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AND
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MANCHESTER COLLEGE, YORK.

ON Tuesday, Wednesday, and Thursday, the 26th, 27th and 28th of June, the Annual Examinations of the Students of this College was held in the Common Hall, in the presence of Robert Philips, Esq. Vice President, G. W. Wood, Esq., Treasurer, W. R. Wood, Esq., and the Rev. Messrs. Kentish, Hutton, Lee, Lee, jun., Turner, jun., S. Wood, and Turner, Visitor.—Tuesday, the Students of the first Three Sessions were examined in writing for the Classical Prize, and at the same time those in the Fourth and Fifth years in Theology, from half-past eight to half-past twelve; afterwards the junior and second Hebrew Classes, and the second Mathematical Class, *vivâ voce*; and in the evening the senior Mathematical Class in writing.—Wednesday, the Fourth year's Theological, the junior Mathematical, and Modern History were examined for an hour each, *vivâ voce*. Orations were delivered, by Mr. Hutton, on the claims of music, as a rational and innocent amusement, and by Mr. Robberds, on the effects of the Roman dominion, on the countries subject to it. The senior Hebrew, junior Latin, second Mental Philosophy, and senior Greek, were then examined as above; and the examination of the day concluded with Orations, by Mr. Higginson, on Punishment as a means of reforming the offender; by Mr. Rowntree, on the union, moral as well as intellectual,

of Classical and Mathematical studies, and by Mr. Porter on the circumstances which prepared the way for the Reformation in England.—Thursday, the Fifth year's Theological, Ancient History, Evidences, and junior Greek were examined *vivâ voce*. Orations were delivered by Mr. Colston on 'Paul not an Impostor,' and by Mr. Commins on Providence. The senior Mental Philosophy, and senior Latin Classes were then examined as above; the Students exhibited specimens of their proficiency in reading; and the examination concluded with Orations, by Mr. Baker, in justification of the Apostles' preaching to the Gentiles, though Christ only preached to the Jews; and by Mr. Maurice in vindication of Christ being manifested after his resurrection only to his disciples.

In awarding the prizes, the same difficulty occurred as was experienced last year. The tutors all agreeing that they could assign no preference in respect of regularity, diligence and proficiency to either Mr. Robberds or Mr. Higginson, it was determined to consider them both as first prize Students, and to give exactly the same set of books to each: the third was adjudged to Mr. Lampray; who also obtained the second year's Classical prize, as did Mr. Perry the first. Mr. Robberds had the first Mathematical prize, and Mr. Hart the second. Mr. Colston had the prize for the best

delivered Oration ; and Mr. Commins the Euelpis prize for the best translation into Greek prose.

The business of the three days was closed, as usual, by an address from the Visitor ; the substance of which is offered, at the request of the Examiners, for insertion in the Unitarian Chronicle.

‘ It is a becoming, and, if judiciously conducted, may generally be rendered a profitable custom, to conclude this Annual Examination with a short Address to the Students in the College, expressive of the satisfaction of those who have witnessed it in its general result, and offering such advice upon some subjects as circumstances may suggest.

‘ The particular object of this Institution, it is sufficiently known, is the education of Christian ministers ; and although we wish to conduct their preparatory studies on such a plan as that they may be profitably joined in them by young persons intended for civil and active life, and though we are always happy to see among us young persons of this class, so well disposed to avail themselves of this advantage, yet we must generally count upon the bulk of our young friends being intended, in future life, to instruct their fellow-Christians in those truths, which may happily influence their best affections, and lead them to piety and all virtue.

‘ How essential a qualification for such a person is it, that he have a good understanding and a well-informed mind ; that there be the original foundation of capacity and genius, and that these be improved and enriched with those acquired endowments, which may render them most ornamental and useful !

‘ Every one is expected to be best acquainted with that particular art or science which he professes ; and it is not easy to conceive a higher degree of presumption than for one to undertake to be the instructor of others, in anything of which he has not himself any competent knowledge. And if

this be the case with any common art or science, much more so, surely, in matters of religion ; whether we consider the objects at which it professes to aim, or the means which it employs to secure those objects.

‘ The truths which are of all others the most essential, are those which respect the existence and perfections of God ; and how much just instruction will conduce to the establishment in the mind of such sentiments of God as are worthy of him, and conducive to piety and all goodness, must be obvious to every one. It is true he has not left himself without witness, but in his visible works of creation teaches us the invisible things of God, his power, wisdom and goodness. But still religious instruction is useful, to direct our thoughts to those parts of the works and ways of God, which contain the most evident displays of these perfections. And when a person of large and comprehensive knowledge pours forth the observations which he has collected or himself-made, we are apt to receive more deep and lively impressions of the interesting subject, than our own meditations could ever have afforded us. We easily follow him while he conducts us through the world of Nature and Providence, points out to us the various contrivances of divine wisdom for the preservation and happiness of his creatures, and leads us to sentiments of reverence and love, of obedience to his laws, submission to his authority, trust in his disposals, and hope in his goodness.

‘ But it is very necessary, in order to his giving an engaging description of the duties of man, as the creature and child of God, that the Christian teacher should be well acquainted with the principles and powers of the human mind ; and be able to show, that in the very constitution of our nature God has provided for the practice of virtue ; so that we cannot neglect it without doing injury to ourselves ; or apply to it without consulting our

truest interest and highest happiness.

‘ The most important motives to virtue are to be drawn from the Christian revelation; and from the prospects which it opens out in the future world, in connexion with our behaviour in the present state. The best qualifications for religious and moral instruction are therefore to be drawn from the holy Scriptures; and it is above all things necessary that the clear and pure light which revelation affords should shine into the minds of those, who are to dispense the words of truth, and to assist their fellow creatures in their progress towards perfection.

