

ence, and much too subtle for edification. I gradually withdrew from their correspondence.

STILL anxious and not disheartened in my pursuit, I began to attend the worship of a Society of *Unitarians*, then under the pastoral care of the Reverend D. Disney. Their Liturgy was modelled after that of the Church of England—and their doctrines appeared to me the simplest and most rational I had met with. The recognition of one Supreme God, the Father of all—and of whom all other beings, however elevated in the order of nature or of grace, are but the creatures, had in my estimation an air of grandeur, which engaged all my attention. But as if I were doomed to be the victim of a fastidious taste, and endlessly to roam in quest of what I should never find, I soon discovered in the simplest form of Christianity, the most palpable inconsistencies. The Socinians pretend that Reason is our sole guide, and the only touchstone by which all doctrines, divine or human, should be tried,—and that whatever cannot abide this test, should be rejected as false. In obedience to this rule, they deny the virginity of Blessed Mary, and the incarnation and Divinity of Christ. But in disobedience to the same rule, they admit all the miracles of the Old and New Testaments. I left them unsatisfied.

IN justice to myself, and to the honest zeal with which I engaged in these tiresome expeditions in quest of truth, I must observe that I never entered into connexion with any of these Societies. I postponed my adhesion to the moment of ultimate conviction.

ABOUT this time I fell sick of a lingering fever, and passed several months in suffering and confinement. During my illness, I met with Doddridge's *Rise and Progress of Religion in the Soul*.