

every the least taint of illiberality. No man had a higher opinion than he had, of the right of private judgement. And he was just as ready to concede that right to every human being, as to claim it for himself. I appeal to yourselves, if it was not one great object of his public instructions, to persuade us, that the spirit of the gospel should lead us to embrace persons of all descriptions, of all names and denominations, in the bonds of charity and affection. And I ask you, if ever one sentence of his private conversation, or one action of his life, could be brought to impeach the sincerity of these public declarations? Or, rather, I may ask, whether the whole tenor of his conversation, and the whole course of his conduct, did not serve strongly to confirm them?

I come now to speak of the nature of his public instructions, to which more than any other part of his character, I feel myself altogether inadequate to do justice. The subjects of his discourses, were extremely numerous and diversified. At one time he treated of some of the more luminous evidences of the Christian religion, or of the Being and perfections of the Deity. At another time, he illustrated the different dispensations which God hath given to man. Again he would prove and explain the various doctrines of the gospel, and point out the practical lessons which they ought to teach us. And indeed whatever was the subject of discourse, he constantly adverted in strong and impressive

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