

Kwatta No 1.

THE
UNITARIAN FUND REGISTER.

No. IV.

THE ANNIVERSARY of the UNITARIAN FUND will be held on WEDNESDAY, 9th JUNE, at the FINSBURY UNITARIAN CHAPEL. The Rev. J. G. ROBBERDS, of Manchester, will preach. Further particulars will be advertised in the next *Monthly Repository*.

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CALCUTTA.

On the 1st October last, the Rev. W. ADAM commenced the publication of a monthly periodical, entitled *The Unitarian Repository and Christian Miscellany*. It will "principally consist of short essays on the most important subjects of religion— Notices of new publications and of passing events in the religious world—and appropriate extracts from the standard writers, and the most useful periodical works, of England and America." The first Number, which has just arrived, consists of 8 pages octavo; but the Prospectus announces, that it will be increased in size in proportion to the support received; and that whatever profits may accrue, will be placed at the disposal of the Calcutta Unitarian Committee. The success of this work is earnestly to be desired, as its circulation cannot fail of being highly useful. The following extract on the present state of the Subscription for building a Chapel, is submitted to the attention of the Unitarian Public, in the hope that some effort will speedily be made towards rendering that assistance which may fairly be expected by the members of an infant society, which has so honourably exerted itself, from their brethren in this country.

CALCUTTA.

Unitarian Chapel.—The amount subscribed in Calcutta for the erection of a Unitarian Chapel, is about Sa. Rs. 11,000, [£1100,] of which Sa. Rs. 7000 [£700] have been subscribed within the last month. It is believed there are many others friendly to the object who have not yet subscribed; and they are earnestly requested, without further delay, to forward their names. The estimated expense is Sa. Rs. 30,000, [£3000,] but, on account of the increased and increasing value of landed property, it is probable that Sa. Rs. 40,000 [£4000] may be ultimately required. If, however, one half of the latter sum can be realized in Calcutta, the remainder may be confidently expected from the liberality and zeal of Unitarian Christians in England and America. Subscriptions are received by the Treasurers, Messrs. Mackintosh and Co.; by J. Cumming, Esq., No. 1, Tank Square; by Baboo Rammohun Roy; and by Mr. W. Adam, No. 39, Circular Road.

Extract of a Letter from Mr. Adam, dated October 3rd, 1823.

I have circulated the *Brevis Expositio* here. I have corresponded with William Roberts the last eight months, and generally hear from, and write to him once a month. I should like to visit him and his converts, and should hope that a beginning might be made amongst the Europeans at Madras; but I do not think myself justified in going to the expense with our present slender means. I am endeavouring to collect as many books as I can for the formation of a Calcutta Theological Library. In this I have two objects in view. After some time, I hope to establish several Itinerating or Ambulatory Libraries, as they have been called, both in Calcutta and out of it. Besides this, I wish to provide myself with the necessary books of reference, in the event of any controversy arising, which I have no doubt will be the case, should I succeed in raising the Chapel. In addition to my own small library, and the books received by Mr. Cumming, for which accept our best thanks, we have just purchased the *Fratres Poloni*, Lardner's Works, Locke's Works, the *Theological Repository*, Jones on the Canon, and Cappe's *Critical Remarks*. We shall be thankful for any additions you can make to our books. Those in which we are most deficient are the works of the Fathers, Greek and Latin; modern writers on ecclesiastical antiquity; and works to assist in the criticism of the sacred text, both Hebrew and Greek, and including what is required both for the determination of the text and its interpretation. Would there be any impropriety in advertising in the *Monthly Repository*, that spare copies of such works possessed by any gentleman, will be received by you on our account?

The Secretary of the Unitarian Fund will have great pleasure in receiving any books for the above purpose, (at 33, Threadneedle Street,) and forwarding them to Calcutta.

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MADRAS.

Several letters have been received from W. ROBERTS since the publication of the last *Fund Register*. The following are extracts :

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 4th April, 1823.

