

immediately led to his removal, he feels his subject more and more, and, while he laments the little apparent efficacy of his preaching among them, during the greater part of the twelve years that he remained their Pastor, he lays much of the blame on himself, for not adhering more strictly to what he considers the Scripture doctrine of the depravity of man.

"For the greater part of this time, (twelve years,) I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and disturbers of human society. I certainly did press the reformations of honor, and truth, and integrity, among my people; but I never once heard of any such reformation having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather upon the moral habits of my parishioners; it was not till the contemplations of my people were turned to the great and essential elements, in the business of a soul providing for its interests with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations, which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."

(To be continued.)

DISSERTATIONS ON THE CHRISTIAN DOCTRINES

No. 7.

DIVINITY OF CHRIST.

Much has been lately written on the great excellence of human reason. It has been considered sufficient for all our wants, and its powers have been magnified in order to place it in opposition to religion. The declaimers in its favour knew, that they were using the language of exaggeration.