

THE UNITARIAN CHRONICLE,

AND

COMPANION TO THE MONTHLY REPOSITORY.

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No. III.]

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[Price 3d.]

NOTICES.

THE Somerset and Dorset Association will hold its next meeting at Crewkerne, on Good Friday, April 20. The Rev. W. Hughes, of Yeovil, is expected to preach on the occasion. The service will commence at eleven o'clock, and the business of the society will be transacted at the close of it as usual.

E. WHITFIELD.

The annual meeting of the Southern Unitarian Fund Society will be held on Good Friday, April 20. The Rev. J. P. Mallison of Brighton has kindly consented to preach on the occasion.

The congregation at the great meeting, Hinckley, are in want of a minister.

It perhaps will not be improper to state that the congregation is *now* very small, and their means of raising a salary very limited, but capable of improvement. The parsonage-house is a tolerably good one, and a good school-room; and I cannot but think that a clever young man might succeed with a school.

On behalf of the trustees and treasurer (Mr. J. Eaglesfield.)

FRED. DAWSON.

Unitarian Family Bible.

'Sir,—As a bookseller I have frequent cause to regret that the Unitarian Public do not possess a FAMILY

BIBLE. I am aware that Mr. Well-beloved has an edition in progress; but, were it even complete, it does not supply the want—it is too voluminous, too critical, and too expensive. For our rapidly-increasing body we require a Bible in a Single Volume, with short Practical Notes, and, from its price, easily attainable.

'Some years since, Bishop Mant, in conjunction with Dr. D'Oyley, edited a Bible for the "Society for Promoting Christian Knowledge;"—they chiefly *selected* their notes, and issued the work, in consecutive parts. This is precisely the *plan* I would propose for adoption; it appears to me feasible; to render it apparently so to others, I must be permitted to enter more into detail.

'Let me first premise, and I beg you to view all my statements with reference to the same end, that I wish this to be a *popular* book—a pioneer in the path of Liberal Christianity. Receive, therefore, with considerate attention, my desire to retain the present Authorised Version, except in those passages that are admitted by critics of every denomination to be violations of the Original Text, such as 1 John v. 7. I am conscious I here enter upon debatable ground; I shall, however, only stop to remark, that to persons accustomed from their infancy to meet the one unvarying

expression in their Bibles, the sudden irruption of new phrases and a new cast of language is painfully distressing; they view the change with distrust and suspicion; want of opportunity, or of leisure, prevents further examination—the original unfavourable impression remains, becomes riveted, and *that* edition becomes a “sealed book:” *αριστου μέτρου*—gradually undermine their belief in the infallibility of the translation and hereafter perfect the work. In all cases of doubtful interpretation I would print the true reading at the foot of the page, and refer to Mr. Wellbeloved’s, or other translation, for minute inquiry.

From the stores of Biblical Illustrations that have been accumulated by commentators of every denomination, sufficient material may be collected to form a valuable and instructive body of Illustrative Notes; from these I would carefully exclude all discussion of speculative opinions, give Authorities, and let the matter form subject for closet investigation.

The present arbitrary division of verses I would carefully revise. Disjointed and broken into fragments—*disjecta membra*, indeed—as they now are, it is impossible for a young person to comprehend the meaning of many passages, and this is, I think, a principal cause of the indifference and inattention to the subject they so frequently manifest. Let each period form a verse, and each paragraph be so distinguished as evidently to require a lengthened pause. The numbers prefixed to the present division of verses should be retained to facilitate the reference from existing Concordances.

Marginal References would be a most valuable addition, but they would add materially to the cost of printing, and contract the width of the page, thereby increasing the price and the bulk of the volume.

The work should be published in Monthly Parts, and, if possible, completed within a year: each part may contain twelve sheets, price four shil-

lings: it may also be issued in Weekly Numbers at One Shilling each, and thus bring it within the reach of our less opulent brethren.

My estimate is founded on the expense of printing 1000 copies of each number in Demy Quarto:—the text in small pica,—

[The size type in which these two lines are printed,]

occupying two-thirds of the page, double columns, and the Notes in long primer,

[This size type,]

occupying the remaining one-third. I have calculated Remuneration to Editors, Bill-stitching and Advertising, Commission to Booksellers, (no mean trifle, though I say it,) and all the contingent items of a Periodical issue. I do not view it as a *money-making* project, but I do think it may be embarked in with reasonable hopes of its repaying the expenditure. For myself, so convinced am I that such a publication would essentially aid the progress of Unitarianism, that I will cheerfully subscribe Ten Pounds to its outfit, and engage a certain number of copies,—not less than twenty-five—indeed, rather than see you *in extremis*, I would raise you another Ten Pounds, if you will place in my possession a Quarto Bible, with *good paper, good print*, (indispensable these,) with notes adapted for persons indisposed to critical examination—to people in Trade, who have little leisure for abstract inquiry—and to a Family of Young Persons.

C.

February 20, 1832.

City Mission.

The Editor has received, from a friend, for City Missions, by the Rev. R. Scott, 30*l.*; and is happy to announce that Mr. Philp has arrived in London, and will immediately commence his useful labours. His attention will first be directed to Spitalfields and its neighbourhood.

BRITISH INDIA, MADRAS.

List of Families that belong to the Native Unitarian Society at Pursewaukum.

