

THE
UNITARIAN CHRONICLE,

AND

COMPANION TO THE MONTHLY REPOSITORY.

PUBLISHED BY C. FOX, 67, PATERNOSTER ROW.

No. XI.]

DECEMBER, 1832.

[Price 6d.]

CITY MISSION.

WE have received the following account from Mr. Philp, of the commencement of his arduous and useful labours:—

‘ Having read with considerable interest and pleasure, in the last and preceding Number of the Chronicle, Dr. Tuckerman’s Report, as a “ Minister at large in Boston,” it reminded me that your readers might wish to hear something of that institution amongst us, which is as yet but in its infancy,—I mean “ The Domestic Mission in London.”

‘ Though I have nothing great to report, and am by no means sanguine in my expectations, yet it may be satisfactory to the friends of the institution to know, that I am at least disposed to “ thank God, and to take courage.” Since the last annual meeting of the British and Foreign Unitarian Association, a small chapel has been engaged and opened, in Spicer-street, Spitalfields, under the superintendence of the domestic missionary. The objects contemplated in this, were to provide a place of religious worship for the poor principally, and in which a Sunday-school might be conducted, for the reception of their children; in which they might be taught to read the Scriptures, and be instructed in the principles of morality and religion, unconnected with any human creed.

‘ Divine service is now regularly conducted in this place twice on the Lord’s day: these services are pretty

well attended, especially the evening service, during which it is very nearly filled. At first a very few only of those persons attended for whom the services were principally designed; these have gradually increased, and some of them are now constant attendants, and they manifest, by their conduct, that they are both pleased and interested, and they appear grateful for the attention shewn them. Many more, I have no doubt, would attend, did their circumstances enable them to make a decent appearance amongst their fellow-creatures. This has been confessed by some whom I have visited, and who were wretchedly off in this particular: nor have they the means of providing even necessary clothing, the whole of their scanty income being required to procure food for their families, which, unhappily, in the midst of poverty, are often very large.

‘ A Sunday-school has also been commenced, and is in a state of considerable progress. The present number of scholars on the books are forty-four girls and thirty-four boys. These, all circumstances considered, attend regularly, behave orderly, evince a desire to learn, and are making some progress. For most of this I am indebted to the voluntary and cheerful assistance of three male and as many female teachers, who are assiduous in their attention to the offspring of our poorer brethren. But as some of these cannot

attend every Sunday, or twice on the same day, the assistance of other volunteers in this work of charity is earnestly invited, especially as there is every prospect of as great an increase to the school as our place of meeting will accommodate. If this should meet the eye of any of the youth of either sex, who are disposed to co-operate in this act of benevolence, their services will be thankfully received. The school commences at half-past nine in the morning, and at three in the afternoon.

‘I beg also to observe, that the funds which were formed for the outfit of the school, by means of the charitable donations of certain kind individuals, are now exhausted, and that small annual subscriptions, or trifling donations, will be thankfully received, and faithfully applied to the purposes of this important object. I am pleased to find, and glad to acknowledge, that the idea which I suggested to the committee, and on which they very readily permitted me to act, has been partially, and, I have no doubt, will yet be more fully realized. I thought that the opening of a place of worship in the district, and the establishment of a Sunday-school, would facilitate my intercourse with the poor. This has already led me to call on those, whom otherwise I might not have seen, and has given me *easy* access where I might, without it, have found some difficulty. Calling, as a visitor, to inquire after the children, in case of their non-attendance, &c., has invariably been well received by the parents, and in some cases with much apparent gratitude. This alone, as the school increases, will find me an introduction to different families, and will lead to a knowledge of their circumstances and moral condition. As, however, I wish, on this subject, to deal neither in fiction nor conjecture, I will take the liberty of simply stating one fact of recent occurrence, out of several that I might name. This may enable your readers to

