whom the Romanists, Presbyterians, Methodists, Baptists, and Episcopalians annually draw large accessions. A more kindly feeling has of late years sprung up between the Unitarians and Congregationalists, because some of the most eminent writers of both sects have joined in defending themselves against a common adversary, namely, those rationalists who go so far as to deny the historical evidence of the miracles related in the New Testament, and who, in some other points, depart more widely from the Unitarian standard, than does the latter from that of Rome itself. Norton, author of "The Genuineness of the Gospels" may be mentioned, as one of the celebrated Unitarian divines who has extorted from the more liberal members of all "orthodox" denominations the praise of being a defender of the faith.

In the course of my two visits to the United States, I enjoyed opportunities of hearing sermons preached by many of the most eminent Unitarians—among them were Channing, Henry Ware, Dewey, Bellows, Putnam, and Gannet—and was much struck, not only with their good sense and erudition, but with the fervor