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ence, and much too subtle for edification. I grad-
ually withdrew from their correspondence.

STILL anxious and not disheartened in my pur-
suit, I began to attend the worship of a Society
of *Unitarians*, then under the pastoral care of the
Reverend D. Disney. Their Liturgy was model-
led after that of the Church of England—and their
doctrines appeared to me the simplest and most ra-
tional 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 dis-
covered in the simplest form of Christianity, the
most palpable inconsistencies. The Socinians pre-
tend that Reason is our sole guide, and the only
touchstone by which all doctrines, divine or hu-
man, should be tried,—and that whatever cannot
abide this test, should be rejected as false. In obe-
dience 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 enter-
ed 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 con-
finement. During my illness, I met with Dod-
dridge's *Rise and Progress of Religion in the Soul*.