Since I wrote you last, we have been honoured with the visit of an English American Unitarian gentleman, named Edward Poole, Esq. He came to our chapel, stayed the whole time of divine service on Christmas Day, 25th December, 1822; after that he came to my cottage, set a while, and gave us the news of the Rev. W. Adam's change of religious sentiments, and the welfare of Rammohun Roy, and made a donation of fifty rupees. He took with him two copies of our printed Liturgy, and some other Tracts, to America, with a letter from me to Mr. John Vaughan, Secretary to the first Unitarian Society at Philadelphia, which was done by his kind advice. He likewise advised me to write to Mr. Adam and Rammohun Roy. To the former I did write, and received an answer, containing several queries. To these I have replied, and sent him a copy of the Improved Version of the New Testament, a copy of the Rev. T. Belsham's *Bampton Lecturer* reprov'd, and a copy of his *Plea for Infant Baptism*. In last month, I received from him some American Unitarian publications, with Rammohun Roy's *Precepts of Jesus*, and his *First and Second Appeals to the Christian Public in Defence of those Precepts*. It gives me much pleasure and satisfaction to see that Rammohun Roy and his twenty learned Brahmins did not labour in vain in studying the gospel to ascertain whether the doctrine of the Trinity was or was not the doctrine of the New Testament; and now they have gone through their study, and have published to the Christian world their sentiments that the doctrine of the Trinity is not the doctrine of the Bible, I hope

Rammohun Roy's publications will contribute a great deal towards convincing the Trinitarian world. I never thought that Indians would ever attain to much learning, especially to the dead languages of the ancients, which must cost long labour and great exertion of the mental powers; but Rammohun Roy's writings greatly encourage me to hope for better things and brighter days for long-debased Indians.

In my letter dated 13th December last, I have informed you of my having succeeded in printing our Liturgy. After that, I got printed the Collection of Scripture Texts containing the principal Doctrines and Duties of Religion; the Faith and Worship of the Scriptures, contrasted with the Faith and Worship of the Church of England. The present tract in the press is, A Dialogue between an Idolist and a Worshiper of God: to which are added, a Brief History of the Corruptions of Christianity, with its Reformation; some Account of Rammohun Roy's Unitarianism, and of his Precepts of Jesus, and of its Defences by him, with a List of Mistranslations and False Readings of our Tamul Scriptures of the New Testament. The whole will contain about one hundred and thirty pages: one hundred pages are already printed off; the remainder will be done in the course of the present month. I shall not be able to print any thing more till I am enabled by your Committee, which I hope will be very soon.

Fifty copies of the Liturgy, fifty copies of the separate Catechism and Hymns, thirty-five copies of the Collection of the Scripture Texts, thirty-five copies of the Questions to Trinitarians, and thirty-five copies of the Faith and Worship of the Scriptures contrasted with the Faith and Worship of the Church of England, are bound, and are in circulation. Some of my brethren consented to pay me for the Prayer-Books and other Tracts, which I think will nearly cover the present binding charges; but to several that are not able to pay for them, and to those that are not Unitarians, yet desirous to read our books, I give it freely. Both our Schools are supplied with Catechisms, Hymns, Collection of Scripture Texts, and Scripture books, without any expense to the parents of the children.

Every thing, by the blessing of the Lord God of Israel, goes on quietly. My brethren are all pretty well, and well pleased with their printed books. My health also pretty good; my attendance in the Chapel regular. My present labour is arranging and correcting my writings, making them ready for the press. If Providence blesses my highly-respected English Unitarian friends to enable me to print them, I shall leave the evidences of true religion in the hands of my countrymen in their own language, and end my days with much satisfaction to myself.

If the Rev. W. Adam becomes your Missionary for India, I hope your Committee will have it in their view to make his mission extend to Madras: certainly an Unitarian Missionary would be of great service to us and to true religion in this part. The common reproach is, that we are too poor and few, and have no European teacher among us.

Dr. T. Rees, in his letter to me, under date 19th March, 1821, has said, "Before you put any thing to press, it is desirable that we should have from you an estimate of the expense, calculated in English sterling money, that we may know what to do when we apply to our friends for contributions to meet the charges." Without much inconvenience to myself, I would very gladly have done so, and waited with satisfaction for a supply of money before I began the work, if I was sure of the liberty of the press, and also of my life being continued to see it effected. As these were not to be foreseen,—without losing the opportunity, and trusting to God, who is able to remove all inconvenience and want, if he sees it proper to bless my humble undertaking,—I ventured to print what little I could.

I remain, my Reverend Sir,

Your obedient Servant,

WILLIAM ROBERTS.