judge whether I am correct in my suggestion as to the plan adopted. In the early part of last week I called at a house to inquire after two of the Sunday scholars, who had not attended for the two preceding Sundays. I saw the father, who said their mother's illness had prevented their attendance. I inquired into the nature of her complaint, and said I should be glad to see her, if it were agreeable to him. He replied, she had been ill some time, but he believed was now very near the end of her sufferings; yet he seemed not to wish me to see her. I then asked what, in her weak state, she could make use of, and offered to bring her a little arrow-root the next day. He coldly thanked me, and I retired. The next morning I went, accompanied by my daughter, and saw the poor creature, who expressed gratitude for my attention; and after conversing with her, and praying by her, my daughter having promised to bring her some articles of linen, of which she seemed much in want, we left her. When we again called with the promised parcel, we found a girl, of about sixteen years of age, sitting before a fire-place, looking very disconsolate, and, on my hesitating, she said, pointing with her finger to a small inside room, “Walk in, sir, there is my poor dear mother, her sufferings are now ended;” and she burst into a flood of tears. On my attempting to console her, she said, “O, sir, I am not sorry that my dear mother is released; but if it had pleased God to take me with her, I should be happy.” On my inquiring for her father, she said he was gone out, but she scarcely knew where. Perceiving her shivering with cold, as well as overwhelmed with grief, my daughter asked her why she did not light a fire and attend to the other children? She replied, “O, Miss! during my mother's illness, we have burnt all our coals, and have no money to buy any; nor have we any

meat in the house, nor a sixpence to purchase it." Here then, I thought, was a scene of wretchedness. In one desolate-looking room lay the dead mother! In another, equally desolate, sat the elder child of the family, without fire or fuel to make one; and five other children, without food, or money to purchase it! I shall not soon forget the scene; and could not help wishing that some of the sons and daughters of luxury had been present to witness it. Oh! how easily might the affluent, by only curtailing a few of their superfluities, be the means of administering consolation to many a poor sufferer, and thus procure for themselves, at a very cheap rate, the blessings of them that are ready to perish!

'Some of the children who have come to us in a wretched condition as to clothing, and others who have been absent for want of necessaries, on inquiry, I have supplied with a few articles, from donations of clothing furnished by some generous individuals. From one lady, in the vicinity of this city, I received, a few days since, fifty articles of various kinds, made up chiefly from half-worn materials, but exceedingly useful for the purposes of my poor charge.

'Dr. Tuckerman's ample and very valuable remarks on the subject will render any observations of mine unnecessary. From that gentleman I have lately received two volumes; one containing a series of his Reports, and the other entitled "The Visitor of the Poor, translated from the French of the Baron Degerando, by a lady of Boston," accompanied by a truly Christian and friendly letter. Conscious, as I am, that the Reports of his philanthropic and Christian zeal will for a long time, if not always, cast a shade over my weak endeavours, yet I may hope to catch a *shred* of his mantle; or rather, that others may pick up the entire garment, and go on in the

luminous track which his footsteps have marked out, until the benevolent wishes of the philanthropic heart are realized, and

"Vice and misery are no more."

R. N. PHILIP.

London, Nov. 9th, 1832.'

UNITARIAN STATISTICS.

THE following list of *Unitarian Associations*, with the names of their Secretaries, has been formed from the recent reports of their Anniversaries; it is therefore probably imperfect. It would be desirable to add the date of the formation of each, the number of its members, the day (when fixed) of its Anniversary or other meetings, and any peculiarity in its objects or history which may be useful.

British and Foreign Unitarian Association. J. Yates; E. Tagart; B. Mardon; *sub. Sec.* Mr. Horwood.

Western Unitarian Society. T. Fry.

Somerset and Dorset Unitarian Association. E. Whiffield.

Southern Unitarian Society. E. Kell.

Southern Unitarian Fund. R. Scott.

Unitarian Village Missionary Society. J. R. Beard.

Bolton District Unitarian Association. F. Baker.

Eastern Unitarian Society. H. Hawkes.

Sussex Unitarian Association. C. P. Valentine.

Kent and Sussex Unitarian Association. J. Green.

Hull, East York, and North Lincolnshire Unitarian Association. E. Higginson.

Student's Missionary Society, York.

North Eastern Unitarian Christian Association. T. Selby.

Warwickshire Unitarian Tract Society. J. R. Wreford.

Scottish Unitarian Christian Association. G. Harris.

Irish Unitarian Christian Society.
W. Porter.

General Baptist Association. J. T.
Eckersly.

General Baptist Assembly. J. C.
Means.

London and Southern General
Baptist Association. G. Duplock.

ADDITIONS AND CORRECTIONS.

Lancashire.

LYDIATE, near HOLMFIRTH; P;
John Naylor; morning from 25 to
30, afternoon about 50.

RELIGIOUS CHARACTER AND OPINIONS OF THE LATE CAPTAIN PETER HEYWOOD, R.N.