‘ The proper use of divine revelation can only be made by those who are well disposed to receive it. If any come to the study of the Scriptures with a conceited opinion of themselves, and with their heads full of notions which they have derived from other quarters, their prejudices will blind their eyes to the truth; and they will only apply particular passages, as they happen to meet with them; to confirm them in their errors, and lead them further from the way of truth. This requisite for religious knowledge, an open and well disposed mind, is of especial importance to those who are to teach others. They, of all persons, should have the clearest notions of the design and tendency of Christianity, and of the means which it employs to produce that divine and heavenly temper which it is its object to form, and to secure to mankind the blessings which it promises.

‘ I ought perhaps to apologise to you, and to your kind friends around me, for enlarging upon topics which must be perfectly familiar to you; and for tracing out to you a line of study, through which we must all be aware that you are in the course of being so ably conducted by your excellent tutors.

‘ But whatever furniture of the head, whatever improvement of the understanding may be requisite to the

Christian teacher, it must ever be acknowledged that those are very unlikely to succeed who are not themselves patterns of the good conduct which they recommend. Their descriptions of the several virtues will convey no just and striking likeness, their attempts to recommend them will be cold and uninteresting, and the assurance of insincerity which their lives betray will be a never-failing bar to their success. But when virtue and piety are recommended to our attention by one who is himself an example of it, the description of the character being drawn from the life, will convey the most agreeable likeness; the address will be easy and persuasive, fitted to engage the attention, convince the understanding, and win upon the heart. Such an instructor, from the light which his character will reflect upon his instructions, will be the most likely to plead the sacred cause of truth and virtue with abundant success.

‘ On this subject I may perhaps be permitted to address to you a few words with less impropriety; because, though it is understood by the certificates which have introduced you here, that you have already entitled yourselves to a favourable report for religious principles and virtuous conduct, yet we cannot avoid feeling some ground of apprehending, as, probably, you may yourselves have felt, a want of parental superintendence, caution, and occasionally even restraint. You are necessarily here more masters of your leisure time: let it be your study, as it must be the wish of your best friends for you, that you employ it well. Particularly, be sure to make a point of setting apart some portion of each morning and evening to the exercises of private devotion, and the *practical* reading of the Scriptures. This will bring you better acquainted with yourselves, and convince you of the necessity of self-correction and caution. It will also bring you acquainted with the Scriptures in a variety of points of view in which they may not, per-

haps, be brought so directly before you in the course of your critical study of them with your tutor. It will confirm you in an habitual sense of the constant presence of God, and lead you to act continually as in such a presence. Be not afraid that this should have any tendency to depress your spirits, or render you less disposed to innocent enjoyment. I could easily refer you to one, who was formerly a student in this place, and not averse to partake in the amusements of his fellow-students, of whom it is recorded *, that "while the temper of his mind was deeply devotional, his presence was never a restraint upon cheerfulness; yet it was always felt to be the presence of a religious man. With a gentle but effectual firmness, he never failed to withhold the approbation of his countenance at the first step beyond the limits of becoming mirth."

"These things, gentlemen, I have ventured to suggest to your consideration, by way of friendly advice and caution merely. -I have not heard from any of your tutors so much as a whisper of misconduct among either the foundation or lay students. But my wish is, that you should be not merely blameless, but excellent; and I know of no three words more likely to make and keep you so, if deeply impressed on your minds, and made an habitual principle of conduct, than "God sees me."'

SOUTHERN UNITARIAN SOCIETY.

THE Annual Meeting of this Society was held on Wednesday, June 27th, at Newport, Isle of Wight. The Rev. J. Mitchelson commenced the service in the morning by prayer and reading the Scriptures. The Rev. Russell Scott offered the general prayer, and the Rev. Dr. Carpenter delivered a most able and luminous discourse 'On the Scriptural View of the Sacrifice of Christ,' from Ephesians, ch. i, ver. 7.

In the evening the Rev. Michael

* Monthly Repository for 1822, p. 121.

Maurice conducted the devotional service, and the Rev. Dr. Carpenter preached a highly interesting sermon 'On the Honour due to the Saviour,' John, ch. v, ver. 23. Between the services the members and friends of the Society dined together at the Bugle Inn, the Rev. Michael Maurice in the chair.

At the business meeting of the Society, the following Resolutions were adopted, in addition to those commonly proposed:—

'That this meeting recommends to the members to apportion as large a part of this year's subscriptions as convenient to the nomination of the smaller Tracts of the Society's Catalogue for public distribution, with the view of assisting the exertions of the *Missionary* of the Southern Unitarian Fund Society.

'That this meeting, deeply sensible of the great importance of conciliating the different religious parties in Ireland, and of the advantages of knowledge to the virtue and happiness of the community, expresses its cordial approbation of the plan of his Majesty's government for extending education in that part of the British empire.'

EDMUND KELL, Secretary.

The Anniversary Meeting at the Dudley Double Lecture was held on Tuesday, June 12th. The introductory devotional service was conducted by the Rev. Alexander Paterson, of Stourbridge. The Rev. Hugh Hutton delivered a discourse from I Peter, ch. iv. ver. 14, 'On suffering Reproach for the Name of Christ.' The Rev. Robert Kell, from John, ch. iv., ver. 36—38, 'On the Succession of Labourers in the Christian cause.'

KENT AND SUSSEX UNITARIAN ASSOCIATION.

