

interpreted by Unitarian beliefs of our being. But there are wants which are needed for the protection of our best desires, for and in respect to the demands which are made upon a true religion. It fulfils the conditions required to relieve the mourner by its spiritual discipline, and future to our purest desires the satisfaction alone can give, needs no lack of the necessities which such a nature as this which and influences of an earthly life see, is sin; not because we are naturally weak. We need to be of truths which shall stand as sentinels and guards; and when, notwithstanding, we have fallen, we need to be raised up from despair and restore us. Others may regard this as the duty of the Unitarian, but we do not hesitate to say that it is preëminently suited to a frail and sinful being; alike in the nature of sin, and the remedy of his state. The Unitarian, because he chooses to be free from the guilt of such voluntary estrangements, opens to him the conditions of a more perfect life. Behold the greatest of sinners. Behold the love and pity which must be most fully contemplated.

The time does not allow me to expand this argument as I could desire. Its importance entitles it to consideration; for as in the material creation the wonderful adaptations which we discover bespeak a Divine Author, so the admirable fitness of the religion of the New Testament to the beings for whom it was given, is a proof of its superhuman origin, which has been justly insisted on by Christian writers, but the full force of which can be felt only where the true features of the revelation are discerned. Whether on the one hand, we look at man as a being, the intellectual, social and spiritual elements of whose constitution require culture, or on the other hand, as a being whose appetites and infirmities call for means of restraint, or again, as a being whose history includes that terrible fact of sin which gives a new aspect to all his relations, and creates a before unknown class of wants, the most urgent which he can feel, we perceive in the truths and influences of our faith just that supply of direction, assistance and redeeming grace which is needed. His intellect finds the loftiest exercise alike for its discursive and its meditative powers; his social affections are led forth to the happiest results by the constraint of that law of love to which they are subjected; his spiritual faculties obtain the freedom and elevation which they crave; his animal propensities are placed under the discipline of an habitual self-denial; his infirmities receive aid or admonition as they may require; and for the evils which sin has brought upon him provision is made, equal, and more than equal to all the necessities of which it has become the fruitful source.

But I must leave any further illustration of this point, to notice a second ground of confidence in our theological statements. They are founded upon Scripture. We take