

THE UNITARIAN CHRONICLE,

AND

COMPANION TO THE MONTHLY REPOSITORY.

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FRANCE.

LETTERS FROM A FRENCH CORRESPONDENT.—No. 2.

Paris, April the 9th.

SEVERAL interesting occurrences have taken place last month in our Protestant church. March the 3rd, Mr. Monod, junior, was appointed, by the Consistory of Paris, fourth pastor of our church. This nomination, by which a minister well known to incline towards methodism, or towards a steady adherence to the old orthodoxy of our French confession of faith, with all its absurd and gloomy articles, is named to so important a station in this country, would seem at first sight to indicate a retrograde spirit among the most eminent Protestants of the capital. However, I am pretty sure that such is not the case. This nomination is owing to the long services rendered to the church by Mr. Monod, junior, in the functions of adjoint-pastor, and to the opinion defended by the *doctrinaire*, Mr. Guizot, (member of the Consistory, deputy, and who must everywhere be a leading man,) that every religious opinion must have its representative in a well-organized Protestant congregation; that methodism and rationalism must be preached in turns, and that tolerance is the only method of preventing the church from splitting into divers separate and hostile parties. How far this is possible, or consistent with the real spirit of truth, I will not here discuss. However,

the nomination obtained but a very slight majority. The Consistory, composed then of fifteen persons, divided on the question, and there appeared one blank vote, six for Mr. A. Coquerel, suffragan pastor of the church, and eight for Mr. Monod, junior, including probably his father's vote. Mr. A. Coquerel, an eloquent minister of the moderate and enlightened party, will probably be named *pasteur-adjoint*. Thus, Mr. Guizot's scheme will be realized. His ideas on the subject are, no doubt, rational and philosophical; for inasmuch as there is in our congregation a *demand* for methodism by a minority of the flock, and of rationalism by a majority, it appears perfectly just that each opinion should have its preacher. This is exactly introducing in church government the doctrine of the *juste milieu*. But it is to my eyes a question, whether it is possible for a church to tolerate every system, even that of *intolerance*. I must add also that there is a hope entertained that, by this nomination, all those dissident churches which English methodism and money have formed in Paris, under the denomination of chapels, will come back to our national presbyterian church. In this country we must not too much split and separate. Our government, after many hesitations, has at last terminated the

disagreeable business of Lyons. You are aware that, in that protestant church, there has existed for a long time a most violent debate between the present pastor, Mr. A. Monod, a young man of talent but of the deepest fanaticism, and the Consistory, who did not by any means relish this violent orthodoxy. Matters came to the point, that the minister braved the authority of the elders or Consistory, who had deposed him in the name of the people, and declared that he would still preach, and *did preach*. A deposition of a pastor by a Consistory is only valid according to our laws when it is confirmed by the king; this was done by a royal ordonnance of the 16th of March. This is, I believe, the first time that the French government interfered in protestant doctrinal questions. Nothing can better prove how unreasonable and even ridiculous is the interference of civil authority in religious questions. No doubt that a Consistory, as the immediate representative of the people, is sole judge of the doctrine and conduct of its pastor. Anciently, the general synod would have finally deliberated on the sentence, which authority, Napoleon, by his law, thought proper to take in his own hands, and the law still subsists. It is somewhat ludicrous to see Louis Philip interfering between methodists and anti-methodists, and deciding, without appeal, questions, which certainly, though a man of great information, he understands very little. It is, however, our Director *des cultes non catholiques*, Baron Cuvier, who decides these points, and I must add that his administration is marked in general by a spirit of great prudence and impartiality. It required all the implacable fanaticism of Mr. A. Monod to drive the government to this step, in which the king only confirmed the voice of the people. Mr. Monod will probably be named Professor of Pastoral Eloquence in the new dissident Methodist academy of Geneva.

Our St. Simonites, who, I under-

stand, excite great interest in England, are still going on amidst a labyrinth of increasing difficulties. They are now tormented by the demon of discord and internal schism, and are menaced with no less than two formidable lawsuits from their ancient colleagues, Mr. Bazar, and Mr. Rodrigues. All this concerns the division of common property and copy-rights, especially from Mr. Rodrigues, who is now publishing a complete and interesting edition of the works of St. Simon. An *homme d'esprit* is reported to have said in Paris, that the good principles of their system are not new, and that the new principles are not good; this, however, I do not admit. Their views on political economy, and on the condition of labourers in general, are most important, and were never so well developed. I am afraid that the moral part will be found on examination to spoil all the rest. In our times of research, we have now every month, in Paris, some new professor mounting a gratuitous pulpit and proclaiming himself *chef de l'humanité*. All these are very good symptoms; for truth will find its way. Among these professors I shall cite Mr. Charles Fourier, who presents to the public, with great success, a kind of St. Simonian doctrine divested of all mysticism and theocratic views. His ideas draw near to those of Owen's co-operative plan. A most strange philosophical publication has excited lately some attention. It is a book entitled *Le Messianisme*, by Mr. Hoéné Wronski. He pretends having found *the geometrical formula* of the developement of humanity, and insists that in each human bosom there is deposited a complete and powerful *λογος*, by which every man can govern his affections and actions, and which he must follow as an unerring guide towards future progress: a few words, however, can give no idea of this extraordinary philosophy. It is evident that if our liberties are maintained against the Holy Alliance by the com-

bined action of the whole nation, France will perhaps, ere long, adopt a system of religion and philosophy entirely new. But to decide what this will be, would require a very keen spirit of prophecy. Such are, however, the ideas that occupy us, even in the midst of the dreadful ravages of the cholera, of which I for my part am sick, and hundreds are dying. O.

SWITZERLAND.

