

impatience like that of the starving man for food, *they* shall be empty — empty of good — empty of that which alone has permanent value — empty of the real life. This is our doctrine concerning the present; and with this doctrine upon our hearts we are almost ready to say, let others discourse of the future, for here we have a theme so grand and vast that it exceeds all our powers to treat it worthily. With this doctrine let Unitarian Christianity go into the world and entreat and adjure men to turn from the idols which their own hearts have set up in the secret places of their worship, to Him whom those hearts should confess and adore and love. Let it go into the world with this doctrine, and let the commentary be furnished by us in the growing holiness of our lives, and our faith will leap from crag to crag of society, and dart down into its lowly coverts, and bathe its whole expanse with a divine influence, even as the morning light glances and spreads and rests over the whole landscape.

We have, within such limits as the time permits and prescribes, considered the questions which we proposed to answer, — having endeavored to exhibit the truths of Unitarian Christianity, the grounds of our preference of this over other systems of faith, and the differences which distinguish its disciples from other considerable portions of the community. The result must be, to convince every candid hearer that we have a positive faith — a faith full enough, plain enough, authoritative enough for all the purposes for which a religious faith can be needed. We “believe, and therefore speak.” Our profession of Unitarian