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 15th July, 1823.

I received on the 24th of last month, a letter, dated 20th of February, this year, with 300 rupees, from the Rev. Dr. Thomas Rees. In that letter, the receipt of my first and second letters to you are acknowledged, and I hope others will come to you in the same way.

I have enclosed the receipt of my printer in my letter to Dr. Thomas Rees under date 14th May last. My last Tract that was printed off, is, A Dialogue between an Idolist and a Worshiper of God: to which are added, a Brief History of the Corruptions of Christianity, with its Reformation; some Account of Rammohun's Roy's Unitarianism, his Precepts of Jesus, and of its Defences; with a List of Mistranslations and False Readings of our Tamul Scriptures of the New Testament. Fifty copies are bound; forty of them are in circulation, but chiefly gratis. A copy of it I shall send to you, to be laid before the respectable Unitarian Committee, as soon as I can get a person to take it. Copies of most of my printed tracts before the last, I have already sent.

By the blessing of our heavenly Father, and by the lively encouragement and helps from our highly-respected Unitarian friends, things have now begun to be in a better posture with us than they were six years back. The printed tracts in our own language are great blessings: they encourage my brethren much, and promote inquiry in others. They travel up into the country. They are gone as far as Hydrabad and Bangalore, and perhaps to other parts.

We are all pretty well. My health has been pretty good this year. Every thing goes on quietly.

I have already, in my letters to you, and to the Rev. Dr. Thomas Rees, given my reasons for having ventured to print some of my tracts before I had a supply of cash for that purpose. For the future, I shall keep close to the instructions contained in the Rev. Dr. T. Rees's last letter.

I have nothing further now to add, but beg leave to remain, with gratitude to all our friends and benefactors,

Your obedient Servant,

WILLIAM ROBERTS,

Near Lunatic Hospital, Pursewaukum, Madras.

To the Rev. W. J. Fox.

REVEREND SIR,

Madras, 13th October, 1823.

My last letter to you is under date of 15th July last, in which I have acknowledged the receipt of the Rev. Dr. Thomas Rees's letter with £30 (300 rupees). After that, on the 3rd of this month, without any letter, 208 rupees, 11 annas, and 1 pui, was sent to me from Messrs. Arbuthnot and Co., as per order received from the Rev. Dr. Thomas Rees.

On the 11th of August last, Mr. Cumming, a passenger to Calcutta in the ship Sophia, sent for me, and inquired about my affairs and the welfare of our congregation. After my having given the required information, I wished Mr. Cumming to come to our Chapel on the following Sunday, that, after seeing our little congregation, he may have something, as an eye-witness, to inform our respectable benefactors: to which he agreed; but, to our regret, the ship sailed much sooner. From Mr. Cumming I have received a set of Moral Tracts that was sent to me by the Christian Tract Society; and I have put into his hand my last printed tract, the Dialogue, &c., to be forwarded to England by the first opportunity.

Some time ago, I have copied from the Christian Reformer, and sent it to the Rev. W. Adam, the Questions to Trinitarians; the Death of Christ a clear

Proof that he is not God; and a Dialogue between a Calvinistic Missionary and Three Chinese Converts. These are printed at Calcutta; and the Rev. W. Adam was to bring some copies with him, and pay us a short visit at Madras, in his way to England; but in his last letter, dated 19th September, he says, that the encouraging communications that he had from England and America, may probably render his proposed voyage to England unnecessary, and the pamphlets which he intended to bring with him, he will send by Dawk Bangie.

Francis de Silva, the writer of the enclosed letter, is a Portuguese man; understands Latin, English, Portuguese, and little Tamul: he is about 23 years of age; entirely destitute of friends, property, home, or any regular employment for his livelihood. About three months ago, he became acquainted with my friend Antony Maliapah, who, on finding him well-inclined to Unitarianism, and willing to teach English, took him in his house, in hope of making him a good Christian; and accordingly he now studies Unitarian books, and teaches Maliapah and ten of his young scholars to read English. He comes with Maliapah and his friends to Pursewaukum regularly on Sundays. After divine service, which begins in our chapel half-after ten, and ends about half-after twelve or one o'clock, he takes his dinner with me; passes the evening in reading, hearing, and conversing on useful topics; and after evening family prayer, he returns with Maliapah to Hanicollam. He has translated Josiah Townsend's Collection of Scripture Texts, and some other papers, into Portuguese language. His behaviour has been agreeable: if he continues to conduct himself so, no doubt but he will become a very useful person in our little society. His English learners pay about four rupees a month, to which I add three and half more. With these sums he is very kindly boarded by Maliapah.