THERE are twenty-nine pastors in the Church of Geneva, of whom not more than three hold what would, in this country, be called orthodox opinions. About one-third of the population of the canton is Roman Catholic; the *soi-disant* Evangelical party forms a small fraction of the remaining two-thirds.

AMERICA.

(*From the Christian Register.*)

LANDING OF THE PILGRIMS.

MR. EDITOR,—Agreeably to arrangements, previously made by the first parish in Plymouth, the anniversary of the landing of the Fathers was noticed by appropriate religious services. Notwithstanding the extreme severity of the cold, a numerous congregation was assembled. The Rev. Mr. Cole, of Kingston, and Mr. Goodwin, of Concord, offered our thanksgivings and supplications in a spirit and manner worthy the interesting occasion. The discourse was delivered by the Rev. Mr. Brazer, of Salem, from the 8th and 9th verses of the 80th Psalm. Much was expected of the preacher, from his eminent standing in the church, and as a scholar, and our expectations were more than realized. We may venture to say, that we have had on no former occasion a more discriminating and faithful portrait of the Plymouth colonists; or a discourse

more abounding with remarks, on past and present times, of a close and accurate thinker. How can we best honour the Fathers, and in what way shall we best cherish their memory? The answer to these inquiries led the speaker to a discussion of the general traits of the Puritan character, rendered the more necessary, as the story of their times is told by those who were unfriendly to them. It little concerned men to look out for biographers and historians, to give them a fair seeming in their own times, or in future times, whose vision was fixed on Him who is invisible, all whose energies of mind were concentrated on the tremendous realities of a future endless life. Their character was formed, and is to be explained on motives derived from religion, a deep and overwhelming sense of its promises and its threatenings.

We were glad to hear one topic touched, as it has scarcely before been adverted to, and that is, the distinguishing features in the character, as well as in the purposes of emigration, between the Plymouth and the Massachusetts colonists. In the Plymouth company, it certainly must be allowed, that with a scrupulousness as rigid as their neighbours, there were mingled more of the graces of mildness, forbearance and modesty. These differences of character, the speaker supposed, might naturally have grown out of the different states of their party, at the different periods of their emigration. The Puritans were a despised minority in the first case; and, in the last, had overturned the throne, and were set in high places. The offence of intolerance charged against the Pilgrims was put in its just point of view. Their measure is to be taken according to the standard of their own age, and not according to the standard of this. Toleration was not known; or, if known, was not thought consistent, either with the reverence due to God, or with peace in social life. More than this, it is obvious to the reader of their history,

that the exclusion of the sectarians of their day from their Commonwealth was most strictly a measure of self-defence. Taking into view the insane conduct, and extravagant designs of these sectarians, the desperate and reckless avowal of their opinions must have been stopped, or the institutions, then in their infancy, which the Pilgrims had suffered and were suffering so much to establish, must have been subverted; or the Pilgrims themselves must have entered upon a new exile. What were these institutions, but the groundwork of the most perfect religious and civil liberty! Prominent among those, remarked the preacher, were the separation of church and state, and the independency of each individual church. In the last, particularly, the discordant parts now work the harmonious action of the whole, and toleration in religion has a sure guarantee in the common interest of all sects.

The highest honour we can give to the memory of the Pilgrims is to guard and improve their institutions, and to proceed onward as they would do, did they live in our age. To square our actions by their standard, to think in their thoughts, is not following up their spirit, nor is it conforming to the law, which God has stamped on the mental constitution. Onward and forward was their principle — the principle, that gives us this day cause to celebrate them, as the founders of this vast empire. This is the principle, that should animate their descendants in all their discussions, all their institutions, guided and restrained by the same elevated moral principle that distinguished the Fathers. This is an exceedingly faint and imperfect outline of Mr. Brazer's discourse. It is a matter of sincere regret with us that he declines the request to publish it. T.

*Plymouth,
Dec. 26th, 1831.*

SUNDAY-SCHOOL TEACHING.

AT a meeting of the Boston (U. S.) Sunday School Society, the question offered for discussion was, whether Sunday-Schools should be exclusively devoted to religious instruction. The following are extracts from the different speeches made on the occasion:—

PROFESSOR HENRY WARE.—“The Sunday-School teacher is a minister of Christ. He is to teach Christ, and as Christ taught; he is to teach the Bible, and as the Bible teaches. How was it with the great model of Christian teaching, the Saviour himself? He does not always teach in the express language of direct revelation; but he bid us look and learn for ourselves, from the lily, the vineyard, the sparrow, the harvest, the sheepfold. Much of his most affecting instruction is enforced by such illustrations. Why should not his ministers do the same? Why not carry into the Sunday-School the flowers of the field, and tell of the birds of heaven, and discourse, like Jesus, on the Providence which watches over the falling sparrow?”

Some persons have objected to the introduction of *stories* into the Sunday-School, and, doubtless, it should be done with moderation and discretion. But they need not be excluded,—for here again let us ask, how did Christ teach? Was it not his favourite mode to teach by parables? Are not the stories of the Prodigal Son, the Good Samaritan, and the Ten Virgins, as instructive as if they had been couched in a different form? So that when you carry a wholesome story to your class, you teach as Christ taught. It is necessary (and perhaps not necessary) to add a brief caution, for there is danger that in bringing forward instruction from Natural History, and by tales, the great end should be sometimes lost sight of, and knowledge and entertainment be substituted for religious impressions. Against this we cannot too cautiously guard. We must con-

sider every thing as subsidiary to religious impressions, and pursue it, so far only as it may accomplish this purpose.'—In conclusion, Mr. Ware described the happy effects which might be hoped, in thus bringing instruction from various sources in aid of religious truth.—'We wish to make a child at all times religious, at all times governed by the sense of God. We must then show him God not only in the Bible; he cannot have the Bible at every moment. He goes abroad in the midst of a thousand objects, which will draw him away from his Maker, unless we can show him that God is in them also. But, if we teach him to see God, and to feel his power and presence in all things; in the sun, the air, the grass; in every animal and plant, and every human form, and every passing event, then he will be reminded of him by every thing he sees, and will never forget him. He will feel his divine presence at all times, and set the Lord always before him. This should be our aim, this will accomplish the purposes of the Scriptures, and this we shall accomplish, when, having made the Scriptures the foundation, the spirit, the all-in-all, we combine with them, and sanctify by union with them, every thing which God has made.'

