

of common resemblance. They were indicated in the earlier part of this discourse, when speaking of those truths which we embrace, but which so far from desiring to confine to ourselves, we rejoice to believe are held by us in common with multitudes, if not with all those who take the same motto with us, — ‘Christ and his cause.’ And in this reception, by the most divided portions of the Church, of the truths on which we lean, do we find an argument to increase our confidence in them as the only essential truths of Christianity, — so plain that they cannot be mistaken, so important that few, or none have been able to deny them a place in their theology. There is however one example of agreement between us and other Christians, which I am anxious to notice, as presenting yet one other difference which we would press on the consideration of those from whom it distinguishes us. In this instance they from whom we differ are not Christians except in name. Perhaps we are no more. Then God forgive us! for we ought to be immeasurably more. And this is what I wish to say; — that as Unitarian Christians, we differ from the irreligious of every class, whether they be the openly immoral or such as immerse themselves in the cares of the world, the profane or the thoughtless — in our doctrine concerning righteousness. For we hold that this is the one thing needful, and that whatever else a man risks or loses, he must not let go the integrity of his soul; which he can keep only by strenuous obedience to every law of the outward and inward life. A man is not true to himself, nor faithful to Christ, nor thankful to God, who does not purify himself from sin, and