CAPTAIN HEYWOOD, who died on the 10th of February last, in his fifty-eighth year, was a midshipman on board the *Bounty*, at the time of the memorable mutiny, for presumed participation in which he was afterwards sentenced to death, but on account of his manifest innocence, pardoned and restored to the naval service, in which he distinguished himself as an excellent officer. The following extract is from a Memoir just published by his pastor and friend, the Rev. E. Tagart, and reviewed in this month's 'Repository:'

'It is evident from the letters of Captain Heywood, which have been given, and from the whole tenour of his conduct, that he was a truly religious man. A grateful and adoring sense of the perfections and government of the one living and true God pervaded his mind, and his piety was connected with an invincible integrity and moral purity, which the world had no power to wound or stain. Can such an union of gentleness and firmness, of disinterestedness and modesty, as was found in him, have any other foundation than religion?'

'On board ship he always acted as his own chaplain, and he was accustomed every Sabbath-day to assemble the ship's company, and read to them portions of the church

service and of Blair's Sermons. He admired these sermons for their practical character, and a copy of them was always in his cabin for the use of his midshipmen, to whom he recommended their perusal. To the latest period of his life he was fond of the study of the Bible, to which he devoted himself critically, and he would shut himself up in a room for a long time, particularly on Sunday, to pursue this occupation. On these occasions, he secluded himself even from his family, upon the principle, that religion is an affair between every man's conscience and his God; and he rather exhorted his dearest associates in life to pursue a similar plan of studying the Bible for themselves, than endeavoured to influence their speculative belief.

'It will be interesting to the reader to know that, with these habits and views, he was in religious sentiment strictly a Unitarian. Though he rarely made religion the topic of his conversation, because, perhaps, he met with few who sympathized in his feelings on that most interesting and important of all subjects; and though he had a great objection to personal controversy and discussion, knowing how soon the cloud and storm of the temper intervene to darken the mild light of the understanding, he never concealed his sentiments, nor hesitated, on proper occasions, to avow them. It is worthy of more serious observation that his views were Unitarian, because they were the result of his own reading and reflection, under circumstances in which no sectarian or party feeling, no ties of worldly interest or family connexion, nor any of the ordinary influences of social life could operate to check the free exercises of his mind. In the retirement of his cabin, in the solitude of the ocean, in the silence of night, he read and thought. Early and sad experience of life had given to all his reflections a serious cast; and while it lessened his taste for the

ordinary pleasures of the world, it contributed so to elevate and purify his mind, as to enable him to view all objects through a clear atmosphere, and to look down upon "all the kingdoms of the world," and judge of the true "glory of them." It was thus, and in this tone, that he adopted those views of scriptural truth which, however commonly denounced by the leaders of public opinion, have seemed just to some of the wisest and best of the human race, and which, in our own country, have been endeared to many by the approbation of a Locke, a Lardner, a Milton, a Newcome, and a Law.

'Of Unitarians, as a sect, Captain Heywood knew little or nothing. But in the latter part of his life, as his religious views became known to some of his friends, he was led to attend the chapel in York Street, St. James's Square; and entirely approving the service, he became a regular attendant, as far as his health would permit, on public Unitarian worship in that place. This continued for about two years, and was the origin of an intercourse between the subject and author of this memoir, most highly valued by the latter, who little knew the deep interest attached to Captain Heywood's character and history, until he became a witness of the sufferings which preceded his removal from this scene. Such was the independence of Captain Heywood's mind, that he shrunk to the last from connecting himself closely with the Unitarians as a body, dreading lest it should bring with it any compromise of his own principles, and hating the very name of sect or party. Yet in private society he approved the views, he sympathized in the feelings of the elder Unitarian Dissenters, whom he occasionally met; and he entertained a sincere respect for their characters. That he was a Unitarian, was to many of his friends a subject of surprise, and perhaps of pain, but not many could estimate the solidity of

that knowledge upon which his convictions were based, or the care of that inquiry by which his pure and simple structure of faith had been raised.

'Captain Heywood often mentioned that the first works which he met with, containing just views, as they appeared to him, on the subject of religion and human duty, were those of Dr. Cogan. The theological disquisitions of this author, on the Jewish dispensation, the paternal character of God, the peculiar blessings and characteristic evidences of Christianity, and his *Ethical Questions*, abound in valuable reflections, which harmonized with the rational mind and the benevolent feelings of this excellent man. He found in most of the popular works upon religion much which he could not approve, and which appeared fallacious and pernicious. Captain Heywood attributed so much beneficial influence to the works of this author, that he distributed many copies amongst his private friends.