Mr. LEWIS G. PRAY maintained that the instruction of Sunday-Schools should be strictly religious. 'But what constituted religious instruction? Some say that it should be restricted to the Scriptures; but, if in his way to the Sunday-School, a teacher should cull a beautiful flower, and carry it to his class, explain its formation, its properties, point out its beauty and fragrance, and from this object lead up their minds to the wisdom and goodness of its Maker, would not this be religious instruction? and would it not be calculated to leave a deep and abiding impression on their minds? Or, should he lead them to contemplate the heavenly bodies, explain to them that they are

worlds, the workmanship of God, and were controlled and directed by his Almighty Power, would not this be religious instruction? and would they not, ever after, read with greater interest and delight that beautiful psalm—"The heavens declare the glory of God, and the firmament sheweth forth his handy-work"?—And is not this one of the best effects of religious instruction?' The introduction of stories is objected to by some, but it seemed to him with as little reason as in the other case. They serve to teach children the moral duties, the duties which they owe to one another and to society. Mr. Pray had no idea of morals separate from religion. *Morals are religion in action.*

Mr. BLAKE remarked—'That there are some children for whom the Scriptures are not the most proper book, because they are too young to understand it. Natural religion should be resorted to for that purpose. If we would convince the child of the being of a God, there is a better way than by referring him to the Bible. He readily understands that the toy which amuses him had a maker. In like manner we can explain to him the motions of the sun, moon and stars; the formation of animals, their protection against the weather, and by this course of reasoning convince him that God is an adequate cause for these things. The same with regard to his attributes. The child may be made to love God. Why does he love his parents, but for the kindness he receives from them? He receives greater kindness from God. Revealed religion, though paramount to natural religion, ought not to be the only thing taught.'

UNITARIAN VILLAGE MISSIONARY SOCIETY,

Late the Lancashire and Cheshire Unitarian Missionary Society.

THE Eighth Annual Meeting of the Members of this Society was held in the boys' school room, under the

Unitarian chapel, Mosley Street, Manchester, on Monday evening, the 26th March; the Rev. J. J. Tayler in the chair. After briefly opening the proceedings, the chairman stated that the collections made the preceding day at the Cross Street, Mosley Street, and Greengate chapels, in aid of the funds of this Society, amounted to 41*l.* 10*s.* 9*d.* The Report of the Proceedings of the Society during the past year was next read. It presented a very gratifying illustration of the great amount of good which may be accomplished with limited means, and gave pleasing anticipations of the future extension of the principles of Unitarian Christianity. At Astley, Swinton, and Padiham, the congregations were reported to be increasing in numbers, and regular in attendance; while in the Sunday schools at these places and at Oldham, about 570 scholars received instruction. The Rev. H. Clarke (whose engagement as the Missionary of this Society terminated in October last) reported that the cause of Unitarianism was evidently extending at Padiham. While in that neighbourhood, he had preached upwards of thirty times at villages adjacent. Mr. Francis Duffield, who had been subsequently engaged for six months by the Society, had also visited this nursery of humble Christians, and expressed himself highly gratified at their zeal. Mr. Duffield had also visited the neighbourhood of Ashford, Derbyshire, with a view of obtaining information respecting Mr. Robert Shenton, formerly a preacher among the Primitive Methodists in the Bradwell district, but who, having changed his sentiments, had applied to the Committee of this Society for assistance, while he endeavoured to extend the knowledge of the one only true God. In November the Committee entered into an engagement with Mr. Shenton, and he had subsequently preached at Ashford, the adjacent villages of Sheldon, Bakewell, Tideswell, Great and Little Longston, and

Taddington, to attentive and frequently numerous congregations. In a letter from him, the great desire manifested amongst the people to read the Society's tracts was noticed as proving a very valuable auxiliary to the labours of the missionary, and the want of tracts was lamented. By the financial accounts of the Society, it appeared that the balance of cash remaining in the hands of the treasurer was 5*l.* 5*s.* 7*d.* Resolutions were moved and seconded, and the meeting was addressed in the Christian and missionary spirit of 'peace and good will to man,' by Richard Potter, Esq., the Revs. F. Howarth, of Bury, Edward Hawkes, J. R. Beard, Henry Montgomery, of Belfast, and C. D. Hort, of Gorton; and by Messrs. Fras. Duffield, Aspden, J. A. Turner, J. Harland, J. Armstrong, E. Shawcross, A. Hardy, Robert Shenton and P. Eckersley. The unexpected presence of the Rev. H. Montgomery, who was passing through Manchester on his return to Ireland, added considerably to the gratification of those present at this highly interesting meeting. Mr. Shenton gave a brief account of his labours, which had been successful beyond his expectation. An earnest hope was expressed that, before long, the benevolent work of a mission to the poor and depraved would be commenced in Manchester.

NORTHIAM.

At a Meeting of Unitarian Christians held at the chapel, Northiam, on January 18th, 1832, it was proposed and unanimously agreed to present the following testimony of gratitude and respect to the Rev. James Taplin, our late co-pastor.