THE twentieth Annual Meeting of the Kent and Sussex Unitarian Association was held at Tenterden, on Wednesday, the 4th of July. On this occasion the Rev. James Yates de-

livered an admirable discourse 'On the Principles of Nonconformity,' from Acts, ch. xviii. ver. 14, 15. It was a sermon which, if published, would be extremely useful at the present day; for it abounds in '*soft words and hard arguments.*' The preacher clearly succeeded in showing that it would have been much better if governors in general had imitated the conduct of Gallio, and, like him, felt their incompetency to decide for others in matters of religion. Mr. Yates evinced the propriety of the non-interference of the magistrate in spiritual affairs, from the consideration, 1st, That religion and government aimed at different objects, and by different means:—2nd, That kings and rulers, from their education, prejudices, and want of leisure, &c., were, of all others, least qualified to take the office of religious judges upon them.—3rd, The injurious effects of the interference of the civil magistrate were further rendered apparent by a reference to the evils necessarily entailed upon those who could not conscientiously bow down to the symbol of orthodoxy which he might set up. To the objection, that some doctrines might be of immoral tendency, and that, therefore, the good of society required that they should be put down, it was answered,—Wait till the evil arrives, and then punish. The tendency can be certainly known only by the effect. When that happens, let the magistrate apply the remedy. Then again, persecution, unless it proceed to extermination, is but adding fuel to fire. 4th, and last, though not least, the spirit of the Christian religion, summed up in the declaration of Jesus, 'My kingdom is not of this world,' proves that God entrusted not the cause of divine truth to the advocacy and protection of the rulers of this world, whose weapons are not spiritual, but carnal.

The introductory part of the service, and the reading of the Scriptures, were taken by the Rev. B. Mardon, M.A., and the Rev. W. Stevens of Maidstone offered up the general prayer.

The Report, which was read by the secretary, Mr. John Green, was rendered peculiarly interesting, as it contained a narrative of the rise of a new Unitarian congregation at Ramsgate.

At two o'clock one hundred and thirty-one individuals of both sexes sat down to dinner at the Court-hall; and after the cloth had been withdrawn the party was increased by thirty or forty more. The room, which is a very large one, was well filled, and presented an extremely interesting sight. It was an assembly of Christians met for mutual improvement, for the interchange of good wishes and fellow-feeling.

At our annual meetings in Kent and Sussex we have happily paid more regard to the liberty of the Gospel than to the tyrannizing dictates and unsocial spirit of worldly and aristocratic etiquette. Hence, in our assemblies for social enjoyment and edification are to be found the rich and the poor; young men and maidens, old men and children.

The pleasure of the day was greatly enhanced by the able manner in which the chairman, Mr. John Green, introduced the many appropriate sentiments which were brought forward.

On this occasion it was, of course, impossible for the speakers to avoid adverting to the peculiar circumstances of the country, and the bright hope which the passing of the Reform Bill gives to every good cause. 'Religion without taxation' was looked to as one of the anticipated blessings. That accomplished, it was maintained that the truth would have fair play, and prevail. 'A free press'—truly free by being relieved from taxation—was another of the good things sanguinely hoped for. The bloody penal code of England—that disgrace of an enlightened people—was also spoken of; and those who were electors were exhorted, if they would remove from themselves the stain of blood-guiltiness, to return no one to Parliament who would not engage to use his utmost efforts to remove this national iniquity.

At a moment of success and rejoicing, it was extremely gratifying to hear the Rev. Lawrence Holden, who has completed the sixtieth year of his ministry at Tenterden, contrast the present times with the past.

In the course of the day Mr. Yates made some excellent observations on the great principles of dissent, the inculcation of which, he thought, was too much neglected at our Association meetings. Let the principles of free inquiry be maintained, and the conquests of truth will follow.

After a pleasant day, the friends separated about eight o'clock in the evening. The speakers were, Messrs. Mace, Holden, Yates, Dobell, Brent, Saint, Mardon, G. Buckland, Gilbert, and Talbot.

E. T. T.

THE GENERAL BAPTIST ASSEMBLY.

THE General Assembly of the General Baptist Churches was held at the Meeting-house in Worship Street, London, on Whit Tuesday, the 11th of June. Several friends met (according to custom) to breakfast, and the business commenced a little after nine, by Mr. Mardon, the pastor of the Worship Street Church, being called to the chair. After prayer had been offered up by the chairman, the letters from the various churches in connexion with the Assembly were read; and were, on the whole, of a cheering character.

At eleven o'clock the public service commenced. Mr. Chapman, of Deptford, (who had lately resigned his situation as secretary to the Assembly*, from a change of opinion on the question of baptism,) offered the introductory prayer, and read the scrip-

* The Assembly at one time included many churches in various parts of the country, but many years since a secession took place of those churches which retained the Trinitarian doctrine. The present number of churches in the connexion is between twenty and thirty, mostly in the counties of Kent and Sussex.

tures. Mr. Mardon gave out the hymns; Mr. Duplock, of Billingshurst, prayed; and Mr. John Marten, of Dover and Canterbury, preached from Rev. iii. 2.—'Be watchful, and strengthen the things which remain, that are ready to die.' The discourse gave general satisfaction; and the substance of it will appear (at the request of the Assembly) in the pages of the General Baptist Advocate.

After the service, the business was resumed by the secretary reading the report of the committee; after which, various resolutions were proposed for the consideration of the meeting. The attendance at the business was larger than usual; and the proceedings were regarded with considerable interest. One resolution was to alter, for the future, the arrangement of the proceedings for the assembly day. The dinner is to be at two o'clock, and the business will be resumed at an evening meeting, at six o'clock. Mr. Moore, of Godalmin, concluded the proceedings of the morning with prayer.

The dinner was held at the White Hart, Bishopsgate Street; and the company were far more numerous than last year. Mr. Goodacre, of Nottingham, was in the chair, and contributed much, by his able conduct, to the pleasure of the afternoon. Various statements were given; and the meeting was addressed by Messrs. Saint, Means, Marten, Chapman, Mardon, Pound, Evans, Osborn, Moore, Smallfield, Murch, Green, and Briggs.

The company broke up about nine o'clock, pleased with a day in which religious and social enjoyment had been intermingled, and which gave good hope of reviving prosperity among a body of Christians worthy of respect for their love of, and adherence to scriptural truth.

