

him personally, had visited at his house, and spent hours in listening to his conversations, and that his only son was my friend and college class-mate, and that I shared the opinions of Dr. Channing, not only upon the general questions of human right, but in his special doctrines of theology. Seizing my hand, he exclaimed, "Sir, Dr. Channing is my saviour. Without him I had no faith—did not know where I stood—and could find no satisfaction in all my inquiries. I will tell you my early history. Some five and thirty years ago, when a young man, I studied in the university of Basle, intending to be a Protestant minister. In the the course of our exercises the Professor laid before us the objections of the early heretics, Arius, Sabellius, and Pelagius, and the rest, to the doctrines of the creed, with his own answers thereto. The objections seemed to me weighty, but the force of the answers I could not preceive, and I expressed myself accordingly. Soon my residence at that University became uncomfortable, and I went to the universities of northern Germany, hoping to find sympathy in my heretical opinions. But the rationalism here was not more satisfactory. I happened, however, one day to see in a German journal a fragment of a discourse delivered by Rev. Dr. Channing at the ordination of a Mr. Sparks, in America. I was so much interested in it that I tried to find more of the writings of the same gentleman. And not content with this, *I learned to read the English language mainly for the purpose of reading Dr. Channing's writings.* I have read them all. I have made them my study. I agree with them throughout. They are nearer what I believe to be truth than any writings of this age. And, sir, you may rely upon it, that even in