*To our dear and highly respected
Friend and Brother in Christ
Jesus.*

Impressed as we are with a sense of the duty we owe to you, in filling the high and important concern of a

Christian minister for nearly two years, on the alternate Sabbaths in our church, without any pecuniary reward, we beg you to accept of our united, warmest, and most sincere thanks and acknowledgments, as a tribute of respect for your very useful services among us. Poor indeed is this mark of esteem and regard which we now offer, when compared with the talents, learning and ability which you possess, and also the time, intense study, deep research and close application, that must have been given to the discourses with which we were favoured during the period of your visiting us.

When we connect with this your exemplary conduct coupled with your excellent precepts, the duty becomes more imperative on our part, to express the great estimation in which we held your ministry, in the most momentous and distinguished work of our eternal salvation. We are however sensible that the best and most satisfactory offer we can make will be by showing our growth in Christ Jesus, our union and advancement in true wisdom and righteousness.

Time, we are persuaded, will prove, that your labours in this the most desirable of all things have not been altogether in vain, as we trust, with the blessing of God, they will eventually spring up like good seed sown in good ground, and bring forth abundantly. Could you be convinced that such would be the fruits of what we believe to be your earnest solicitude, it would, if possible, give a fresh zest, energy and zeal to your future endeavours.

We hope that wherever, under divine providence, you may be placed, your audience may rightly discern and duly appreciate your services, and so improve by them, that they may rise to a still greater height in the scale of religious truth, proving to all around them, that, by your instrumentality, they have received, in deed and in truth, the Lord Jesus Christ, and do walk in him; this we pray, not only

for their comfort, but being confident that, wherever you are, it will also add to your own.

That the God you serve may ever be with and bless you, and yours, through Jesus Christ our Saviour, is our earnest prayer.

Signed in behalf of the above-named church.

JOHN EDWARDS, *Elder.*

JOHN PLOMLEY,
THOMAS JAMESON, } *Deacons.*

With about 50 other signatures.

REPLY.

To the Northiam Unitarian Society.

MY CHRISTIAN BRETHREN,
I can return you no thanks adequate to the very kind and flattering sentiments which you have been pleased to express towards me. Humble and imperfect as my services have been, I hope I can affirm, without any presumptuous feeling, that they have always emanated from an earnest and sincere desire to promote the honour of God, the purity of the gospel, and the happiness of my fellow-creatures.

The connexion which for some time past has subsisted between us will long be cherished in my memory with gratitude and delight. A minister's life is at the best an anxious and a toilsome one, but when cheered with the approbation of those for whom he labours, his duties, though arduous, become easy, and he is enabled to sustain his warfare against sin and corruption with alacrity and vigour.

I gladly embrace this opportunity of bearing testimony to the many acts of kindness which I have received from you, and, above all, to your zealous co-operation in all my plans for the diffusion of pure and undefiled religion. Although the present may be to you the day of small things, yet there is reason to anticipate that your united and persevering labours will not be in vain in the Lord. It is cheering to know that he who guides

the helm of the universe watches over the cause of divine truth, giving energy to its progress, and will give, till it has searched and cleansed every thing corrupt in principle and practice, till it has subverted the dominions of ignorance and error, emancipated their captives, and set them free in the glorious liberty of Christ. Take courage then, my Christian brethren, persevere unto the end, and heaven will seal your work with her blessing.

I hope my young friends will continue to interest themselves in the spiritual renovation of mankind. May they long feel the value of religion, that, as they grow in stature, they may advance in divine knowledge, and in favour both with God and man. May you all, both old and young, study to be useful and kind one to another; earnest and unwearied in the service of our divine Master, that when you meet around the throne, you may be welcomed with that grateful tribute of approbation, 'Well done, good and faithful servant, enter into the joy of your Lord.' Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Believe me,

My Christian brethren,
Yours in the service of Christ,

JAMES TAPLIN.

Honiton,
March 24, 1832.

BRISTOL.

To the Editor of the Unitarian
Chronicle.

March 27, 1832.

SIR,—The following account of the manner in which our Lewins Mead congregation employed the late Fast-day, may not, I think, be uninteresting to the readers of the 'Chronicle;' and I ardently desire to see such meetings as that I am about to describe, more generally adopted among

our congregations at large. We are, as a body, so much already, and may be still more, cut off from co-operation and social union with our orthodox brethren, that it is peculiarly important that we promote that union among ourselves.

It had been thought proper to hold a morning service in our chapel, on the 'Fast-day;' and I think it met the wishes of the majority of the congregation; not (I would have it distinctly understood) because government ORDERED it, but because it appeared to them a very fit way of spending a portion of a day which was almost necessarily held as a holy-day, and because they were glad to unite with so many thousands of their fellow countrymen, as would that day be offering up their prayers and supplications to their common Father for the welfare and prosperity of their beloved country. Whatever, however, might be the reason, a very good congregation assembled, and a most admirable sermon was preached by Dr. Carpenter.

The circumstance of the day's being one of entire freedom from business was taken advantage of by the respective Committees of our Congregational Library and Fellowship Fund for holding their Annual Meetings; and, on the suggestion of one or two of our younger friends, it was determined that the members of each, with any other members of the congregation, should meet together in the evening, and take tea together in one of their school rooms. Accordingly, at half-past five, after holding the library meeting, between forty and fifty gentlemen sat down to (I believe) the *first* congregational tea meeting ever held at Lewins Mead. The plan had not been generally known, or doubtless the numbers would have been much more considerable. After some very interesting remarks from Dr. Carpenter*, on the great utility of such meetings, by the bonds of union which they form, both among the

* Mr. Rowe was too unwell to attend.

members of them, and with their ministers, a resolution was passed constituting this meeting the first of a series of annual ones, which will, in future years, be held on *Good Friday*, many of those desirous of attending, not being able to give any other day to the purpose.