When joined the Congregation.	NAMES.	Children		Occupation of the Father.	Boys that can work for their livelihood.	Distance of the Family residence from Pursewaukum.	TOTAL.	REMARKS.
		Sons.	Daughters.					
1799	* Murriapah and his wife Amoortham. The eldest son of the above David Murriapah and his wife Anna.	3	.	Formerly cook.	2	Miles. 1½	8	* Murriapah is an old man, more than fifty years of age,—is a reader and singer in the chapel; he receives a small compensation from the mission.
	† Daniel Savery Mootoo and his wife Ummamy.	1	.	Gentlemen's Servant.	.	Pursw.		
1820	† Adam Veerapah and his wife Leah.	3	1	Butler.	.	Do.	6	† Daniel Savery Mootoo is a catechist and a reader in our chapel;—his son David Savery Mootoo is our Pursewaukum schoolmaster. ‡ Veerapah and his family are at present in Nellore.
1810	David Teroovedian and his wife Annamay.	3	1	Cook.	1	2½	6	
1821	Manuel Vellavendrum and his wife Chiluvey.	1	.	Do.	.	3	3	
1824	Daniel Pianey and his wife Sarah.	2	.	Do.	2	3	4	
1814	Samuel Teroovoloran, his wife lately died.	4	1	Do.	.	P.	6	
1815	§ Miguel Marrianen and his wife Annamay.	3	1	Do.	.	2½	6	§ At present lives at Cuddalore.
1811	|| Danied Simson and his wife Rebecca.	3	3	Do.	1	P.	8	|| Ditto.
1824	Israel Pallatan and his wife Rebecca.	.	.	Do.	.	2½	2	
1828	Eugene Oliver and his wife Mary Oliver.	.	1	Merchant.	.	P.	3	
1815	¶ Amoordappen Savery Mootoo and his sister Madurom.	.	.	Cook.	.	4	2	¶ At present Amoordappen seems to be a little deranged; but he had always been a pious and virtuous member.
1810	Royapah Abraham and his wife Esther.	2	.	Gentlemen's servant.	.	P.	4	
	** Late Abraham Ramen's widow, Mariamah.	3	2	Water-woman.	1	P.	6	**
1828	John Transua and his wife	.	1	Cook.	.	1½	3	
1810	Late Isaac Ariaputteren's, widow, Annachey.	1	2	.	1	4	4	
1822	†† Nhana Mootoo Maliapen and his wife Viagulum.	3	2	Drummer.	1	3	7	†† These families are very irregular in attending the chapel.
	†† Marianen and his wife.	1	1	Fife-major.	.	3	4	
1815	†† Benjamin Huthcutlan and his wife Elizabeth.	3	3	Cook.	1	3	8	††
1811	§§ Joseph Veerasawmy, widower.	.	1	Do.	1	2½	2	§§
1821	Late Lazaro Andiapen's widow, Susanna, and her mother-in-law.	1	.	.	1	P.	3	
1805	|||| Samuel Simson and his wife Arokium.	1	1	Schoolmaster.	.	P.	4	|||| Both of these families are now at Secunderabad.
1818	|||| Elisha Veerasawmy and his wife Elizabeth.	2	1	Cook.	.	.	5	
1822	Late Anthony Maliapah's widow, Mariamah.	.	.	Grasscutter.	.	3	1	
INDIVIDUALS.								
1822	¶¶ Nagame, widow	.	.	.	.	3	1	¶¶ Unable to work;—receives pecuniary aid from our Society.
1811	*** Mariamah, ditto	.	.	.	.	.	1	*** Formerly gentlemen's children's servant,—at present a pensioner.
1820	Simson Conuran, old man.	.	.	.	.	.	.	†††
1824	††† Solomon Vurdappen, (cook).	.	.	.	.	.	.

N.B.—Some men and women have finished their course, and are fallen asleep in Christ.

CANADA.

*Extract of a Letter from Montreal,
dated Nov. 27, 1831.*

‘ I take the opportunity of my friend’s visit to England, to write you a few lines, and also to introduce him to you, well knowing you will give him every information in your power. He is a Unitarian, and will inform you as to our situation in Canada, our wants, wishes, fears, &c. I have to return you many thanks for the publications obtained for me; I have distributed them to the best of my power. I did not answer the letter received from England, with the books, being in expectation of something being done towards the formation of a society. We are now making out a list of those whose support can be depended upon. But as few are declared Unitarians, it is somewhat difficult to find them out; yet every day brings some one to light.’

IRELAND.

The Rev. J. S. Porter, late minister of Carter Lane, London, was settled as colleague with the Rev. W. Bruce, in the First Presbyterian Congregation, Belfast, on Thursday, February 2. The Rev. J. Carley, of Antrim, prayed and read the Scriptures; the Rev. W. Heron, of Ballyclare, preached from Prov. xxix. 25. The Rev. Dr. Ledlie of Larne, in the name of the Presbytery of Antrim, inquired whether the congregation adhered to their invitation to Mr. Porter, and was answered on their behalf in the affirmative, by J. H. Houstoun, Esq. On Mr. Porter’s being asked, if he adhered to his acceptance of the invitation, he replied in the affirmative, and gave a brief outline of his views in accepting the pastoral office. Dr. Ledlie then delivered the charge to the pastor and congregation, and concluded the services. The meeting-house was crowded by persons of all religious denominations.

In the afternoon, about one hundred and thirty-five individuals, Ca-

tholics, Episcopalians, and Presbyterians, assembled at dinner, Dr. S. S. Thomson presiding; having on his right hand, the newly-installed pastor of the congregation; and, on his left, the Right Rev. Dr. Crolly, Roman Catholic Bishop of Down and Connor, and next to them, members of the Episcopalian Church. The meeting was one of singular interest, combining intellect with sociality, and the firm avowal of individual opinion, with fervent benevolence to all who differed. — *Christian Pioneer.*

HOME INTELLIGENCE.

*Retirement of William Smith, Esq.,
from the Chair of the Deputies.*

At a Meeting of the Deputies from the several Congregations of Protestant Dissenters of the Three Denominations in and within twelve miles of London, appointed to protect their Civil Rights; held at the King’s Head Tavern, in the Poultry, on Friday the 27th day of January, 1832, Henry Waymouth, Esq., in the Chair: The following Address from William Smith, Esq., to this Deputation, was read:—

To the Deputies of the Three Denominations of Protestant Dissenters.