I have not yet received the Rev. Thomas Belsham's Exposition of Paul's Epistles which he has sent, nor the books that the Rev. Dr. Thomas Rees mentions in his letter of the 20th of February last. Most of my English Unitarian tracts, particularly the small ones, are gone. Our printed Tamul tracts seem to have excited some of the native Roman Catholic Christians to read the Scripture to find out arguments to support their own system, and confute that of the Unitarians. The native Trinitarian Protestants themselves have said in our hearing, that Unitarians have excited them to read the Scripture with more attention than they ever did before. Of late, very few of this class ever think of arguing with me. If any of them come to me, as they do sometimes, it is to get some of our printed tracts; and I am very happy that I am enabled to do so.

Our school at Pursewaukum is discontinued from the first of last month, for the following reasons:—Some of the scholars got their learning, and left the school. Several of my brethren, living more near to Hanicollam than Pursewaukum, find it more convenient to send their children to the former school; consequently, the scholars for the latter being a few, the subscribers to our schools also become very remiss in paying their subscriptions—most of them being poor, the increase of their family pleads an excuse: therefore, the remaining scholars, not above a half dozen, it is thought best, for the present, to send them to the nearest schools. If please God the number of scholars increase, we shall again open a school at Pursewaukum.

We are all pretty well; every thing goes on quietly.

I remain, my Reverend Sir,

Your obedient Servant,

WILLIAM ROBERTS,

Near Lunatic Hospital, Pursewaukum, Madras.



HOME INTELLIGENCE.

Extracts from Mr. Martin's Journal of his Missionary Tour in Cornwall, in the Autumn of last Year.

DEAR SIR,

Having completed my mission in Cornwall, I communicate, for your information, and that of the gentlemen of the Committee, the following account of my exertions and proceedings.

I commenced my journey from Trowbridge the 24th of June, and returned to that place the 30th of November, having been absent about 23 weeks, during which time I preached 103 times, in 30 different places, and distributed many tracts. This, the first missionary tour in which I have been engaged, has given me cause for joy, and, I trust, will be the means of animating me to greater exertion in one of the best of causes. Wherever I went, the people manifested a disposition to hear; and, with one or two exceptions, I was uniformly received in a friendly manner. "The harvest is indeed great, but the labourers are few." The following are the places where I preached, and the number of times in each place :

	Times		Times
1 Falmouth	18	16 St. Day	1
2 Flushing	43	17 Poole	1
3 Milor Bridge	2	18 Camborne	1
4 Perran-Well	2	19 Helston	1
5 Penryn	4	20 Mara-Zion	1
6 Mawnan	* 1	21 St. Michael's Mount .	* 1
7 Manaccan	* 1	22 Penzance	1
8 Coverack	* 1	23 Newlyn	1
9 St. Keverne	* 1	24 St. Ives	1
10 Mullian	* 1	25 Truro	1
11 Lizard Town	* 1	26 Probus	* 1
12 Constantine	* 1	27 Grampond	* 1
13 Redruth	2	28 Plymouth Dock	4
14 Stithians	* 3	29 Moreton-Hampstead	4
15 Chasewater	1	30 Exeter	1

[At the places marked thus*, there had been no previous Unitarian preaching.]

Sunday, July 6. Preached morning and evening at Falmouth, and at Flushing in the afternoon, to attentive congregations.

The cause at Falmouth seems to be on the increase, although but slowly. By the gratuitous and valued services of Mr. Philp, worship is conducted twice every Sunday. Labouring hard in the work, without the least remuneration—having done so for years—far from any of his brethren in the ministry, which prevents his making any exchange,—his exertions are beyond all praise.

Tuesday, July 8. Preached at Falmouth, in the evening, to a small company.