The whole meeting then adjourned to another room, and held the Annual Meeting of the Fellowship Fund. I hail this meeting as one which promises, for the future, better days to this most valuable institution. The attendance was larger than it has been for years; very considerable interest was manifested by all; the names of several new subscribers were received; and, as the annual meeting will, in all probability, be held, in future years, on *Good Friday*, in conjunction with our tea meeting, I cannot think myself too sanguine in hoping that we shall witness no diminution, but rather a steady increase, of the rising zeal of our congregation.

I cannot conclude, without expressing, in common I am sure with all who were present, my warm gratitude to our beloved pastor, for his indefatigable exertions in rendering the Fellowship Fund Meetings (and, indeed, *all* in which he is concerned) so interesting and *instructive* as they so frequently are,—eminently so on the present occasion. Dr. Carpenter does indeed prove himself our true *friend*, I had almost said *father*; and if ever this should meet his eye, let him assure himself, that those most affectionate admonitions which he addressed to the younger members of his congregation especially, (and with which he closed the proceedings of our ever memorable '*Fast-day*,') will never be effaced from their grateful hearts. That God may suffer him to live to know that '*His labour has not been in vain in the Lord*,' will ever be our ardent prayer. E. C. H.

Bristol Schools.

The Unitarian congregation in Bristol, as appears from a report just

issued, supports a '*Girls' Daily School*,' a '*Sunday School for Girls*,' a '*Sunday School for Boys*,' an '*Infant*' and an '*Intermediate*' School, comprising all together about 300 children. From the report, we learn that no boy in attendance on the Sunday School was concerned in the disastrous events of the 30th of October. During the same events, the teachers of the Infant and Intermediate Schools remained quietly at their posts, requested the parents to leave their children with them during the whole of Monday, and engaged to devote their time entirely to them. The offer was in some cases accepted, and only two instances have occurred of the parents of any of these children being implicated in the disgraceful transactions; and in one of these the man was in no wise blameable.

Connected with the Infant School is a Dispensary, which now extends its usefulness through all the schools and the families of the children belonging to them. From sixteen to twenty sick receive advice and assistance each week. The Sunday School is in a flourishing condition, and from sixty to eighty books are given out every Sunday.

Infant Schools in Sunday School Rooms.

We mentioned, in our report of the last anniversary of the Unitarian meeting-house, Green Gate, Salford, Manchester, that Mr. Thomas Potter had offered to guarantee the existence, in the Sunday school room of the society, of an infant school. Encouraged by this munificence, which was immediately followed up by a subscription of 20*l.* per annum from Mr. T. Potter and his family, accompanied by an assurance that all deficiencies should be supplied, the minister began to solicit his friends, and take other plans necessary to effect the contemplated object. His success exceeded his expectations. The school is opened, contains 136 scholars, and gives every promise of ample usefulness. We

mention these things mainly with a view to encourage other attempts to employ during the week the rooms that are now used all but, if not quite, exclusively on the Sunday. The congregation in Salford is neither rich nor large, but they are the occasion of nearly 400 children being taught; namely, 250 Sunday scholars, and about 130 in the infant school.

MANCHESTER.

Missions to the Poor.

WE always felt a confidence that missions to the poor, on the plan of Dr. Tuckerman, would be instituted by the Unitarian body as soon as they became acquainted with their objects and probable effects. Evidence of the propriety of our confidence is beginning to present itself. In addition to the mission in the metropolis, a mission is on the eve of being commenced in Manchester, and another is contemplated in the same place. A benevolent member of the Rev. J. J. Tayler's congregation proposes to devote from two to three hundred pounds a year in order to set on foot a mission chiefly to his own workmen. His plans, so far as they are matured, embrace a school for the education of the children of his workmen conducted on a superior plan, and with an especial view to the formation of the moral character and principles. By this means, the minister, who will at first have to employ himself mainly in the school, will be able to get amongst the people, and establish, from the connexion, that would be thus opened through the children, with the parents, such a course of labours and instructions, as would employ him in his proper functions. A school for adult unmarried women is also contemplated, conducted by a female, mainly with a view to improve their knowledge of domestic concerns. The great business, and in fact the great difficulty is, to find a person suited for the undertaking.

The Rev. J. Taylor, late of Rivington, has accepted an invitation from the Unitarian congregation, Dob-Lane, near Manchester.

Mr. May, late of Ireland, has succeeded Mr. Dean in the pastoral charge of the Unitarian congregation at Stand, near Manchester.

The Rev. S. Bache, late of Dudley, has accepted the office of one of the pastors of the congregation assembling in the New Meeting-House, Birmingham, as coadjutor to the Rev. John Kentish, and successor to the Rev. J. R. Wreford.

The Rev. J. C. Meeke, late of Stockton-on-Tees, succeeds the Rev. J. Philp, as minister of the Unitarian congregation at Lincoln.

The Rev. Mr. Ryland has resigned the pastorship of the Unitarian congregation at Newington Green.

IRISH SCRIPTURAL EDUCATION.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster, holden at the Library, Redcross Street, on Thursday, April 19th, 1832—

The Rev. F. A. Cox, LL.D. in the Chair—

It was Resolved,

That this Body is deeply impressed with a sense of the duty of a Christian community, to provide for the education of the whole people, as the best security for social order and harmony, and as the most likely means, under the blessing of Divine Providence, to promote the true knowledge of the Gospel of our Lord Jesus Christ, and the fear and worship of Almighty God.

That we consider all education essentially defective which does not include instruction in the Holy Scriptures, which we regard as the only sure ground of faith, the unerring rule of life, and the infallible guide to immortality.