‘ Gentlemen,—After having for so long a period had the honour of occupying, by your repeated invitations, the Chair of this body, and having received, during many successive years, the most gratifying testimonies of your approbation, I hope that, while I beg to decline accepting again this mark of your favour, (if, indeed, the offer of it were intended,) I do not unreasonably flatter myself that my endeavours in our common cause have not been either inefficient or unacceptable; and that I shall not incur the charge of vanity by thus adverting to your kindness, and acknowledging the sincere pleasure which the reflection on our past connexion affords me.

‘ It is nearly a century since our predecessors made their first applica-

tion to Parliament for the repeal of the Corporation and Test Acts, with a strong and well-founded persuasion of the justice of their cause, and were even then supported by so many of the best men and wisest politicians of that day, as might fairly lead them to expect a far more speedy success. But though our champions were never deficient in character, in argument, or in eloquence,—though Mr. Fox, in himself a host, on subsequent occasions, exerted his unrivalled talents in our favour,—“the time was not yet;” it behoved those on whom the task devolved to pursue the object with undeviating perseverance, through good report and evil report; which has been done till the force of reason and truth could no longer be withstood; antiquated prejudices were obliged to yield; and, after several minor victories, the strong-hold of our antagonists was carried—and, by the abolition of the obnoxious acts, the dissenters of England were reinstated in those common rights, of which, in times of darkness and tyranny, they had been arbitrarily and unjustly deprived.

‘But, much as we owe to the exertions of our immediate advocates, we must see that to the increasing light and knowledge of the times, our success is chiefly due. Though our applications were repeatedly rejected, our cause silently advanced in general opinion, which, in the hour of trial, burst forth in our favour with unexpected and resistless force. This progress had been observable in the facility with which the repeal of the statutes against impugning the doctrine of the Trinity had been obtained; and may be again perceived in respect to another measure of the highest importance to the country, now undergoing the most searching discussion: and from hence the greatest encouragement may be drawn to unabating perseverance in laudable attempts. We see the truth, as well as the beauty of the Scripture precept—“Cast thy bread on the waters,

and thou shalt find it after many days.”

‘I have already taken one opportunity of declaring my (perhaps sanguine) opinion, that we have not much more of relief to ask: an alteration in the marriage ceremony, already more than half conceded;—some measure for legalizing and giving authenticity to our registers;—and a few regulations by which we might be better secured against some parochial vexations, seem to me to include the larger portion of what we need regard with any anxiety; nor can I think but that such comparatively trifling inconveniencies will disappear, almost of themselves, now that our civil and social equality is established. There remains, indeed, one great change to be looked forward to at some future day, with patient hope, when the country shall be convinced that the advantage of exacting, from all indiscriminately, the expense of supporting a religious establishment, does not compensate for the unfairness of taking it from those whose consciences forbid them to conform.

‘But, not to dwell on a point in such distant and doubtful prospect, I beg to be permitted to call your attention to a few objects of more immediate interest. Two measures have lately been adopted by the general body, in both of which I am perfectly ready to avow my active concurrence; though I fear some doubts were entertained respecting them, arising, in my opinion, from misconception of the objects and sources of our funds. By far the larger part of these resources arose from subscriptions expressly collected to defray the expenses which might be incurred in the prosecution of our great design; and therefore, without in any degree impugning the propriety of frequently applying part of them to very useful, though still subordinate purposes, (of which instances continually occur in the minutes of our proceedings,) I can scarcely imagine a more legitimate

or eligible disposition of a considerable portion, than in testifying our grateful sense of the service rendered us by a distinguished Member of Parliament, of a noble family, itself distinguished in the annals of rational liberty, who cheerfully undertook, ably performed, and successfully accomplished for us, the primary object of our Institution. The mode of its application I thought peculiarly appropriate in itself, and fortunate in its consequences;—congenial to the service performed,—such as could be accepted with honour,—which incidentally yielded opportune assistance to another of our highly valued friends, and certainly produced an effect far exceeding in advantage the magnitude of the means employed.

‘On the vote respecting the London University, in which I was most specially implicated, I shall only say, that the practice of the two national universities, in requiring subscription to the articles of the Church, previous to taking degrees, not merely in divinity, but in any faculty whatsoever, and even in the initiatory degrees in arts, appears to me to be grounded on the identical principle, and to be as hostilely exclusive, as the very laws of which we so justly complained; and therefore, that when an opportunity presented itself of obtaining a place of liberal education, unfettered by such injurious trammels, we were almost bound, in consistency with our own principles, and with the very purpose of our Institution, to embrace it, and give all the assistance in our power; and, though accidental circumstances may have impeded its immediate prosperity in that degree which some of its friends looked forward to with sanguine expectation, I am convinced that the insinuations which have been thrown out against it are unfounded, and that in this, as well as in many other cases, the next and future generations will find ample reason to approve and bless the work of their fathers.

‘One other subject remains, which, if it be not absolutely necessary to introduce, is yet, in my view, so important, and so intimately connected with all that we hold dear, as to call loudly for notice. It is an old observation, that “external pressure tends to cement internal union;” of the converse of which, I regret that any circumstance in the history of English Dissenters should furnish an illustration. It is, however, but too true, that scarcely were we relieved from the heavy hand of legal oppression, when “wars and rumours of wars” among ourselves began to arise; some, even of our own brethren, seemed to think that differences of opinion on controverted points of theology were sufficient grounds of separation, even as to the common intercourse of life in civil affairs. I will not pretend to estimate the importance of any such questions, or the weight of the arguments on each side respectively—far less to comment on the scenes recently exhibited at Exeter Hall, chiefly among members of the same establishment, and professing uniformity. These matters are not of the essence of our question: but I must ask, What is the whole foundation of the right of dissent on religious subjects, of every kind, and in every degree, but the RIGHT OF PRIVATE JUDGMENT, limited only by the conscience of the inquirer, and by the duty of exercising that right with the decent respect which the serious and weighty nature of the subject will dictate to every sincere examiner desirous only of discovering truth? If the law of the land may speak, how stands the declaration demanded of Dissenting Ministers and Schoolmasters? Only that of being Protestants and Christians, and acknowledging “the Scriptures of the Old and New Testament as of divine authority, and containing the rules of doctrine and practice;”—conceding this all-important right by the clearest implication. But on what other grounds does Pro-