Wednesday, July 9. Preached at Milor Bridge to about 40 people. In this place, bigotry seems greatly to prevail. The Church minister of Milor has made it his constant practice to preach against Unitarians and Unitarianism for the last two or three years, and has repeatedly warned his congregation against holding any converse, or even traffic, with the Unitarians; and what few there are who do not attend the church, are entirely under the dominion of the Methodist preachers. A poor woman lent me a chair to stand upon, but was taken severely to task for doing so. At the conclusion of my discourse, an Antinomian preacher called out, "If Christ is not God, how can he save the world?" Upon which I endeavoured to reason with him, and offered him my Bible to point out any passages which favoured his opinion, and I would endeavour to explain them: but he flew into a great

rage, and went away. However, we got a few tracts into circulation among the people, who heard with attention. Milor Bridge is about a mile and half from Flushing.

Thursday, July 10. Preached at Flushing to a good company of hearers, who were serious and attentive. There being several strangers, we distributed tracts.

Monday, July 14. Preached at Perran-Well, a small village between Truro and Falmouth, to about 120 hearers, who heard with great seriousness. When we arrived here, we applied at the inn for the use of a room in their possession, and which was frequently granted for the use of the Bryanites. It was then asked us, "What creed are you of?" Understanding we were Unitarians, it was denied us. I then had to preach in the open air, though the weather was not very favourable. The people seemed much pleased, and wished me to come again.

Friday, July 18. Preached again at Milor Bridge, but was not able to collect many people, in consequence of the Methodists having been round and warned them against coming to hear us. One old lady called out from an upper window, as we came down the street, "We want no Unitarians here. Get home with you all. Go to your own parishes, and stay there."

Monday, July 21. Preached at Penryn, a borough town, 2 miles from Falmouth, on the bowling-green, to about 300 hearers. The people heard with very great seriousness and attention, and wished to hear me again. Our orthodox brethren had given Unitarians a very bad name in this place, as deniers of Christ and the Lord who bought them. But, after some of them heard me, they formed a more favourable opinion.—Something ought certainly to be done in this place to promote the cause. Unitarianism is but little known here, and what little is known, is represented in very false colours. There are plenty of rooms to be obtained; and I make no doubt but there are friends who would promote the work, if something was set on foot. O may the good Lord send more labourers into his vineyard!

Tuesday, July 22. Left Falmouth for the south. Arrived at a small village called Mawnan-Smith, where I preached, in the middle of the day, to about 40 people, who listened with great attention, and wished me to stay till evening, and preach to them again, when those who were out at work in the fields would be returned home. We distributed a few tracts, and the people begged me to pay them another visit.—In the evening of this day, arrived at Manaccan, and preached to a small company of persons. There is neither Methodist nor Calvinist chapel in this place. The people attend the church. They heard with seriousness, and we distributed some tracts.

Wednesday, July 23. Passed through St. Keverne to Coverack, a small fishing town on the southern coast, where I preached in the middle of the day. Mr. Odgers was with me, and we sent a boy round to inform the people. As I stood in the street, a Calvinist minister came to me, when the following conversation took place:—"Are you the person who is going to preach in this place to-day?" "Yes, Sir." "Of what persuasion are you?" "An Unitarian Baptist." "Oh! you had better not preach here." "Why, Sir?" "Because the people are better informed than to listen to such a doctrine as yours." "If my opinions are wrong, Sir, I should feel glad if you would point out wherein I err." "Oh! you have not a single text to bear you through." "Well Sir, here is my Bible; will you have the goodness to shew me my errors?" (I had previously quoted some passages of scripture to him in support of the Unitarian faith.) "Oh! I have Bibles plenty of my own. What do you make of this, 'I and my Father are one'?" I then answered him from John xvii. Upon this he seemed a little confused, and said, "Well, but you must not preach here." I told him, I fully intended and should do so, as I had given notice. He then got ill-tempered, and said, "I am determined, then, you shall have nobody to hear you. I will go to every house in the place, and warn them against you. And as to your saying that you are a Baptist, it is false: you are hypocrites and deceivers." I then said to him, "Friend, I perceive thou knowest not what spirit thou art of." "No," said he, in a great rage, "I can't keep either

my spirit or my temper to talk with such fellows." And thus he went away; affording a striking example of "bigotry having no ears," and the paltry methods employed by the orthodox to prevent the spread of truth in the world.

