

outmost twig with the vital fluid. The life which is in us, the everlasting life, must penetrate and vivify our whole nature. Till this is our experience, we do but partially *realize ourselves*. We are not whole men in our own consciousness. The only true and complete man is he who bears the closest possible resemblance to Christ. They who live for earthly vanities, or they who pursue their worldly labor as if this were all they need think of, so far from having reached their being's end and aim, have not begun to comprehend it, and the great benefit of Christ's mission is still unknown to them. When we speak of righteousness, we do not mean that which is partial, but that which is comprehensive. How can a man be right who does not place himself in just relations to God, with whom his relations are more important than those he sustains towards all other beings? Righteousness then, as we understand it, includes piety not less than morality, and the character not less than the behavior. So was it understood by our Lord, when he said, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." They "shall be filled;" but those who do not desire this, their great good, with an 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