testantism itself stand? And if this line be once overstepped, and Christians attempt to stigmatize each other, on account of their differences, as unworthy of Christian fellowship, is not this, as far as lies in their power, inflicting punishment for opinion? And with what consistency can they blame the *Autos da Fè* of Seville or Madrid? I cannot, therefore, refrain from expressing my earnest hope that every member of this old and respectable body, in which the several denominations of Dissenters have acted in cordial harmony for so long a period, will utterly discountenance all such inconsistent and uncharitable presumption. And, with the warmest wishes for the spread of true religion and rational liberty, and every kind regard to those with whom I have been so long a fellow-labourer in the great cause, I remain,

‘ Your sincere Friend,

‘ And humble Servant,

‘ WILLIAM SMITH.’

Blandford Square, Jan. 26, 1832.

Resolved,

I. That Mr. Smith be requested to consent that his Address, now read, be printed and circulated under the direction of the Committee.

II. That this Meeting feel deep regret in being precluded, by the communication this day received from Mr. Smith, from again electing him to the office of Chairman; and they cannot but express their sorrow, at the termination of a connexion which has existed for twenty-seven years with uninterrupted and mutual satisfaction. They beg to express their deep sense of the unwearied attention which he has bestowed on the interests of the Deputation, the ability with which he has presided over their meetings, and the zeal and talent with which he has invariably supported the principles of civil and religious freedom. And, while they congratulate him on the glorious success which has crowned his efforts in this great cause, they express their hope, that an uninter-

rupted state of health and domestic enjoyment will accompany him into private life, and thus enable him to spend the evening of his days in the grateful recollection of years employed in promoting the welfare and happiness of his fellow-creatures.

III. That a copy of the foregoing Resolutions be transmitted by the Chairman to Mr. Smith; and that the same be printed and widely circulated.

(Signed) HENRY WAYMOUTH,
Chairman.

Fast Day.

The General Baptist Church, Worship Street, Finsbury Square, determined on a non-compliance with the government order, for the following reasons:—

First, Because this church, though fully purposing to include in their ordinary religious services a thankful reference to the continued favours of Divine Providence, and a dutiful resignation to the trials it appoints, yet consider that an object, innocent in itself, becomes objectionable, when a compliance with it involves the recognition of human authority in matters of religion.

And, secondly, Because this church, however reluctant, as such, to enter into political considerations, cannot but regard the enjoined Fast as originating with certain pretenders to evangelical superiority, who, by their inveterate opposition to national improvement, have helped to occasion the ignorance, and consequent vice, which they would now make the ground of national humiliation; and represent as a divine judgment the misery and disease to which their own measures have mainly conduced.

The two following letters appeared in the *Times* of the 21st and 22d of March:—

Sir,—A report having been circulated that it was not the intention of the Unitarians to observe the Fast, it is an act of justice to the congregation assembling in York Street, St.

James's Square, to record in a public journal, that this section of the Unitarian body did not disregard the day appointed to be observed in a devout and solemn manner. Selections from the printed form of prayer were used on the occasion, and a very judicious and appropriate sermon was preached by the Rev. Edward Tagart, which was heard with great attention and satisfaction by a large and respectable auditory.

A UNITARIAN CHURCHMAN.
March 21.

Sir,—In your paper of this morning you have inserted a letter signed 'A Unitarian Churchman.' I hope you will allow me to say a few words in reply.—They shall be very few.

The report which was in circulation with respect to the Unitarians not observing the day appointed by government for fasting and humiliation, proves to have been perfectly correct; and, so far from incurring blame on that account, it seems to me that Unitarians are particularly deserving of commendation, for the following reasons:—

Openly and fearlessly testifying against the power of the civil magistrate in matters of religion; neither allowing him to prescribe the time nor the manner of their religious exercises.

Because fasting is generally either grossly misunderstood, or most hypocritically observed.

Because the probable practical evil consequences are greater, as they have proved in this case, than the probable speculative advantages.

Because there is reason to apprehend that the appointment of the late fast was a mere political manoeuvre, and granted by the government more to appease the clamours of an intolerant faction, than from any conviction of its propriety or expediency.

And, above all, because there are no particular circumstances connected with the disease commonly called cholera morbus, which should lead us to

suppose that it is a mark of especial divine infliction more than many other diseases which have not been so regarded.

It has neither proved to be more desolating in its ravages, more contagious in its nature, nor productive of worse incidental effects, than other diseases which have prevailed, or are now prevailing. But, on the other hand, it has been more productive of many obvious and signal advantages, which it may be hoped will be permanent in their effects—by awakening the attention of the rich and the luxurious to the condition of the poor—by relieving many cases of aggravated distress—and by inducing those who have no higher motive than personal security to unite with the sincerely benevolent in fasting according to the true spirit of fasting, viz. 'to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke; to deal out their bread to the hungry, to bring the poor that are cast out to their houses; when they see the naked that they cover him, and that they hide not themselves from their own flesh.'—Isaiah, chap. lviii.

Leaving to Mr. Tagart any advantages which may arise from the praises of a Unitarian Churchman,

I subscribe myself,

A UNITARIAN DISSENTER.

Rosoman House, Islington.

LIVERPOOL.

Christian Worship, by a Society for promoting Union and Charity among all Religious Sects.

Some friends to peace and good will among mankind, have thought that both might be greatly promoted by the formation of a Society for conducting Religious Worship and Moral Instruction, upon those broad principles of Christianity that are taught in the New Testament, and acknowledged by all Christians, and inviting ministers and others duly qualified, of every religious denomination, to take part in them upon this plan.