That experience teaches us, at the same time, that the Holy Scriptures cannot be taught effectually and universally in a course of national education, without a constant and cautious observance of the great principle of the right of private judgment, and that any violation of this principle tends to prolong the reign of prejudice, to excite uncharitableness, to degrade the Bible from its sacred use, and to pervert it into an instrument of discord and division.

That with these impressions we have witnessed with much satisfaction the appointment, by his Majesty's Government, of a Commission for administering the funds granted by Parliament for the education of the poor of Ireland—the Commissioners consisting of persons belonging to different religious denominations in that country; and appointed under instructions which provide for the use of such Scriptural lessons, in the schools, as may be agreed on by all the Commissioners, and also for setting apart one or two days in the week for the religious education of the children by the respective ministers and teachers of religion whom their parents shall prefer.

And that, being fully persuaded that, in the present critical condition of Ireland, this is the most eligible plan of ensuring a national and religious education in that country, of promoting the civil, moral and spiritual improvement of the Irish people, and of guarding the tranquillity and advancing the prosperity of the United Kingdom, this body agrees to petition both Houses of Parliament to give their sanction and support in carrying into effect the measure devised by his Majesty's Government

for the education of the poor of Ireland.

THOMAS REES,

Hon. Secretary.

City Mission, London.

We are happy to find that, so far as can be ascertained from the commencement of Mr. Philp's labours, the anticipated difficulty of gaining friendly access to the poor of London will not be so formidable an obstacle as many anticipated. The scenes of privation and suffering which he has to explore will be found almost beyond belief, to those whose attention has not been directed to that wretched class of their fellow-creatures. His undertaking will, however, be abundantly arduous. All kind hearts should strengthen his hands. The committee has printed collecting cards, to be used for obtaining small donations from the charitably disposed. We hope the Poor's Fund may be well recruited by this means. Presents of clothing, and of tracts, will also be very useful. We subjoin part of a note just received from our excellent missionary:—

'I mentioned to you at the Committee, that I received from an unknown friend, a donation of fifty articles of clothing, to be distributed by me amongst the necessitous poor. I have also received from the Christian Tract Society, tracts to the amount of two guineas, for distribution. I have taken the liberty of reminding you of these circumstances, thinking you might give them publicity in the Unitarian Chronicle. It struck me that it might be proper to do so, both on account of the donors and of others who might be induced to follow their good example. I have not as yet seen much of the state of things amongst the poor, but I have seen enough to convince me that their case is deplorable, if not, as to worldly matters, hopeless. If, however, it can

be alleviated by the munificence of the wealthy; sympathized in by the feeling; and rendered a little more tolerable by the exertion of the philanthropic,—a desirable object will be attained. I should wish to assure any, who are benevolently disposed, that I shall gratefully receive whatever they may contribute to this object, and will faithfully apply it to the purposes intended.—(I do not, of course, mean money; that should be given to the fund for the poor's purse.)'

Unitarian Christian Worship, Burton Rooms, Burton Street, Burton Crescent.

This excellent hall, originally built by the Particular Baptists, has been re-engaged for Christian worship and useful instruction, under the superintendence of the Rev. Benjamin Marston, M.A. of the University of Glasgow, minister of Worship Street chapel, Finsbury Square.

The success which has attended the effort to collect an evening congregation at Woburn Buildings, a very short distance from the above spot, has appeared to that gentleman, and to a number of his fellow parishioners, to justify the present experiment. The plan contemplated will include also the delivery, at certain intervals in the course of the week, of lectures on literary and scientific subjects, by gentlemen of education and respectability; the hall being no less adapted for this purpose than for preaching. Party politics will be excluded; and care will be taken that the knowledge communicated shall be of that useful kind, which is adapted to promote the principles of virtue, and the interests of natural and revealed religion.

A course of lectures on the Evidences of Christianity will take the lead; to be delivered on Sunday evenings, after divine worship, commencing at seven o'clock. The first lecture, on Easter-Sunday, 'On the Resurrection of Jesus Christ.'

TRINITARIAN BIBLE SOCIETY.

(From the Patriot.)

THE affairs of the Trinitarian Bible Society are in strange confusion. A most stormy meeting took place on Thursday, April 12, when certain members called the committee to account for excluding the heretics of Regent Square; a step which, they contended, was an unjustifiable extension of the original test. No reporters were admitted; this is in itself an ominous circumstance*. It is a plain proof that any society, but especially a religious one, must be in a lamentable condition indeed, when it cannot face the open day—when it is conscious that its proceedings are likely to be too disgraceful for publication. The description we have had, however, of the meeting, from those who were present, leaves us no room to regret that the veil of secrecy was dropped over this painful scene; a scene which, if disclosed, would only fill the sincere Christian with sorrow, and store with fresh arrows the quiver of the infidel. Suffice it to say, that the Irving heresy had a majority in its favour: the consequence is, the officers of the society have already resigned and formed themselves into a provisional committee. And this, then, is the Trinitarian Bible Society, after a brief existence of some seven or eight months! This is the meagre performance which has followed such magnificent promises! We trust its projectors have found out by this time how vast is the difference between opposing an old society and erecting a new one; between *finding* faults and *amending* them; and that a theory may look ever so well on paper, which it may be extremely difficult to reduce to practice. They were *forewarned*, that if they inclosed their society within the pale of church

* A good hint for the ministers of the three denominations. The privileges of that body may be infringed by allusion to their discussions and divisions after the interval of years.—E. U. C.

communion—and such, in fact, a test constitutes it—they would find it impossible to stop; they can only stop consistently by shutting out whatever they account heresy—and that greatest of all heresies—an unholy life. Then, indeed, they will be consistent; but not till then.