'He was indebted to a clergyman of the Church of England for his first acquaintance with another author—Dr. Channing, of America—of whose writings he became a devoted reader and ardent admirer. He was accustomed to speak with the greatest delight of the pleasure he experienced in the enlarged views, the exalted piety, the animating conceptions of human dignity and duty, which pervade the eloquent writings of this popular American divine. The literature of America in general suited his taste. It is true, he knew it chiefly from its most favourable specimens, but in these he perceived good sense prevailing, a disposition to bring every opinion to the test of truth, without that party spirit which mingles so largely in the current literature of our own country, and tinges our popular reviews with so much unfairness and misrepresentation. Nor was he slow to do justice to the merit of many English Uni-

tarian writers. He read with great satisfaction that important and convincing work, the *Vindication of Unitarianism*, in reply to Dr. Wardlaw, by the Rev. James Yates.

‘But his religion was more practical than speculative. It was impossible to converse with him without feeling that, although the language of religion was not upon his lips, its spirit was in his heart. If he could not accord with the majority of professing Christians, and with the creeds and articles of the Established Church, in his religious belief, and if he saw much to disapprove in the institutions of his country for the instruction and discipline of its youth, he reserved the fulness of his indignation for those violations of truth, justice, integrity, and candour, which fell under his notice in the characters of the selfish, the weak, and the worldly around him. The place-hunter, the time-server, those who seek for office at the expense of honour and truth, whose words and actions are directed by a principle of depraved self-interest, and a desire to make themselves acceptable to a patron and the public, he viewed with a scorn which he took no pains to conceal. Satisfied with his own moderate competency, the titles, honours, and riches of the world had no charms for him, although he might have advanced to the highest rank which the service of his profession could bestow. In the whole course of his career, his pure and manly mind never once stooped to anything which does “not become a man.”

‘It is not necessary, if it were possible, to record the various instances of his private unostentatious generosity. But the place which money held in his esteem was manifested on one or two striking occasions. A characteristic anecdote is mentioned by the writer in the *United Service Journal*: “It is little more than three years since he called upon us one morning, having just

discovered that upwards of 2000%, obtained from him under false pretences, and which he had advanced under the idea of benefiting the son of an old friend, were fraudulently involved in an insolvency. While relating the way in which he had been deceived, he suddenly exclaimed, ‘But it is not the money I care so much about, as that it gives another proof that we cannot trust one another!’” With similar feelings he contemplated another more serious affair. Some wily minions had taken advantage of the weakness and peculiarities of an aged relative, and under circumstances of a peculiarly grievous nature, during the time of his last severe bodily sufferings, a very large family property passed away from his wife and daughter-in-law, whom he tenderly loved. His spirit, which in the degradation of human nature for a moment felt itself degraded, could not brook the wrong, but he exclaimed, viewing his relatives with warm affection, “Thank God, they will have enough, and what need they more?”—while a smile of grateful satisfaction passed over his countenance, a beam from the light within, which spoke of his inwardly committing them to the care of a good and bountiful Providence. “It was not so much that he knew not the worth of what the world has to give, as that he prized at a higher rate the freedom and tranquillity of mind which it cannot give. It was not in ignorance; so much as with a good-humoured contempt of the proffered rewards, that he let the stream upon which so many venture with eager competition pass by him, without unmooring his own little bark from the quiet harbour of his contentment.”

‘Among the last subjects of Captain Heywood’s reflections was the question, “Whether the profession of arms is consistent with the principles and belief of Christianity?” He was engaged in reading a MS. controversy on the question, occa-

sioned by Captain Thrush's Letter to the King, wherein that officer explains his reasons for resigning his commission. It was a subject peculiarly fitted to interest his mind; and in conjunction with it, may be remembered the resolution expressed to Lord Melville, not to quit his retirement except his services were needed in time of war. This resolution, no doubt, had its root in the deep impressions of his youth, when his innocent mind took shelter in high and honourable feelings of devotion to his country and profession, from the suspicions of guilt and the unmerited difficulties in which he was involved. The writer does not recollect hearing Captain Heywood formally express the conclusion to which his mind arrived upon the subject; but he certainly felt that war was an evil, for the most part originating in maxims of policy, and modes of government, based on any but Christian principles—an evil which must diminish in frequency and disappear as the world becomes enlightened, and the true interests both of governors and the governed are understood. The long enjoyment of the blessings of peace had probably strengthened his sympathy with the sentiment—

‘ War is a game,
Which, were their subjects wise, kings
would not play at.’