The Introductory Lecture, explanatory of the principles of the Society, was to be delivered by the Rev. Charles Wickstead, of Park Chapel, in the large room over the First Liverpool Co-operative Society's Store, No. 2, Greenland Street, Liverpool, on Sunday evening, the 25th March, 1832.

Book Society, Canterbury.

We have just established a little Book Society among the friends at the Unitarian General Baptist Church, in this city, and which, I hope, will be the means of assisting to spread our doctrines among many here. A similar society was first established in 1820, under the auspices of the late Rev. Sampson Kingsford, the pastor of the congregation, and upwards of eighty volumes were collected. About two years since, in consequence of the small number of subscribers remaining, the Society was discontinued; and the books have lain dormant in the library till a few weeks ago, when it was proposed to form a New Society, at the small annual subscription of 2s.-6d., in order that all attending the meeting might be able to peruse the works circulated from time to time. Although in its infancy, we have many subscribers; and being fortunate in obtaining an active and diligent librarian, our Society bids fair to be supported by all who wish to see Unitarian principles predominate.

Considering such Societies calculated in a great degree to promote the principles upon which our churches are founded, by inducing persons to read and reflect upon the grand truths of revealed religion, and believe in the *one only living* and true God, I hope those places where nothing of the kind as yet has been established, will soon be induced to follow our example.

We at present circulate amongst us the following periodicals:—The Monthly Repository; Christian Reformer; General Baptist Advocate, (which is presented to the Society by S. Kingsford, Esq.,) and the Unitarian Chronicle.

J. T. ELLERBECK, *Secretary.*

P. S.—The treasurer of our Sunday School wishes to know whether any thing has been done with, and in whose hands the *money* is, which was raised by 5l. shares, about two years since, for the intended purpose of publishing a number of Unitarian works, adapted for Sunday Schools; as Dover and Canterbury took a share at the time, and have not since heard any thing relating to it.

J. T. E.

NORWICH.

The Annual Meeting of the Members of the Octagon Unitarian Congregation, Norwich, was held in the Chapel, on Sunday, February 26, Alderman Bolingbroke in the chair, on which occasion the treasurer exhibited a very satisfactory statement of the finances of the Society, and held out a reasonable expectation of being enabled in the course of the ensuing year to make an addition to the stipend of the minister.

Amongst other resolutions, a vote of thanks to the Rev. W. J. Bakewell was proposed by one of the oldest and most respected members, in nearly the following terms:—

‘ My object in presuming to address this congregation on the present occasion, is to propose a vote of thanks to the minister for his evening services.

‘ In endeavouring to discharge this duty, I trust no one will think that I entertain the wish to offer to him the incense of adulation and flattery. Highly as I think of the merits of his lectures, it is not my wish to utter a single word in his praise that may not be responded from the hearts of us all, and insure him the gratification of an unanimous vote.

‘ In those lectures the scriptural authority for the kindred and indissoluble doctrines of the unity and paternal character of the God and Father of all—doctrines which form the line of distinction between the rest of the Christian world and ourselves—has been firmly, judiciously, and triumphantly vindicated.

‘ The lectures have also displayed

the best spirit towards those who differ from us, because they have been free from the taint of unkindness, contemptousness, and uncharitableness, towards any of our fellow-Christians, and have exhibited an union of Christian zeal and charity alike honourable to the head and the heart of their author.

‘It is also a gratifying circumstance that the lectures have throughout attracted very numerous and attentive congregations; and I entertain not the slightest doubt of the impression on the minds of the candid and liberal of all parties being highly in favour of Mr. Bakewell’s controversial skill and Christian candour. He has proved himself to be (to use the language of the Apostle) a workman that needs not to be ashamed, rightly dividing the word of truth.

‘I propose that the thanks of this congregation be given to the Rev. W. J. Bakewell for his voluntary and valuable labours in our service.’

During the delivery of this short address, so much in unison with the feelings of the congregation, their approbation of the speaker’s sentiments was repeatedly, and unequivocally manifested; and it is scarcely necessary to add, that the vote of thanks was unanimously adopted.

Norwich, March 5, 1832.

On Tuesday, March 15, the house of Messrs. Tibnam, Ditchingham, Bungay, Norfolk, was opened for the public worship of the one true God, when the Rev. W. J. Bakewell delivered a discourse on preaching Christ, to a very attentive audience of about seventy persons. This is the first attempt to establish the cause of Unitarianism at Bungay. Messrs. Tibnam, in thus coming forward in the face of prejudice and calumny to bear witness to their conviction of the truth and importance of Unitarian Christianity, have set a praiseworthy example, meriting the serious consideration of some of their more opulent brethren of the same faith—men who hesitate not to join in

worship, in their opinion unscriptural and irrational, and support an establishment which they believe to be most injurious to the cause of Christian truth and liberty. Mr. E. Tibnam was lately a local preacher amongst the Methodists. His secession and avowal of Unitarianism have made a great sensation. He is now engaged in delivering a course of Lectures at Bramfield, in conjunction with Mr. Crisp, in whose house public worship is regularly conducted. Bramfield is only twelve miles from Bungay, so that these zealous preachers of the gospel, ‘who are burdensome to none, but whose hands minister to their necessities,’ intend to have public worship in their own dwellings every Lord’s day. Bungay seems to present a fair field for the dissemination of the pure seed of Christian truth; and with the countenance and assistance of the ministers and other Unitarians in the district, it will probably grow up and flourish.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Committee have resolved to issue an occasional circular to the Fellowship Funds, stating the merits of such cases as have been submitted to their investigation, and received their approval, but to which other claims upon the funds of that Institution prevent their rendering adequate aid, or, perhaps, any aid. The first list, which has just been issued, is here inserted:—

‘*York College.—Missionary Society.*

The students of Manchester College, York, in their fourth and fifth year, have been employed very usefully to themselves and their hearers in conducting Unitarian worship in Welburne, and other villages in the neighbourhood of York. To defray their expenses the Committee of the Association have in former years granted them a donation of 20*l.* Application has been made for a similar grant for the present year. In stating their inability to comply with this desire, they expressed to the College

Society the intention of recommending their case to the notice of the Fellowship Funds.

