

disorders. If his vigor of thought was lessened, his feelings of enjoyment seemed in proportion more exquisitely keen. His temper, always smooth and placid, had softened with his advance in years, and every new act of attention or kindness which he experienced seemed too much for his feelings. He was singularly grateful; grateful to his wife and daughters, and to the friends who from time to time came to sit beside his chair and communicated to him any little piece of good news; above all, grateful to the great Being who had been caring for him all life long, and who now, amid the infirmities of old age, was still giving him so much to enjoy. In the prime of life, when his judgment was soundest and most discriminative, he had given the full assent of his vigorous understanding to those peculiar doctrines of Christianity on which its morals are founded. He had believed in Jesus Christ as the sole mediator between God and man; and the truth which had received the sanction of his understanding then, served to occupy the whole of his affections now. Christ was all with him, and himself was nothing. The reader will perhaps pardon my embodying a few simple thoughts on this important subject, which I offer with all the more diffidence that they have not come to me through the medium of any other mind.

It will be found that all the false religions, of past or of present times, which have abused the credulity or flattered the judgments of men, may be divided into two grand classes, — the natural and the artificial. The latter are exclusively the work of the human reason, prompted by those uneradicable feelings of our nature which constitute man a religious creature. The religions of Socrates and Plato, of the old philosophers in general, with perhaps the exception of the sceptics, and a few others, — of Lord Herbert of