J. C. M.

P. S. During the interval between the business and the dinner, a meeting was held of the representatives and other members of churches, in the

metropolis, at Portsmouth, in Surry, and in Sussex, for the purpose of forming a new district association for mutual encouragement and support. The title of the new union is, 'The London and Southern General Baptist Association.' The first meeting is to be held at Horsham, in Sussex, on Wednesday, September 12; when Mr. Mardon, of Worship Street, is appointed to preach. Mr. Duplock, of Billingshurst, has been provisionally appointed secretary.

SEVENTH ANNIVERSARY OF THE OPENING OF THE CHAPEL AT WELBURN.

THE seventh anniversary of the opening of the chapel at Welburn was held on Monday, May 28th, on which occasion a sermon was preached by the Rev. John Kenrick, of York. Although the unfavourable state of the weather prevented the attendance of many friends who would otherwise have been present, the number of hearers was as large as usual; and the attention displayed made it sufficiently evident that the interest of pure religion had not declined. After the service, between sixty and seventy children belonging to the Sunday-school, took tea in a room prepared for the purpose. The supporters and friends of the congregation afterwards partook of a similar refreshment. The proceedings of the day were closed by a numerous meeting in the chapel, where Mr. Thomas Baker was called to the chair. After the immediate interests of the society had been discussed by Messrs. Rowntree and Webster, the prosperous state of the Whitby congregation was adverted to by the Rev. Joseph Ketley, who gave a pleasing and satisfactory account of the diffusion of Unitarian Christianity in that place.

The following sentiments were then brought before the meeting:—The principles of the Reformation—City missions—The abolition of colonial slavery—Civil and religious liberty all

over the world. The speakers on the occasion were—Messrs. Commins, Robberds, M. Rowntree, and Ketley. The meeting concluded with a hymn and prayer.

T. B.

STUDENTS' MISSIONARY SOCIETY, MANCHESTER COLLEGE, YORK.

THE liberality of the Unitarian public has enabled the College Missionary Society to continue the labours which former generations of students had so auspiciously commenced. The only station which has been regularly supplied during the present year is Welburn, a village which the readers of the Monthly Repository may, perhaps, remember is situated about fourteen miles from York. Occasional visits have been made to Barton, where a lively interest is still manifested in the cause of Unitarian Christianity. Peculiar circumstances, over which the society had no control, have prevented it from enlarging the field of its exertions, which, however, may at some future time be extended with every reasonable prospect of success.

The current expenditure of the closing session, is 22*l.* 7*s.* 1*d.*, and its receipts 31*l.* 5*s.*, leaving a balance of nearly 9*l.* for the future exigencies of the society.

THOMAS BAKER, Treasurer.

Manchester College, York, June, 1832.

OPENING OF THE NEW UNITARIAN CHAPEL AT PLYMOUTH.

THE new-erected and neat chapel at Plymouth, was opened for divine worship on the 13th of May. The Rev. Mr. Acton, of Exeter, was specially invited to preach the dedication sermon, which was a fine exposition of the leading doctrines of Unitarianism. His text was from John xviii. 37—'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' The Rev. C. W. Evans, of Tavistock, previously read the Liturgy, and de-

livered a suitable address. In the evening, the Rev. Mr. Odgers, late a student in the London University, who was invited as a candidate, and has since been chosen pastor, preached from John iv. 21, on the non-importance of particular places, and the necessity of making our hearts temples of the living God. The congregation was very large. The chapel at Devonport was closed, that an opportunity might be afforded for all to attend on this important occasion.

Many unpleasant differences had, for a long time previous to the demolition of the former chapel, subsisted among the congregation, but I am happy to say, that they seem now to be all dissipated. Mr. Odgers has been elected *unanimously*; and I have no doubt that Unitarianism will progress in Plymouth, among a rapidly improving and large population.

R. H. H.

June 15th, 1832.

ASSOCIATION FOR HULL, - LINCOLN, GAINSBRO', DONCASTER, AND THORNE.

THE members of this Institution held their half-yearly meeting at Gainsbro', on Good Friday last. The morning service was conducted by the Reverends W. Duffield, of Thorne, and Edward Higginson, of Hull; the latter of whom delivered an argumentative and lucid discourse from the memorable words of the Saviour, recorded in John xvii. 3—'*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*'

In the afternoon the friends of the society dined together, in number about forty; and after dinner were gratified by the interchange of kind sentiments, and the delivery of several animated speeches referring to the objects of the meeting, and calculated to confirm them in their attachment to the principles of genuine Christianity.

There was a second religious service in the evening; the devotional

part of which devolved upon the Rev. — Meek, of Lincoln, who was followed by the Rev. W. Turner, jun., of Halifax, in an instructive discourse on the Inspiration of the Sacred Writings, from 1st Peter iv. 11—'*If any man speak, let him speak as the oracles of God.*'

ADDRESS OF THE DISSENTING MINISTERS OF THE THREE DENOMINATIONS TO THE KING.

THE following is a copy of the address to the King, agreed upon by the Body, on Tuesday the 3d of July, and presented by Dr. Winter, accompanied by a deputation, in the Closet, before the levee on Wednesday last, the 11th instant; together with the King's answer. The body did not exercise its boasted privilege on the vital question of reform—*mais chacun a son goût*. We hope it is now understood, that 'Socinian influence' is no longer predominant.

To the King's most Excellent Majesty.

May it please your Majesty,—We, your majesty's loyal and dutiful subjects, the Protestant Dissenting Ministers of the three denominations in and about the cities of London and Westminster, humbly approach your majesty's presence to express our most cordial congratulations upon your majesty's deliverance from the late atrocious assault upon your majesty's royal person.

Our grateful acknowledgments are continually presented to the Father of Mercies, for this instance of his great goodness, both to your majesty, and to the people under your paternal sway.

It is our earnest prayer, that your majesty's invaluable life may be long preserved—that the blessing of the Almighty may rest on your majesty's person, on your royal consort the queen, and on the whole of your august family;—and that the Supreme Potentate, by whom kings reign, would cause all the measures of your majesty's government to issue in the peace and prosperity of this great

kingdom, and the increase of knowledge, liberty, virtue, and religion throughout the world.