Ramsgate.

A Society of Unitarian Christians has lately been formed in this place. They have hitherto met in a room hired for the purpose of religious worship, and service has been usually conducted gratuitously by members of the Society. The Committee of the Association have occasionally obtained for them supplies from London, and defrayed their expenses. The Ministers who have visited the Society have been uniformly gratified with the zeal and piety they have witnessed. The Society proposes to purchase the premises in which they have met (which they are able to do), and to put in complete repair at a cost of 400*l.* A liberal member of the Society advances 100*l.* A gentleman, who has taken warm interest in their case, 150*l.*; and the Association 25*l.* This enables them to purchase the building, and they only need aid for the repairs.

Sunderland.

A Chapel has lately been erected on a plan of defraying the expense, partly by 10*l.* shares, and partly by donations. The Rev. J. Wright, formerly of Glasgow, a respectable and zealous Minister, conducts a morning and an evening service, the latter of which is attended by a very large congregation. But the Chapel is loaded with a heavy debt; and unless relief be speedily afforded, there is danger lest the past efforts in this populous town should be lost. At present the services of the Minister are nearly or entirely gratuitous.

Dundee.

The Rev. W. Smith, an able and zealous Minister, has been exciting much attention to the truth of Unitarian Christianity during the year and a half he has resided at Dundee. His congregation consists almost entirely

of people dependent on their bodily labour, and has lately received several additions amongst them. His people with effort raise 65*l.* per annum for him. The Committee of the Association, in consequence of the high terms in which Mr. Robert Millar, of Dundee, speaks of Mr. Smith's zeal and labours in Dundee and the neighbourhood have granted 10*l.*, and a donation of Tracts to the same amount, for his use and circulation. They have regretted their inability to do more, and warmly recommend the case.

Malton.—Rev. P. Corcoran.

The Committee have been in frequent correspondence with Mr. Corcoran. He is laboriously intent upon the faithful discharge of his duties as a Steward of Divine Truth,—walking many miles on Sunday, and other days, to preach in the villages of Yorkshire,—amongst others, Barton, Emerby, Slingsby, Pickering, and Welburne;—has encountered many difficulties in keeping open rooms for Unitarian worship, the expense of which he has occasionally taken upon himself; and has formed Societies for the circulation of Tracts, with which the Committee have supplied him. His slender means have lately been reduced by the suit now pending in Chancery respecting Lady Hewley's Trust, which has caused the cessation of an annual grant of 20*l.* to him. The Committee, feeling the value of Mr. Corcoran's labours, last year made up his loss; and beg to say, that they consider him an indefatigable and highly valuable Missionary of the uncorrupted Gospel.

The Congregation at *Evesham* applied some time ago for assistance to the Committee, on which occasion they granted a sum of 10*l.* The Rev. T. Davis, their Minister, informs us his congregation have been obliged to incur heavy expenses by the necessary repairs of the Chapel, and in building a School-room for Sunday and day-scholars. The congregation consists

of poor people; but they have raised, chiefly through the liberality of one individual, about 300*l.* towards these objects, besides supporting a Vestry Library.

Other cases have frequently been brought into public notice, such as Northampton and Devonport, to whose statements in the 'Monthly Repository' the Committee would respectfully refer; as they feel they have been unable to give them that liberal assistance which, beyond doubt, they deserve.

In reference to the *Malton* case, mentioned in the above circular, we have great pleasure in inserting the following extracts from a report of Mr. Corcoran's proceedings as a Missionary. The report was addressed by him to the Committee in September last.

Malton, 16th September, 1831.

To the Sub-Committee for the Missionary department of the British and Foreign Unitarian Association.

Gentlemen,—My rule has been to preach wherever and whenever I could obtain a hearing with any hope of success; and, thank God, my efforts have not been without effect. That zeal which wastes its efforts, encompassing sea and land to make one proselyte, which estimates 'the saving of one soul from hell' as the price of the labour of months, as 'interest secured in heaven' on the outlay of much capital on earth, is, in my opinion, an *imprudent* zeal. The instruction of the blessed Jesus is more rational, and, where the missionary's means are limited, most profitable. Our Lord seems to me to say, 'Visit every town and village within your district; and, when you visit, make it your chief concern to ascertain *who in it is worthy*; and, if none be worthy, lose not your time upon it; depart from it and be useful where you can; a future time and more favourable opportunity may come, when the obstinate may be more docile, the

proud more humble, and those who wear the yoke of spiritual tyranny, more free.' My concern for the Welburne station, (which is one of great interest,) you will perceive by reference to my *first letter*, arose from the circumstance, that under the rule laid down at college, '~~to permit none but fifth year's students to preach,~~' it could only have the services of Mr. Heaviside last year. However, by a subsequent arrangement, Messrs. Maurice and Baker, in their *fourth* year, were permitted, once in six weeks, to supply; and, by the kind assistance of Messrs. Fox and Hands, of York, the supply at Welburne became so satisfactory, that, subsequent to January last, I discontinued my Thursday evening's attendance there; but I have been there several times since the present vacation commenced, so that on *Sundays* they have been thrown on their own resources but twice as yet. At Pickering, the circumstances of the place, the great prejudices existing, and its distance (nine miles) from Malton, operated much against me. My attendance has been seldom, chiefly owing to expense; the cost of a room and the travelling charge backwards and forwards average thirteen shillings each time, which is nearly as much as the like expense from York to Welburne, and could not, with prudence, be often incurred under the sum you placed at my disposal.