However, I preached to about 40 people at the time appointed; but they were all Nicodemuses, for they hid themselves in the nooks and corners, yet so that they could hear without being seen. There happening to be a furze rick on the ground where I was preaching, many hid themselves behind it, seemingly afraid lest Mr. James should see them. It was with difficulty, indeed, that I got any to hear me; but as the Calvinist went round to the houses, I followed him, and requested an audience. As we were coming out of the town, a woman invited Mr. Odgers to cross over to her house, as she wished to ask him a few questions. It seems that Mr. James was there waiting for us; so he and Mr. O. had a long controversy together; and, at the same time, I was fully engaged with a miller, another Calvinist preacher. My opponent granted that what I said was very reasonable, but he could not quite fall in with me. We parted in a friendly manner.

In the evening of this day, I preached at St. Keverne, of which notice had been given in the morning as I passed through. Some of the people from Coverack were there; and one woman said, she had heard that we did not preach Christ crucified, in consequence of which, her husband, who was a Methodist, would not let her come to hear me; but having heard from one who had heard my sermon, that we did, she was determined to follow me to St. Keverne to hear for herself. The people from Coverack said to me, "We are very much pleased with your having visited us, but are sorry that you should have met with such treatment as you did. We think it a disgrace to our town. But if you should ever come again, we will find you a place to preach in, and take care that you shall not be interrupted. We are poor people, but what little we can do, we will." We had about 300 people at St. Keverne, who listened with the greatest attention, and took the singing part upon themselves. Oh, what good might be done among these poor people!

Thursday, July 24. Arrived at the Lizard Town, near the lighthouses. Here I preached, in the middle of the day, to an attentive assembly of about 100 people, among whom was the minister of the parish. Mr. Odgers concluded the devotional service.

We got to Mullian, a village 6 miles from Lizard Point, the same evening, where I preached to about 300 people, who heard with the greatest attention, and took the singing upon themselves. Some of the persons had walked 5 miles to hear the sermon.

Friday, July 25. In the evening of this day, we reached Constantine, a small town, 7 miles from Falmouth. Here I preached in the Bryanite chapel; and, although a very short notice was given, and it was early in the evening, we had a crowded congregation, who heard with seriousness and attention, and offered us refreshment afterwards, thanking us for the visit. At this place, we saw a man from Mawnan, who begged, in the name of the people, that we would pay them another visit.—I was much pleased with the simplicity and good-nature of the people in this part of Cornwall. Some of them could scarcely believe that we were Unitarians, because they had heard Unitarianism represented in such dreadful colours; but, when they heard for themselves, they were convinced that false reports had been spread.

Wednesday, August 6. Left Falmouth for Redruth, where I preached in the market-house, which was lighted with candles and fitted up for the occasion. We had a very numerous and attentive audience. I was afterwards informed there were some preachers there, and though the Baptists and the Bryanites had frequently borrowed the place, yet there had never been manifested, at any previous meeting, such attention as there was then. I was desired to visit them again, and informed that the market-house should be open for my use at any time.

Thursday, August 7. Preached in the evening at St. Day, in the market-house, where accommodations for the people were placed, to an attentive

assembly of about 800 people. They were much pleased, and wished me to come again.

Friday, August 8. Preached in the evening at Chasewater. Here we had the market-house lent us; but, as it was a fine evening, and the market being the following day, for which some preparation was required, we agreed to have the service in the open air. The people requested us, in the most earnest manner, to pay them another visit. I had between 400 and 500 persons to hear me, who paid great attention: some of them were much affected. My subject was the Second Coming of the Man Christ Jesus. Their piety and simplicity charmed me, and I was much pleased. May our heavenly Father water the seed which I sowed among them with his blessing!

Monday, August 11. Preached at Penryn. The mayor refused to let the crier go round to give notice of the meeting; in consequence of which, I called at his house, but he was gone out. I did not preach on the green, as before, but removed to an open space which was in the adjoining parish of Budock; and, although no notice had been given of the service, there was a numerous and attentive audience. We distributed tracts.

Friday, August 15. Preached this evening at Penryn. As the mayor had prohibited the crier from giving notice, we had not so many hearers as before. The people seem very anxious to have a room opened for Unitarian worship.