And our fervent supplications shall not fail to ascend to the throne of the Divine Grace,—that after an extended and happy reign, your majesty may be exalted by the mercy of God, and through the mediation of our Redeemer, to a crown of glory, unfading and everlasting.

His Majesty's gracious Reply.

Gentlemen,—I return you my thanks for this dutiful address. The sentiments which you have expressed on the outrage lately offered to me, are such as I should have expected from your known loyalty. And I rely with confidence on your attachment to my person and government, and on your steady support of our invaluable constitution.

NORTH-EASTERN UNITARIAN
CHRISTIAN ASSOCIATION.

THE annual meeting of the North-Eastern Unitarian Christian Association was held on Wednesday and Thursday the 27th and 28th of June, in the Chapel at Luton, in Lincolnshire.

On the Wednesday evening, after the reading of scripture and prayer by Mr. Selby, of Lynn, Mr. Beard, of Salford, delivered an address, descriptive of the nature of genuine worship, from the words 'My Son, give me thine heart.'

On the following morning, the service was introduced by Mr. Meek, of Lincoln, and an animated and excellent discourse delivered by Mr. Beard.

Public service was commenced on the evening of the same day, by Mr. R. Wright, of Kirkstead, and a truly argumentative lecture was delivered by Mr. Meek, on the subject of, 'Who are the true worshippers,' from the words of our Lord, in John iv. 23. The congregation in each instance, though not very numerous, was both attentive and respectable.

After the morning service on Thursday, and the business of the Association had been settled, the friends, male and female, nearly seventy in number, assembled at an economical dinner, provided at the Bull, in the adjoining parish of Long Sutton, on which occasion Mr. Beard was called to the chair.

In the course of the afternoon, the chairman introduced, with highly appropriate remarks, many very excellent sentiments, which called forth addresses from Messrs. Wright, Walker, Selby, Stanger, and Meek; the last-named gentleman, at considerable length, and with great force of argument, defended the right of private judgment; and our venerable friend, Mr. Wright, seemed as if in the vigour of youth, in his prospective view with regard to Unitarian Christianity.

Education in Ireland having been one of the subjects introduced, a petition to both houses of parliament was drawn up in favour of the ministerial plan, signed by most present, and forwarded for presentation.

Friends were present from Lincoln, Boston, Wisbeach, Lynn, and other places, most of whom afterwards drank tea and supped together at the Inn; and we have every reason to hope, that not only a most pleasurable, but also a profitable day was enjoyed by each individual.

With this, in most places, must have ended an account of a yearly meeting; but the delightful situation, and gentlemanly hospitality of our kind friend Mr. Hursthouse, of Tydd, added another day of gratification to all who chose to partake of it. At his house, and that of Mr. C. Garland's, the greater part of the friends dined and drank tea on the Friday; and to render the meeting as useful as possible, a service, previously made public, was in the evening conducted in a barn prepared for the purpose, at which, after the introductory part by Mr. Meek,—Mr. Beard delivered a very suitable address to a large congregation, from the words of the Phi-

lippian gaoler,—‘What must I do to be saved?’

Those who know the delightful spot, and the parties of whom I have written, need no description; and those who do not, would fail to form anything like an adequate idea from any account I could give.

S.

Lynn, July 19, 1832.

HULL, EAST YORK, AND NORTH LINCOLNSHIRE UNITARIAN ASSOCIATION.

THE Twentieth General Meeting was held at Hull, on Thursday, July 5th. On the Tuesday evening previous, Mr. Meek, of Lincoln, preached from the text ‘The true worshippers shall worship the Father.’ On Wednesday evening, Mr. Hutton, of Birmingham, preached from Phil. iii. 3, ‘We worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;’—and again on the Thursday morning from 1 Cor. i. 24, ‘Christ the power of God and the wisdom of God.’ All the services were well attended. The Annual Meeting for business followed, at which the Report was received, and some alterations in the rules of the Association were adopted. The members and friends of the Society dined together in the afternoon, to the number of thirty-five; John Holdsworth, Esq. in the Chair, and spent three hours after dinner in friendly intercourse, and the expression of appropriate sentiments connected with the progress of religious inquiry, and religious liberty, and with the general improvement of the social, intellectual, and moral condition of mankind. On the proposal of Mr. Meek, it was agreed that it behoved the friends of religious liberty and of popular education, to express to the houses of Parliament, their satisfaction in the plan lately adopted for the promotion of education in Ireland, in order to counterbalance any weight that may have attached to petitions of an opposite character;

and it was resolved that every minister present should submit the subject to the immediate notice of his congregation.

E. H.

OBITUARY.

ON the 24th of May, at Horninglow, near Burton-upon-Trent, in the fifty-second year of his age, the Rev. Edward Higginson, nearly twenty-one years minister of the Unitarian congregation at Derby. Eighteen months before his removal, he had experienced the first of a series of attacks of an apoplectic character, which, succeeding each other at rapid intervals from that time, had given a warning not to be mistaken either by himself or by those about him, that his end was near. With the calm deliberation with which he had been accustomed to anticipate future probabilities, and the promptness with which he had always acted upon the anticipation, when the probable future embraced new duties or disclosed new events for the course of life before him,—he at once understood the character and tendency of his affliction, and acted as if the admonition had been audibly spoken to him, ‘Set thy house in order; for thou shalt die and not live.’ His only apprehension or anxiety respecting his illness was, lest in its later stages he should be found outliving the exercise of his faculties. His firm and intelligent mind trembled at this thought alone. But he was mercifully spared this experience, to him the object of apprehension, and which would have been to those about him a severer affliction than to himself, had it befallen him. As it was, his faculties, were only so far impaired as to show that the hand of death ought to be welcomed on his behalf, as his timely deliverance from the fate he had so earnestly deprecated.