At *Thornton* marshes, a considerable town near Pickering, I have, gratuitously, a room that accommodates 300 hearers when filled; the distance is eight miles, and this place has had as much of my attention as I could possibly give it: the people are intelligent and very attentive. The Barton and Slingsby stations are very encouraging. *Emerby*, as it is pronounced, but *Amotherby* as it is spelled, is within three miles of Malton; and the friends there usually come to Malton, that I may devote the time they at first received to other stations. Malton being a market town, I see my friends from the country every

Saturday, and am thus enabled to arrange where I may preach on Sunday morning, and one or two week-day evenings, to the satisfaction and good feeling of all. Having received some tracts through one of the York booksellers, and *unbound* three volumes of tracts which I had by me, I distributed them to be read as far as they could be circulated. Up to this time your silent missionaries have been very beneficial. They laid the foundation of a *District Tract Society* which I have been able to put into operation, and which you may regard as the first practical proof that your attention to this district may, with God's blessing, be truly beneficial. This infant society, which you may virtually regard as a tender but not unimportant branch of your association, was organized at a meeting (of such of the friends in Malton and the district as were willing to forward its promotion) held on the first Sabbath in May. I delivered before them two discourses; the first intended to show that Unitarians are not Socinians, and the second on the character of Christ as the Saviour of the world. The friends who enrolled themselves members fixed on one penny per week to be the minimum of subscription, to be paid monthly into the hands of Mr. Geo. Kingston, Malton, treasurer; and to be laid out, when the members shall deem the sum in hand sufficient, in the purchase of Unitarian books and tracts.

It is gratifying to me to add, that on the Sabbath day, when I am not present myself, the people frequently meet for conversation, and generally read, *one* a chapter in the Bible, *another* a tract or sermon; and had we a suitable form of prayer in print, I think it would be generally employed by them on such occasions.

House of Commons, February 29.

Mr. J. Wood presented a petition from the teachers of the Old and New Meeting Sunday Schools in Birmingham, praying for the re-

moval of all taxes on knowledge. The honourable member expressed a hope that ministers would not forget the declarations which they made when they sat on the opposition side of the house; and that they would exert themselves to remove these injurious taxes.—*Times*.

House of Commons, March 5.

Sir R. Bateson presented a petition from certain Presbyterian Seceders in Ireland, praying for a more equal distribution of the allowance called the *regium donum*. Mr. Stanley said, that the petitioners had no injustice to complain of. Mr. Hume said that it would be advisable to withdraw the grant altogether. Lord Castlereagh supported the petition.—*Times*.

The Rev. Robert Aspland has been respectfully requested by his Congregation to publish a selection from the sermons by which, during a connexion of five-and-twenty years, they have been instructed and delighted.

The Devonport Congregation has recently established a Sunday School.

OBITUARY.

' Jan. 3, aged sixty-nine, John Scott, Esq., of Stourbridge, in the county of Worcester, and Great Barr, in the county of Stafford.

' He was a brother of the late Rev. James Scott, of Cradley, whose fraternal regard prompted him to leave on record some biographical notices of those to whom he was most intimately joined by nature and affection.

' "In speaking of his contemporary relatives," Mr. James Scott employed "the past tense:" and there is a painful interest in observing how soon it has become strictly appropriate to the second of the three brothers.

' That brother was distinguished by his firm consistency as a Protestant Dissenter. Warmly attached to the Presbyterian congregation in his native town, he uniformly endeavoured to advance its usefulness, credit, and

prosperity. He was an example of undeviating regularity of attendance on public worship; although he usually resided at the distance of twelve miles from his fellow-worshippers. Conviction, as well as habit, rendered him steadfast in a practice, the neglect of which is more injurious to personal, domestic, and social religion, than careless thinkers may imagine.

‘Through a few successive years, Mr. John Scott declined to take an important civil office, under circumstances that excluded from office all conscientious Nonconformists. He would not consent to be sheriff of Worcestershire until after the repeal of the Test Laws (1830-31.) Some extracts from his letter, upon the occasion, to the Secretary of State for the Home Department, are made in the thirteenth volume of this work. Nor is it unlikely that the part which he took contributed to hasten the abolition of the Sacramental Test. The year of his shrievalty was arduous; and he discharged its duties with eminent satisfaction to the county, and honour to himself.

‘For a long period he was accustomed to conduct a religious service, on Sunday evenings, in a school-room, erected near to his own premises at Stourbridge; a number of children, together with their parents, and some of their neighbours, forming the audience. It was an occupation in which he found much delight, and which he had just reason for considering as signally beneficial. His inducement to engage and persevere in it, seems to have arisen from his early zeal and care in visiting Sunday-schools, and may be mentioned as an instance of the high collateral advantages produced by that excellent class of seminaries.

‘In the relations of domestic life, and of society, nor least in those which an English country gentleman sustains, Mr. Scott was greatly and deservedly esteemed. His favourite employment was the plantation of his grounds; and this pleasing and use-

ful art he exercised with superior taste.

‘Some decline of health he had for many months experienced; but nothing like serious and imminent danger was apprehended. He expired almost instantaneously, in his carriage, on the road from Stourbridge to Barr. This sudden and fatal issue of a latent disease, could not be painful to himself; while to his surviving family and friends it has been most solemnly impressive.’—*Christian Reformer*.