IRELAND.

ON Friday, the 21st September, the Presbytery of Armagh assembled at Redemon, for the purpose of installing the Rev. William Crozier, of Clonmel, to the pastoral charge of Kilmore Congregation, vacant by the death of the late Rev. Arthur Nelson. They were joined by some of their remonstrant brethren, of the Presbytery of Bangor, and by Drs. Bruce and Nelson, Rev. William Bruce and Rev. David Watson, of the Presbytery of Antrim. We have seldom

seen a more numerous and respectable congregation assembled on a similar occasion.

The services of the day were commenced by the Rev. S. C. Nelson, of Dromore. He was followed by the Rev. James Davis, of Banbridge, who preached an eloquent sermon from Heb. vi. 1. ‘Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.’ After this, the Rev. John Mitchel, of Newry, delivered an affectionate scriptural charge to both pastor and people.

Mr. Crozier and the other Ministers were entertained at dinner by the congregation, together with some of the most respectable members of the Presbyterian Congregations of Saintfield, Killileagh, Ballinahinch, &c., amounting in all to about one hundred individuals. The dinner was served in a large and commodious room, extending over the whole upper story, which contained the dormitories of the late Redemon Academy. Hugh M'Roberts, Esq., of Leggagowan, acted as chairman; and James M'Roberts, John Davison, and John Walker, Esqrs., as croupiers.

After the removal of the cloth, the following toasts were given, prefaced by suitable observations, and most cordially received:—

‘ The King.’

‘ The Army and the Navy.’

‘ Earl Grey, and his Majesty's Ministers.’

‘ The Lord-Lieutenant, and prosperity to Ireland.’

‘ The Lord of the soil, William Sharman Crawford, the best of landlords; may his talents and his virtues soon be exercised in a field worthy of their usefulness and excellence.’

This toast was received with much approbation, by an assembly well able to appreciate his worth. When the applause had subsided, the Chairman next adverted to the obstacles thrown in the way of the settlement

of this congregation, by the machinations of interfering strangers, who, having long hovered over this peaceful and happy vineyard in vain, during the life of its late guardian, seemed anxious to gratify their malevolent purposes, on his demise, by instantly throwing in the brand of discord. Their difficulties, however, had served to bind the people more cordially together, to separate the chaff from the wheat, the sound from the unsound; and it was worth their while to have been delayed, that they might obtain a minister so likely to dwell in the hearts of his flock, and to promote their interests both temporal and spiritual, as the man with whom, on this happy day, they were connected. He would, therefore, give—

‘The health and happiness of their new pastor, Mr. Crozier; welcome among us; and may the work of the ministry prosper in his hands.’

Mr. Crozier spoke nearly as follows:—Sir, in rising to return my acknowledgments for the toast which has been so kindly given, and so cordially received, by this respectable assembly, I assure you I labour under considerable emotion, arising, in the first instance, from a lively sense of the kind reception I have met with, from those whom I have the pleasure to regard as my future brethren, friends, and parishioners; and, in the next place, from the difficulty I feel in giving due expression to all that it becomes me to say on so important an occasion. I owe it to the congregation of Kilmore to record my sense of the kindness and unanimity with which they have invited me to become their minister; and to assure them, that I entertain towards them every sentiment of regard and esteem. I trust these feelings will be heightened as our acquaintance becomes more intimate; and that our future connexion will be cemented by those pleasing and happy bonds of union, which must ever subsist between a conscientious