His family could be satisfied to leave the public record here, and to memorialize his life and character in private recollection alone. But, the

record of a man who has moved not a little in public life, is in some sense due to those who have seen and known him there; and if any part of it may be useful to the living while honourable to the dead, this is a sufficient reason for not withholding it. And it is peculiarly grateful to every feeling of domestic and of friendly regard, to recall to distinct remembrance in the present instance, that course of intelligent activity and extensive usefulness, which, though suspended during a brief period of infirmity preceding death, should naturally recur as the most substantial, the most pleasing and the most permanent memorial of his life.

The writer of this feels the delicacy of his task in characterizing a father's life. He will not speak one word of eulogy; that would be filial partiality in the view of strangers, it would be unnecessary to those who could judge whether the eulogy were just. If he finds a portraiture of character, it shall be one drawn by mature friendship, not by young affection. He will only present a brief summary of dates and facts: in these there can be no colouring, but in these, if he mistakes not, are involved the substantial evidences of the characteristic powers and qualities of the honoured dead. The circumstances of Mr. Higginson's parentage, education, preparation for the ministry, and very early settlement in it; the mention of his engagements as a teacher added to those of his ministry, and of the demands made upon his time and talents for public usefulness besides, during nearly thirty of the best years of life, form altogether a personal history of the subject of this memoir, which demonstrates instead of describing the distinguishing energy of his mind and character. It had to struggle with difficulties of no trivial order, and enabled him to rise to a degree of usefulness not to be lightly estimated.

I feel a pride on his behalf, in recording my father's humble origin. His father was a fustian cutter in

Salford, Manchester. I have heard him say he has made many a piece of cloth in his school days, and even during his College life, to help out the small resources of the family. He was born March 20, 1781; and a brother, nearly two years younger, was the only other child. He entered the College in Mosley-street, Manchester, then under the discipline of Dr. Barnes, Oct. 1, 1795, being at that time only fourteen years and a half old. His father died in January, 1800; and this event, joined to the circumstance of somewhat numerous applications being made to the College for young ministers, appears to have brought him forward as a temporary supply at Stockport, and subsequently to have induced him to settle there as minister, at an age which he looked upon afterwards as far earlier than was desirable. In the summer of 1800 he supplied the vacant pulpit at Stockport, being then nineteen years old; and I have before me a communication from the congregation there, dated August 10th, inviting him to settle with them as soon as he should think it prudent to conclude his College studies, and meanwhile to supply for them or obtain the help of fellow students. He did so, and at Midsummer, 1801, became their stated minister. He was at this time only twenty. None could, I believe, be more sensible than himself of the undesirableness of this very early commencement of a minister's duties. None could regret more than he, that the opportunities of advancement in literary, philosophical and theological studies, had been so much embarrassed during his College course, and so soon distracted by the duties of public life. But those who knew what his attainments really were, may be surprised to learn under what circumstances they had been made; and will conclude that some credit is due not only on the score of talent, but of industry, to the boy of fourteen, to the young orphaned student, writing and preaching sermons almost weekly, for above a year of his Col-

lege course, to the minister still under age, labouring stately in the place where he had before supplied, almost immediately involved in the duties of a school and of private tuition, and in a very short time more, in the cares of a family. In June, 1803, he married Sarah, one of the daughters of Mr. Marshall, of Loughborough, Leicestershire; who, after enjoying some years of health, and being tried and proved by severe illness, was called away before him. Her death, which took place August 10, 1827, was simply announced in the Repository, in that manner which best accorded with the retirement of her life and the sensitive diffidence of her character. By necessity, if not through choice, home was her almost exclusive sphere; and by those whose affections she tutored there, her memory is appropriated. The state of weakness and suffering in which she was doomed to pass the last fifteen years of her life, was felt as a trial of peculiar bitterness by the subject of this memoir, calculated as he was, in a peculiar manner, to enjoy and to adorn the social scenes of life, by his lively active temperament, his ready powers of conversation, and his benevolence and liberality of feeling, and invited to it by his professional position in the world. On him thus circumstanced and thus constituted, the domestic affliction fell with peculiar weight.

The connexion with the Stockport congregation appears to have been productive of uninterrupted and mutual good-will and satisfaction, during nine years, and the letter in which he announced his intention to accept an invitation to Derby, exhibits a conflict of the most powerful and honourable feelings, and declares his motives with the most ingenuous unreserve. A consciousness of want of time for private study and for pulpit preparation, and the hope that a removal might afford more opportunity, appear to have been the principal inducement. His growing and increas-

ing family (to which his widowed mother had been added by his brother's death) was another reason; for, though increase of congregational income was not offered, he hoped to find the locality of Derby more favourable to the continued success of his boarding-school; which was in both places his main dependence. The removal from Stockport took place at Christmas, 1810.

With the residence at Derby, the writer's own recollections first begin to acquire distinctness. Mr. Higginson found here an increased rather than a diminished demand upon his time and labours in professional and scholastic and public duties. Or, if his removal was a gain in these respects, there had, indeed, been need of it. The acceptability of his ministerial services was proved by the gradual but continued increase of the congregation. For nineteen years he conducted a boarding and day school, and sometimes had under his care upwards of thirty boys at once. He had, besides, occasional classes of young persons in his library. His talents for public business, his punctuality, method, clearness and dispatch, were put too constantly into requisition; but he seemed unable to decline or resist any solicitation to be useful, whatever the sacrifice of private ease or comfort. But of all public institutions, he was most devoted to the interests of those by which knowledge is made accessible to the many. A Lancasterian school and a Mechanics' Institute may each refer its existence to his active services most particularly, in connexion with the essential but not all-efficient support of the opulent and generous; and each had his personal services as secretary year after year. Not very long before the commencement of his fatal illness, the members of the Mechanics' Institute testified their sense of the value of his services by the presentation of a handsome service of plate.