On the 10th February, at Cirencester, aged sixty-six, Mr. W. Search, senior. In saying a few words on the character of this worthy individual, the writer would observe, first, that he was much esteemed by his fellow-townsmen, of all sects and parties, as was evinced by the general concern which was manifested in the place, on the occasion of his death, and the crowded congregation which attended the Unitarian chapel, when his funeral sermon was preached. Nor was this respect for his memory more than his due; for Mr. Search was an active and useful member of society, and a generous contributor to every object of public utility or charity in the town. That he was actuated by Christian principle, and serious religious impressions, was evinced by his whole life. As a member of the Unitarian Society at Cirencester, he was a liberal supporter of its interests, and was particularly remarkable for the constancy and punctuality with which he attended, during *both* parts of the Lord's day, its *public divine services*. This regard for the ordinances and instrumental duties of religion, he carried into private life. He regularly kept up in his own family the good old pious custom of *domestic worship*; and he enjoined on those immediately around him, and daily practised himself, the unostentatious and peculiarly Christian duty of *closet devotion*. Not to lengthen this article, it may be truly said, that Mr. Search was a man of high integrity, active benevo-

lence, and exemplary piety. His illness altogether was of considerable duration, and of a most painful nature; and yet it was pleasing, though affecting, to behold the patience and fortitude, the composure, and even cheerfulness, with which he bore his long and almost incessant sufferings, emitting no sigh, uttering no murmur, but perfectly resigned to the will of heaven; until, at length, the *man* being conquered, though the *Christian* triumphed, he gently breathed out his soul into the hands of *him* who gave it, and calmly fell asleep in Jesus.

F. H.

Died, on Wednesday February 15th, in the ninetieth year of her age, Mrs. Sarah Aldred. This venerable and highly-respected lady was daughter of the Rev. John Aldred, who, more than half a century ago, was minister of the Presbyterian chapel, in Westgate, Wakefield. Few indeed are now among the number of her earlier friends; but by those that remain, she has ever been affectionately regarded; and not less so by those whom later years have brought within the circle of her acquaintance. She was, indeed, respected by all who knew her, and her memory will long be recalled with satisfaction and pleasure. Truly pious, and beneficent to the full extent of her means, to her may be applied the descriptive language of sacred writ:—‘She delivered the poor that cried, and him that had none to help him.’ Few persons can be said to enjoy life to a greater extent than did the subject of this brief notice; nor can there be greater evidence of the value of religious principles, and of an habitual practical regard to them, than the composure with which she was able to anticipate that eventful period, when that life, however extended, which is short and transitory, must be exchanged for one which will be interminable and everlasting. She possessed her faculties almost in lively exercise until a few days before her death; and, with

scarcely any pain, and altogether free from any mental disquietude, she passed serenely and peacefully from the things ‘which are seen and temporal, to those which are unseen and eternal.’ The contemplation of such a transition fully justifies the wish of Balaam:—‘Let me die the death of the righteous, and let my last end be like his.’

On Sunday, February 19, departed this life, Mary Heywood, eldest daughter of the Rev. Eliezer Heywood, formerly minister of the Old Chapel, Mansfield. This excellent lady was distinguished for the frankness with which she avowed the pure and simple doctrines of the gospel, which had been early impressed upon her mind, and for the consistency with which she acted upon them through the varying scenes of a long and useful life. The readiness with which she exerted herself for the benefit of others displayed the benevolence of her disposition, and often effectually contributed to the welfare and happiness of those whom she wished to serve. A life uniformly devoted to the strict discharge of duty, closed, as might be expected, with tranquillity and peace. Her departure might justly be described as falling into a serene and gentle sleep, from which, doubtless, she will awake to a glorious immortality. Her surviving and mourning friends have all the consolation which arises from a knowledge of the excellence and consistency of her character, and from the assurance, that in a future state, the attachment of virtuous minds will be renewed and perfected, and their union be indissoluble, uninterrupted, and everlasting.

JOHN WILLIAMS.

Mansfield, March 3, 1832.

Died, February 20, in Dover, after several years of severe illness, Mr. Henry Knight, a member of the General Baptist church, in that town. The deceased was well known and

highly respected in Dover, having been master bricklayer to the Honourable Board of Ordnance for many years. About five years since, owing to an excessive weakness in the legs, and a general debility, he was compelled to resign the office, and retired upon an allowance for the remainder of his life. His disorder, however, gradually increased, till at last he was totally unable to raise himself from his couch without assistance; and, finally, after much severe suffering, borne throughout with Christian fortitude, and resignation to the Divine Will, he breathed his last on the evening of the 20th February, expressing a hope that he should one day meet again his surrounding relatives in that abode where 'the weary are at rest.'

J. T. E.

March 3, at Herne, a village about six miles from Canterbury, Mrs. Elvey, for many years a pious member of the Unitarian General Baptist church, in that city. When in health, neither rain nor snow would prevent her from filling her seat at Canterbury, on the Sabbath, especially on the sacrament day. She lived the life of a meek and devout follower of Jesus, and died in the full assurance of being received into the mansions of bliss.

J. T. E.

March 8, 1832.

March 9, John Wainewright, Esq., of Gray's Inn and Pullen's Row, Islington, in the sixty-seventh year of his age. He was nearly forty years secretary to the trustees of Dr. Williams' Library. His remains were interred in Bunhill Fields, amidst those of the fathers and confessors of Protestant Dissent, of which cause he had always been an upright and consistent supporter.

March 24, the Rev. Jas. Kennedy Esdaile, A.M., eldest son of Jas. Esdaile, Esq., of Bunhill-row, in his twenty-ninth year.

Unitarian Publications.

Correspondence between the Rev. Dr. John Ritchie and the Rev. B. T. Stannus. Edinburgh.

A Letter to the Rev. Richard Bingham, junior, on the erroneous statement made by him in his recent pamphlet, &c. By Thomas Cooke, junior, Newport.

Fasting a Remnant of Judaism. A sermon delivered on Sunday, March 18, 1832, at the Old Chapel, Elder Yard, Chesterfield. By Robert Wallace.

* * * All communications intended for insertion in the Unitarian Chronicle, should be addressed to the Editor, at the Monthly Repository Office, 67, Paternoster Row, and be sent, if possible, by the 20th of the month. As the attempt made last year by the Committee of the British and Foreign Unitarian Association to obtain and publish a more correct account of the Statistics of the Denomination than has yet appeared, does not seem to be in progress, we purpose to introduce that subject in our pages, and shall be obliged by any information tending to facilitate our labours.