Sunday, August 17. Preached at Stythians, a populous village in the mining district, to a company of 800 persons, who heard with the greatest attention and seriousness. This place I was requested to visit by a person who is an Unitarian, though not joined to any congregation. He offered to give me a piece of ground for the erection of a chapel, if a congregation could be collected and one built. This might be done at a small expense, as materials for building lie near at hand. The people wished to hear me again, and I gave notice for preaching in the evening, but was disappointed by the rain.

Wednesday, August 20. Preached at Truro, 12 miles from Falmouth. On my arrival at this town, I sought for some place to preach in. I applied for the use of the Bryanite Chapel, which was granted, and I sent the crier to give notice of the service. At the time appointed, I went to the place, but found all closed, and, shortly afterwards, a man, who I have since learned was one of the preachers, came to tell me I could not have the place, as they had changed their minds, understanding I was an Unitarian. We had a little argument together, during which time the people began to assemble in the street. In the course of the conversation, which was in the hearing of the people, the preacher said, "Who can tell where God came from? Can you?" and several other such questions; but, as the street now began to be crowded with people, I left him to himself, borrowed a chair, and addressed them "on the Love of God manifested to the World by his dear Son." They listened with the greatest attention, called me brother, and would have rendered me every good office in their power. I afterwards learned that several of the Bryanites had expressed their disapprobation of the man's conduct who had refused the chapel.

Thursday, August 21. Preached at Probus, a small town, 6 miles from Truro, to about 80 people, in the middle of the day, who heard with seriousness.

The same day, arrived at Grampond, a small town midway between Truro and St. Austle, where I preached in the Bryanite Chapel to a very crowded congregation, who heard with great attention, and wished me to visit them again. I intended to have proceeded on to St. Austle and some other places, but was driven back by the wet weather.

Tuesday, Sept. 9. Preached at Marazion, under cover of the market-house, to about 400 people.

The same day, preached at St. Michael's Mount to a very attentive company of fishermen, who seemed sensibly affected. The scene was truly grand,

and reminded me of the lake of Gennesaret and our blessed Lord. The people were sitting upon the grass—their nets spread out, drying in the sun—the men ready to go out to sea—the sun shining in all his splendour;—of a truth it might be said, “God was with us.” The service was about one o’clock, and we might have 200 people.

Wednesday, September 10. Went to Mousehole, but could not get a single hearer: the men were resting after the fatigues of fishing, and the women carrying coal from a vessel which had just arrived before us. In the afternoon, I preached at Newlyn, to about 100 people, who heard attentively. A gentleman in this place wished me to pay them another visit, and offered to provide me a room to preach in; but the wet weather rendered this impracticable.

The same evening, preached at Penzance, in the open air, to about 500 or 600 persons. At the conclusion of the service, a Calvinist Baptist preacher took me to task before the people. We had a long controversy together, which was amicably conducted, and in which he talked about the “blood of a dying God!” We distributed plenty of tracts, which were very eagerly received by the people.

Thursday, Sept. 10. Preached at St. Ives. I had the use of the Lancasterian school-room offered me, but, as it would have caused some inconvenience, I declined it, and preached on the sands to a very attentive audience of more than 1000 people. This was my largest congregation. The scene was awful and sublime. The sea rolled majestically in front, whilst the last rays of the setting sun gilded the scene. The voices of the people sounded in one hallelujah to their Maker, and I trust he was with us to bless us.

Saturday, September 13. Preached at Pool, in the middle of the day, to a small, though very attentive assembly. At the inn where I stopped, a Friendly Society were holding their annual feast, and they formed the greater part of my hearers. I supped, breakfasted, and dined at this place, but the people would not take a farthing for what I had. “No,” said the worthy innkeeper, “the God of heaven will never let my children want when I am gone, for what little hospitality I have shewn you.”

In the evening of the same day, preached at Redruth, in the market-house, which was prepared as before. We had a numerous and very attentive congregation. At the conclusion of the service, a Calvinist Baptist told me that I was no Unitarian, for I preached what he believed, and he was sure he was not one. “Besides,” said he, “you have preached Christ, but Unitarians do not believe in him.” This led to argument with another person, who was what is called strongly Orthodox, in which my opponent was obliged to give up. However, before we parted, he told me he would fetch another, more prepared for the combat than himself, who would soon silence me, if I would wait awhile; but, although I waited three hours, he never came again.

Sunday, September 21. Preached at Flushing, afternoon and evening, to large congregations: the room was crowded. Oh that a shepherd was fixed with these people, for their own good, and the prosperity of our Zion!