Little did those who opposed the formation of the Trinitarian Bible Society imagine that so short a time would suffice to show the impracticable nature of the principle on which it was founded. Experience has enforced her lessons more quickly than usual. In the mean time, how lamentable is the fact, that the new society has been fruitful in nothing but mischief! It has occasioned schism—and has been itself the victim of it; it has given birth to innumerable and most angry controversies; it has impaired the unity, and has done all the little it could to circumscribe the energies of the noblest institution of our age—while it has COMPLETELY FAILED of the great object for which this and every Bible Society is ostensibly founded. We believe we speak the truth, when we say, that IT HAS NOT YET CIRCULATED A SINGLE COPY OF THE SCRIPTURES! If we have been misinformed, we shall be most happy to contradict our own statement. Instead of circulating the Scriptures, without which a Bible Society, let it be ever so 'pure in principle,' is a mere mockery, its whole life has been spent in ceaseless agitation. 'A Trinitarian Society' it may call itself, if it pleases, but a 'Bible Society' it certainly is not.

Strange to say, it has exhibited, in the course of its short history, most of the very faults which it charged upon the old society—but in an aggravated form. It condemned, in its great rival, the avowed co-operation of all parties; it finds, within its own bosom, equally incongruous materials—and that too in spite of a principle of exclusion. It denounced a society in which there was only a possibility of a heretic having a voice in its manage-

ment; it finds them swarming on its platforms and its committee. It was to be free from all difference of opinion; and it has witnessed in its committee rooms, and at its meetings, more stormy debate, more bickering and quarrelling, in seven or eight months, than THE Bible Society has known in thrice the number of years; if we except the disturbances which these very men occasioned before they constructed a society for themselves, where they might wrangle at leisure. There is *one* charge indeed, with which they bitterly assailed the old society, which cannot be justly brought against them, and that is—of falsifying, or 'adding to,' or 'taking from' the sacred volume. Against this, they have most effectually guarded,—by not circulating the Scriptures at all! Thus if it has exposed itself to such censure, before it has done any thing, may we not reasonably expect, that if it should live to the age of the British and Foreign Bible Society, and should fill (which we admit to be an extravagant supposition) a sphere of operations equally vast, and be engaged in concerns equally complicated, it will fall into errors of at least equal magnitude? There is, however, but little chance of seeing this experiment tried.

Israel Polliathan, or Pallatan, one of the members of William Roberts's church at Madras, is now in London. He seems very simple-hearted and earnest in his religious profession. He came over as cook in an Indian man, and would, we believe, like to remain some time in this country, could a situation be found for him. His knowledge of the English language is very imperfect. He speaks with much feeling of the valuable instructions and excellent character of William Roberts.

Widows' Fund.

The annual sermon on behalf of the Society for the Relief of the Widows

of Protestant Dissenting Ministers, was preached at Salters' Hall Meeting House, on Wednesday, April 11, by the Rev. Eustace Carey. From the report of the committee, it appears that the number of beneficiaries now receiving annual allowances from the fund is 199; of which 19 are widows of ministers of the Presbyterian denomination, 53 of the Independents, 75 of the Baptist connexion, 36 widows of Welsh ministers, and 16 new cases added during the past year. The finances of this charity have been gradually diminishing during the last few years, owing to the removal by death of many stated subscribers, whose places have not been filled up. The receipts of the past year amounted to 3888*l.* 3*s.* 7*d.*, and the expenditure to 3337*l.* 7*s.* 11*d.*, leaving a balance in the treasurer's hands of 550*l.* 15*s.* 8*d.*, which sum, however, requires a speedy augmentation, as the annual exhibitions are to be paid next month, which will exceed 2000*l.* The annual dinner took place in the evening at the Albion Tavern, at which Thomas Wilson, Esq. presided. We regret to state that the company was but small, and that the collection here, and that after the sermon, were both less productive than usual.

SOUTHERN UNITARIAN FUND SOCIETY.

THE Annual Meeting was held at Portsmouth on Good Friday. The Rev. J. P. Malleson, A. M., delivered a discourse in the morning from Matt. x. 32, ably delineating the character and enforcing the example of the primitive confessors of the truth; and showing that those who, thinking they have attained, are yet content to hold the truth for themselves only, can have acquired little of that principle of universal brotherhood, which is the distinguishing glory of Christianity. The morning service was at the Baptist chapel, and the members were much gratified in observing the judicious improvements (particularly the removal of

some old houses), by which a building, which has been consecrated to the cause of piety and mental freedom for considerably more than a century, is no longer hid from public view. In the evening Mr. Malleson preached from 1 Kings xiii. 13. With eloquent simplicity and force he unfolded the universality and depth of that inherent feeling of compassion which is so distinctly legible in 'God's revelation to the human heart.' He asked, if such be man, what must man's Creator be? And after inferring the impossibility of infinite wisdom and goodness, calling beings into life on conditions compared with which non-existence were a blessing; or of his inflicting greater punishment than is necessary for the good of its object, he showed that the doctrine of eternal torments is no less opposed to the letter and spirit of the Scriptures, and declared it to be to him inconceivable, for a person really convinced of this doctrine, to think and to be happy.

The Report read by the Rev. Russell Scott remarked that obstacles having prevented the execution of several plans for introducing Unitarianism in new situations, the Committee had engaged the services of their friend the Rev. Michael Maurice, of Southampton, to visit periodically, on the Lord's-day, such societies in the district as may wish to avail themselves of his valuable services; trusting that such a measure may prove an acceptable relief to the ministers, afford an interesting variety to the hearers, and tend to keep alive a spirit of harmony and mutual co-operation between the several congregations. Although the society makes provision only for the charges of their truly Apostolic Missionary, they are not without hopes that the zeal of such ministers as are within convenient distances, may induce them of themselves to carry the object into more extensive operation.