He was an earnest advocate of Sunday-schools; and his zeal in this

cause furnished him, on one occasion in particular, with an opportunity of evincing and inspiring a liberality and kindness of feeling which is too rarely found admissible into the religious intercourse of Trinitarians with Unitarians. Being invited to preach on behalf of the (Trinitarian) General Baptist Sunday-school at Quorndon, Leicestershire, he gladly complied, determined, as he said, 'that no effort of mine shall ever be wanting to bring into closer communion the divided followers of our common Lord; for I am persuaded that we all agree in the essential points of religion, and that we should love each other better if we knew each other more intimately.' Certain parties at Derby soon after brought the question before a meeting of the conference at Leicester, 'whether there is not a manifest and great impropriety in Socinian ministers being invited, upon any occasion whatever, to preach to General Baptist churches;' and the thing was authoritatively pronounced improper. The Quorndon congregation, understanding the allusion, addressed a letter of most cordial and flattering acknowledgment to Mr. Higginson, declaring that 'they entirely disapproved of the conduct and vote of conference;' and proving their independence by adding, that they had since invited the Unitarian minister of Loughbro' to preach for them. The incident is not more honourable to the Quorndon Baptists than it is appropriately illustrative of Mr. Higginson's catholicity of Christian sentiment. In reply to their letter, he said, 'The time, I doubt not, is rapidly advancing when the virtues of the heart will be held in higher esteem than speculative opinions; and in the discriminating world of spirits we shall judge and be judged by a better and more correct standard than that of the reputed orthodoxy of our faith.' Surely he hath now found his anticipation verified!

In November, 1829, Mr. Higginson married his second wife, whom he has

left with an infant son. In the following November his first attack befell him. Sanguine hopes were entertained of his recovery when, in the spring of 1831, he partially resumed his pulpit duties. But another attack ensued about the midsummer following, and he never felt adequate to appear in his place afterwards, but, on the 12th of November, announced his resignation of the office which he had held for nearly twenty-one years. The brief subsequent history of the rapidly succeeding attacks of his complaint has been told.

His remains were interred in the burial ground attached to the Derby chapel, in the same grave which had received those of his mother and his wife.

The summary of his character and life which follows was pronounced the Sunday after his interment by the Rev. John Williams of Mansfield, his well-known and esteemed friend.

'It is not my practice to enter into any minute description or eulogy of the character of those departed friends whose removal from this earthly scene may call for that regret and sorrow which is felt in the experience and contemplation of our loss; nor would any attempt to delineate the excellencies of your late pastor, if he had been consulted, or to estimate his just meed of praise, have been consonant to his feelings or to his wishes. He is now alike insensible to censure or applause, who would have been the first ingenuously to acknowledge those imperfections and delinquencies with which frail and erring man is chargeable, which detract so much from human virtue, and which all have so much reason to lament and deplore. It is our happiness to be assured, that He who will bring every work into judgment, 'knoweth our frame, and remembereth we are but dust,' and that he will not be strict to mark, or severe to punish them, if they be not wilful and repeated. It is meet, however, that we should steadily observe and endeavour to attain that

which is excellent and praiseworthy; and the examples which we have the best opportunity of admiring and imitating should be those which we present most constantly to our view.

'In the affecting circumstances in which we are now placed, my Christian friends, it behoves me to remind you of the connexion of this Society with one who was accustomed for so many years to minister in this place in holy things, and of his works and labours among you. And here, if it were necessary, I have ample room to enlarge on the merits of your deceased pastor. I have a wide field in which I might range and admonish you of the activity and energy with which he discharged his public duties, and of the zeal and benevolence which he manifested to promote the welfare, improvement, and edification of those with whom he was connected. I might state to you the ability with which he entered on the investigation of important truth,—the fearlessness with which he avowed it, with whatever reproach or calumny its advocates might be loaded; and that, my friends, in times past, when the trial of such fortitude and integrity was much more severe than it now is; and of the candour and ingenuousness with which he endeavoured to communicate it to others. I might call to your recollection the many repeated and constant efforts which he made in every state and connexion of society to promote the diffusion of knowledge, and its practical and beneficial influence upon the minds of the young, and those in riper years, by attending and encouraging the humbler schools of learning and knowledge, or the more important institutions in which the improvements of science and the discoveries of philosophy were brought to bear on the individual and social characters of men, and their relation to one another. I might appeal to your recollection of the sympathy and feeling with which he entered into the sorrows and distresses of others, and of the kindness and earnestness with

which he endeavoured to supply or to procure consolation and relief. If I were to enlarge upon these particulars, I should do but imperfect justice to the merits of one who was ready to every work and labour of love; and your testimony would afford abundant evidence of his activity and benevolence. I have only to admonish you so to bear these efforts in remembrance, that they may produce in you those rich fruits of virtue, and all goodness which will redound to your honour and advantage; and inasmuch as they have proceeded from his efforts, and the influence of his example, be his joy and crown of rejoicing another day. While you have to mourn over the loss of a judicious and faithful instructor, of an intelligent and active and zealous minister, you have the consolation to know that He who presides over the interests of his church, who is the fountain of truth, of wisdom, of integrity, of virtue, and of benevolence, will not suffer his cause to fail, nor the welfare and moral improvement of his rational and intelligent offspring to be retarded, but will raise up instruments to perfect his benevolent designs, and to complete the triumph of light, and truth, and virtue, over darkness, and error, and vice; and may it be your happiness, my friends, to promote and share in the victory.'

Died lately, in the eighty-sixth year of her age, Ann Davis, relict of the late Rev. David Davis, Cardiganshire. (See Monthly Repository, New Series, vol. i. p. 692—695 and 848.)