From this time until the 15th of November, my labours were confined to Flushing and its immediate neighbourhood, in consequence of the days being short, and the weather unfavourable for preaching in the open air. During this interval, I preached 29 times, had much private conversation with the people on religious subjects, and did what I could to form them (at Flushing) into a society. Our friends at Flushing occupy the room which was formerly used by the Methodists, who expelled them from their society when they became Unitarians. This room, having been given up by the Methodists, was opened for Unitarian worship by Mr. Wright, when last in Cornwall; but, in consequence of the prejudices which existed against Unitarianism, and other discouraging circumstances, it had been shut up. However, after I went down, it was re-opened, and public worship resumed, and I hope it will not again be closed. Our services were well attended. Every succeeding Sunday witnessed the increase of our congregations, till at length the

place was crowded. We had meetings on Tuesday evenings for prayer, in which several of our friends engaged, and regular service on Thursday evenings. Our congregations in the week consisted of upwards of 100 persons, and on Sunday evenings of about 200, among whom were many young persons. The greatest attention was always manifested. We celebrated the Lord's Supper once. Mr. Odgers and Mr. Stuart, of Flushing, will endeavour to keep up the meeting by reading sermons, &c. To these individuals much praise is due for their active and zealous exertions to promote the cause, and it is with pleasure I reflect upon the benefit which I derived from their religious conversation. Mr. Odgers, as well as Mr. Johns, of Falmouth, accompanied me in several of my journeys, and I found their society very useful. Mr. Odgers frequently concluded the devotional services. To the people at large, I found myself much attached: whilst I endeavoured to teach them, they helped to improve me; and the communion which we had together, proved, I trust, a blessing to us all.

The following places I preached at on my return to Trowbridge :

Sunday, November 16. Preached three times this day at Plymouth-Dock, [Devonport,] to large congregations. I was informed that they usually amount to between 200 and 300. At present, they assemble in a large room, built for the use of a Philosophical Society. They have a Fellowship Fund and Chapel Library, to which, I believe, there are more than fifty subscribers. As they know not how soon they may be deprived of their present place of meeting, it is their intention, as soon as they can meet with an eligible spot of ground, to erect a chapel.

Tuesday, November 18. Preached again at Plymouth-Dock to a pretty large and attentive congregation. The congregation in this place are much indebted to our worthy and excellent friend Mr. Gibbs, for his laborious exertions in the cause. With many of the people I had some pleasant intercourse.

Sunday, November 23. Preached three times this day at Moretonhampstead, to large congregations. From the society and friendship of Mr. Smethurst, I derived much instruction and pleasure.

Wednesday, November 26. Being particularly requested, preached at Exeter, to a numerous and attentive congregation. Our Exeter friends kindly offered to contribute what lay in their power towards the support of a constant Missionary in Cornwall, and ardently wished that such a measure might be carried into effect.

Concluding Observations.

The above, Sir, is a summary of my proceedings, extracted from the journal which I kept, and in which I put down whatever occurred to my mind at the time the observations were made. The county of Cornwall presents a wide and important field for the promulgation of Unitarianism. The people always shewed great seriousness, and a disposition to hear; and in several places which I visited, societies might very soon be formed. Sometimes, at the conclusion of the services, the exclamations were, "Is this Unitarianism? Why, how different to what we have heard it represented!" Tracts were every where eagerly received, and in some places we were offered money for them. Often, after the service has been concluded, I have been

requested to visit a dying fellow-creature, and not in any one instance did I find, in that awful moment, any reliance placed on aught but the love and mercy of our heavenly Father. These scenes, as well as the very friendly reception I have met with, have urged me forward in the defence of our holy faith. May it fast extend its widening way, bringing into subjection to it the false doctrines of the powers of this world, till God be all in all! To him be all the praise!

Great satisfaction indeed I have experienced from this my first Missionary tour. It has been attended with labour, but that labour has been pleasant and delightful. That delight will be increased if the preceding account should meet the approbation of the gentlemen of the Committee.

I am, Sir,

With the greatest respect to yourself and the gentlemen of the Committee,

Your obliged Servant,

SAMUEL MARTIN.

*To the Rev. W. J. Fox,
Dalston, near London.*