About forty persons dined together, the chair being filled, with his usual

zeal and urbanity, by James Carter, Esq., Mayor of Portsmouth, who, in addition to many animating and instructive remarks, pointed out the circumstance that the minister who had that day favoured the society with his services, stands in the relation of grandson to a former vicar of Portsmouth, viz., the Rev. Henry Taylor, author of the celebrated 'Letters of Ben Mordecai,' who, by his learned inquiries, and still more by his open avowal of their results, had rendered essential service to the cause of Unitarianism. The chairman observed with satisfaction that his own father (who was an active magistrate) had been the means of bringing that excellent man to Portsmouth. A vacancy occurring in the incumbency of the parish about the middle of the last century, he requested of Bishop Hoadley, with whom he had some acquaintance, to select for it some clergyman of good character and liberal sentiments. Mr. Taylor's appointment was the consequence of this application, who, in accepting it, made a considerable pecuniary sacrifice.

The Revs. Russell Scott, Maurice, Malleson, Fullagar, and Kell, Messrs. A. Clarke, Hotham, and other friends, took part in the proceedings: the attendance from neighbouring congregations was encouraging, and the public services were well attended.

D. B. P.

OBITUARY.

Mrs. Dean.

ON Monday the 12th of March, died at Stand, near Manchester, Mrs. Dean, in the 78th year of her age. She was the daughter of the late Rev. John Smith, of Bradford, in Yorkshire, and relict of the late Rev. John Dean, of the same place. Trained up in the way of early religion, she added to her young impressions the confirmations of reflection, and the habitual study of the holy scriptures. The course of moral dis-

cipline, through which she passed, called her piety into exercise, and enabled her to prove, in manifold afflictions, the sustaining power of Christian principles and her complete reliance on the wisdom and goodness of Him, whose dispensations to his servants, whether of joy or sorrow, are the messengers of mercy and of love. The most marked feature in her character was the unsubdued energy and alacrity, with which she rose again under every disappointment and affliction, and still present at the call of duty, devoted herself to the good of those around her. To the great and estimable qualities of her mind, she joined an habitual cheerfulness of temper and kindness of manner, which won and secured the attachment of all who knew her; and of these, by whom she was alike beloved in life and mourned in death, there were both the old and the young, her immediate connexions and more remote acquaintance; those of her own religious society, and those of a different faith; and it is only those who, knowing the social graces and endearing kindness of her walk among them, can estimate the loss which her removal has inflicted on the little circle in which she moved. Her fellow-worshippers saw in her a warm attachment to her religious principles, tempered by the moderation of Christian charity. They saw, above this, the fruits of faith in the unremitting discharge of religious duties, in the energy and delight with which she promoted the interests of their society, and in the cordial affection with which she regarded all its members. Nothing could prove more, and more consoling to those who feel her loss the most, the power and inestimable value of Christianity, than the perfect composure, with which she looked forward to the hour of dissolution and the beautiful and cheering anticipations with which she contemplated her arrival in 'a better country.' How dear to sorrowing hearts are such recollections! How new and

reviving the impulse which they give to languid desires and faint regards towards our eternal home! How precious the hope of meeting again in the bright and happy regions of the blest! Does it not reconcile us to life, refresh us for duty, communicate to heaven itself a fuller radiance, and to immortality a fairer bloom? There virtue is without suffering, our peace is pure and hallowed, and we 'shall dwell in the house of the Lord for ever.'

ANN, the wife of Mr. JOHN MUNN, of Rolvenden, in Kent, aged sixty-seven, the daughter of the late Mr. John Mace, an eminent surgeon for many years of Tenterden in the above county. This event took place on Sunday, the eighth day of the present month.

Mrs. Munn had, upon the whole, enjoyed a good state of health, until four or five months previous to her decease; when a bilious attack was followed with a debility which baffled all human skill. Her state of mind was that of a pure and elevated piety and a determined uprightness; connected with all those enlightened, consoling and animating prospects, which Unitarian views of Christianity are so well calculated to inspire.

These principles she took constant pains to instil into the minds of her children; and particularly that, from which no inducement whatever should lead them to depart, even that strict regard to truth, so essential to the religious character. Mrs. M. was a constant attendant, so long as she was able, at the Unitarian chapel in this place; and as constant in commemorating the death of the great instructor and Saviour of mankind; and her last days and hours were closed (for she was sensible to the last) in a state of resignation and reliance, faith and hope.

Her youngest daughter died seven years since. Two sons and a daughter remain to be a blessing to their sorrowing parent, who in their cultivated talents, and in every point of view just respectability of character, are proofs of the valuable effects of this culture on the part of their parents in all that is important to reasonable beings, and to Christians.

Let parents follow the example here set them; and may they behold in their offspring the same invaluable effects!

Mrs. M. also was by no means a stranger to the milder sympathies of our nature, to which the poor in her neighbourhood, and others, bear their willing testimony. The well-known direction of our blessed Saviour here presents itself to our attention; 'Go and do thou likewise.' L. H.

Tenterden,
17th April, 1832.

NOTICE.

THE Annual Meeting of the Kentish General Baptist Association will be held at Canterbury, on Tuesday, the 15th of May. Mr. Means of London is appointed to preach.

Unitarian Publications.

Proceedings of the Church Militant; or, Captain Gordon and his Coadjutors remarked upon; including a brief Statement and Defence of some Unitarian Doctrines, in a Letter to the Hon. and Rev. G. Noel. By a Unitarian. Bridport.

Providence, as manifested through Israel. By H. Martineau. Addressed to the Jews by the Unitarian Association.

Public Fasts Irrational and Anti-Christian. By George Harris.