

sent by God to the people ; whereas the minister of the Gospel, according to the Independents, is sent by the people to themselves !

I was particularly struck with this distinction, in considering these words of St. Paul : " We are ambassadors for Christ, as though God did beseech you by us." How can it be our place, I said, to choose who shall be God's ambassadors to us ! All satisfaction in a system, in which the very dispensers of God's truth were thus upon principle corruptly appointed, and made dependent upon the very persons of whom, above all other, they ought to be independent—was really gone in me from this time. But I soon had all the miserable fruits of the system before my eyes. I pass over the fact, that when the election took place, females, as well as males, yea, even Socinians (for such there happened to be among our seat-holders), voted for the person they respectively preferred to be God's ambassador to them ; I pass this over, because it was almost nothing compared with the evils of the canvassing, cabals, and intrigues that were going on. The most disgusting exercise of the most disgusting tyranny, between opposing parties, took place ; and the end of it all was, the secession of the unsuccessful party, and all that ill-will consequently, and unchristian feelings, all those envyings, jealousies and evil-speakings, that never fail to follow such an event.

I had had enough of the Independents. The tree showed itself by its fruits, and I was ready for almost any change that chance might throw in my way. It so happened that about this time a religious meeting was held on a great moor near us, at which ministers of various denominations, Independents, Methodists, Baptists, and New Connexionites, successfully harangued the mob. I was much taken with the New Connexion minister, who was a clever sort of fellow ; and from seeing our minister speaking from the same platform with him, calling him his dear brother, stating how happy he was to be a fellow-worker with him in the ministry, I concluded that he considered him to be as much a minister of the Gospel as himself. Of course, therefore, I thought there could be no harm in my going to hear him.

At first, for various reasons, I went only in the afternoon, but afterwards, as he was a much more clever man than our minister, I went there altogether ; and, as far as preaching went, I had certainly made a change for the better. He used precisely the same arguments against the Wesleyans as the Independents used against the Presbyterians. " The Wesleyans left the Church of England in the time of John Wesley : had not the New Connexion the same right to leave *them* ? The tyranny of the Conference could not be endured. One minister was equal to another ; what right had a select few to domineer over the other ministers ? The Wesleyans had commenced to ordain ministers by imposition of hands, in imitation of the Church. Did they mean to say that he was not as good a minister as any of the other ministers ? He was quite as good, and better too ; for he preached purer doctrine. He did not believe in the Eternal Sonship. This is the reason," said he, " why I left the Wesleyans, because I could not swallow this monstrous doctrine " (though the reason was different, as I afterwards found out). From this man I learned, and firmly believed for some time (such was my awful delusion), that our blessed Saviour was not the Eternal Son of God.

When I was in this frame of mind, I fell in with a scientific philosopher, who called himself a Unitarian. He soon convinced me that I could not stop where I was ; and proving to me, as clearly as a proposition in Euclid, that, if Christ be not the Eternal Son of God, he must be a mere man, I at once became a Unitarian.

At the Unitarian meeting-house I heard nothing but what I might have heard from many a heathen philosopher, except that the heathen would not have men-