A grateful recollection of her tender affection as a mother, and kindness of disposition and manners towards all, excites in the writer a wish to record the termination of her long, active and useful life. The numerous pupils of her learned partner, who are among the living, and a large circle of friends and acquaintance, hold her memory in affectionate remembrance, as she always manifested by her social conduct, in every connexion, a

warm and benevolent heart; and if charity in the eye of God is to be measured not by the quantity of alms bestowed but by the inclination and wish, hers will be acknowledged, by all that knew her, to be unbounded. Her readiness to share what she had with the distressed was proverbial in the neighbourhood, which, with general kindness, secured universal goodwill and respect. Her frequent practice of inculcating, with tears of maternal solicitude, on her children when young the lessons of religion, from the history of Joseph, Samuel, &c., will be remembered with the most ardent and affectionate gratitude to the last moment of mortal existence. A prudent, virtuous and religious mother is a blessing of incalculable worth. When her second son, T. Davis of Evesham, was paying a tribute of respect to the memory of Mrs. Davis in a funeral sermon, at Llwynrhydowen, Cardiganshire, the numerous congregation gave unequivocal tokens of their sympathy, and respect for the memory of the departed, by tears which were not sparingly shed, though her departure, on account of the infirmities of age, was an event rather to be desired than lamented. The kind affections of our nature, and those exquisite delights which are kindled by love and friendship, will not surely be extinguished for ever by death! The glorious gospel confirms the blessed hope that the virtuous ties which bind together the tender relations of life, and the sweet influence by which kindred spirits are attracted, will be renewed and perfected in the heavens. These are comfortable thoughts on the loss of friends. Blessed be God for them.

T. D.

On the 14th of April, aged forty-nine, Mr. Thomas Medland Kingdon, of Exeter, after a protracted and severe illness of more than six years' duration, which was borne throughout with that patience and resignation which displayed the character he had

supported through life,—a CHRISTIAN.

To delineate his numerous virtues falls not within the power of any pen's performance, as the records of heaven's chancery alone are possessed of the varied acts of benevolence that constituted his chief delight ever to have an opportunity of performing. Whether the magnanimity of his soul was called into action to paralyze the arm of the oppressor, and rescue from its grasp the defenceless victim of penury;—to relieve, with liberal hand and the most refined delicacy, the necessities of those sufferers whom misfortune had bereft of previous affluence;—whether the stranger appealed to his benevolence for relief, his extended views of the obligations of humanity were such, that all, of every sect and every clime,

' Claim'd kindred there,
' And had their claim allow'd.'

The pious views he entertained of the obligations of man to dispense the bounties of his Creator, and with which he was liberally blessed, led him to consider the world his country, and mankind his brethren. In the private circle, he sustained the character of 'the friend that sticketh closer than a brother;' and when dangers might threaten which would overawe the timid and irresolute, they only prompted him to stem the torrent of misfortune, and, with a succouring hand, to raise the object who needed his assistance. The munificence of his spirit opened the portals of the prison-house, released its inmate from confinement, and restored to the dejected wife and defenceless children their guardian and protector.

In business, his actions were characterised by a rigid adherence to conduct the most honourable, liberal, and correct. In domestic life, the husband was displayed by affection the most constant and endearing; while the authority of the parent was exercised with such felicity, that obedience was the delight of his offspring, towards whom the most ardent and tender re-

gard was ever manifested. To these virtues were added the possession of a capacious mind, which was stored with the most useful information, aided by a powerful judgment and clear discrimination. In religious faith he was an Unitarian, and one who had so learned Christ, that his happiness consisted in fulfilling the injunctions of our common master, and in following the example of the Samaritan.

On the 29th of April, at Broughton, near Manchester, in the thirty-ninth year of her age, after a protracted illness, which ultimately terminated her life with unexpected suddenness, Sophia Russell, wife of Mr. John Edward Taylor, and only daughter of the Rev. Russell Scott, of Portsmouth.

The loss arising to her husband and family out of this calamitous event cannot easily be estimated too highly; for no one could be more deeply impressed with a sense of the heavy responsibility attaching to the fulfilment of the duties of a wife and a mother. To act in the discharge of these obligations up to her own high standard was the object of her constant anxiety—the great purpose which she undeviatingly and almost exclusively pursued. Her parental affection, though more than ordinarily strong, was always made to give way to her sense of parental duty; and by all but herself she was deemed a very judicious, as well as most affectionate mother.

Educated in the principles of Unitarianism, Mrs. Taylor was also, from conviction, much attached to those views of Christianity which it sanctions, and she always felt them to be important; but she likewise felt strongly the superior importance of that spirit of cheerful submission to the divine will, of reliance in the goodness, and trust in the promises, of God, which Christianity, under

every form, inculcates. From these principles and feelings, she herself derived most valuable support and consolation under the many vicissitudes to which her health had for several years been subject, and by which the fears of her deeply attached relatives and friends had repeatedly been excited. Long will the event be deplored by which those fears have been realised; and long, too, it is hoped, may the influence of her example operate, in some degree, amongst those who had the means of nearly observing it, as a stimulus to the like discharge of similar duties to those she was called on to perform, and to the display, under the like trials and sufferings, should such be the lot which Providence has in store for them, of a similar spirit of humble and placid, but never-failing resignation.

Died at Edinburgh, on the 24th of June, under an attack of quinsy, aged fifty-four, Joseph, the eldest son of the late Rev. Thomas Astley of Chesterfield.

NOTICE.

Preachers at the Orphan Working School, City Road, on the Sunday Evenings of the month of August.
August 5th, Rev. J. B. Shenston; 12th, E. Tagart; 19th, Joseph Ivimey; 26th, George Clayton. The Service commences at Half-past Six o'clock.

☞ The number of local anniversaries, of which we wished to give some account, obliges us to postpone other articles of information, especially foreign, which we hope soon to present to our readers. A more frequent, and a more enlarged, publication, have both been recommended to us, and the suggestions shall receive due consideration. We cannot pledge ourselves to either at present. Next month we intend to commence our promised labours on Unitarian Statistics, and shall be glad of any information by which they may be facilitated.