minister, and a worthy and cordial people. I do, indeed, look forward, with much confidence, to realize those pleasing prospects; and, it is with such views, rather than from desires of worldly advantage, that I have undertaken the pastoral charge of this respectable congregation. Several circumstances present themselves to my mind, on which I ground my expectations of satisfaction and comfort, in my future ministry. The spot which we at present occupy recalls many of my early recollections. The years of my boyhood were passed in this place—under preceptors whose memory I truly revere—at a seminary which is now no more, but which was, for many years, a blessing to the country round; and the fame of which is imperishably recorded in the classic annals of the north of Ireland. During my stay I experienced much kindness from the inhabitants of this neighbourhood, and time has not obliterated these early impressions. I rejoice to renew them after the lapse of years. I am happy to see many whom I then knew, still surviving, though now wearing the honours of the hoary head, and others of my own standing advanced to the maturity of vigorous and respectable manhood. I have received many cordial greetings on the score of old acquaintance, and I regard these kind reminiscences as a favourable omen of good feeling towards me, now that it has pleased Providence again to place me among my early friends, in different circumstances, and in an important relation. Another ground of pleasure and satisfaction to my mind in my new connexion is, the well-known independence of the community amongst whom I am called to labour. They are of that important and valuable class of society who are the substantial strength and sinews of the country. Inhabiting a fertile district, under the fostering care of one of the most patriotic men and best landlords

whom the north of Ireland can boast, they enjoy the sweets of comfort, respectability, and affluence. They are not obliged to cringe or fawn on power; and they can walk with an erect front, and fearless step, in the presence of their fellow-man. I believe, Sir, that they are also independent in *mind* as in circumstances; and that they regard the maintenance of their liberties, civil and religious, as of paramount importance. I am of opinion that they have, in general, a clear apprehension of what these invaluable privileges *are*; and that they are not to be deluded from a right discernment on these great points, by any sinister influence, specious artifices, or subtle machinations. And, allow me, Sir, to add my hope and trust, that their moral and religious character is creditable to themselves, and such as will bear a fair comparison with the general community of this favoured province. I am also, Sir, gratified to think, that their free and unanimous choice of me to undertake their pastoral oversight, at the present juncture, is an acknowledgment, on their part, of attachment to those religious principles which I *distinctly avow*—which, I believe, I hold in common with most of my remonstrant brethren—which I have long maintained under many disadvantages—and which I am *determined* to maintain, as, in my mind, the sacred principles of Christian *truth* and *liberty*. If, Sir, I am right in the estimate I have thus formed of the congregation of Kilmore, I think I have reason to congratulate myself on my present settlement, and on my future prospects of comfort and satisfaction in my ministrations, amongst so respectable a portion of the Presbyterian community. There is one other circumstance to which I must allude, as adding to the gratification I feel on the present occasion—and that is, my future connexion with the Remonstrant Synod of Ulster. There is no body of men, whose principles

I more fully recognize; and whose character I more cordially esteem; and I feel satisfied that I shall be able heartily to co-operate with them in all their public measures. I have the pleasure of numbering among them the personal friends whom I truly value, and I have received kind assurances of a cordial welcome from all. I, therefore, regard myself, Sir, as about to commence my ministry in this congregation, under favourable auspices. I am sensible of the kindness I have already received. I assure *you*, Sir, this respectable company, and my congregation at large, of my warmest wishes for their prosperity and happiness, and of my future exertions to promote their best interests; and I return you thanks for the honour you have done me. (This address was received with loud applause.)

‘The Moderator and Remonstrant Synod of Ulster.’

Mr. Davis returned thanks. He felt peculiarly gratified in looking round the present company. There were few of them with whom he was not intimately acquainted. In common with Mr. Crozier, he had been educated within these walls, by those highly gifted men who so long conducted Redemon Academy. To them, under God, he was indebted for whatever he at present was; and especially for whatever independent principle he was possessed of. They had early taught him to use his rational faculties, and to consider all his actions and habits as intimately and necessarily connected with his happiness here and hereafter. Revering, as he did, the memory of those worthy men, he had now great comfort in seeing settled in their place, a successor, who was so eminently fitted to give satisfaction to this flock. With the Remonstrant Synod, he felt happiness and honour in being connected. After dwelling, at considerable length, on the principles of the Remonstrants, he maintained, that these were the only principles by

means of which knowledge could be advanced, errors exploded, and men could mutually improve their fellow-men. He concluded by proposing—

‘The health of the Chairman.’

Mr. M. Roberts said, his words were few, but his heart was full and warm. ~~Were he separated by seas and mountains from this congregation,~~ his heart would thrill with delight, in even hearing of the scene which he now had the happiness to witness.

‘The Ministers who officiated to-day.’

Mr. Mitchel, in returning thanks, said, that this day amply compensated for the days of trial and of trouble they had witnessed here, and for the insults offered, at one time, by the disturbers of the peace of the congregation. He had no doubt, that here, as elsewhere, good would arise from transient evil, and that their principles would be more widely disseminated. He concluded, by proposing—

‘The congregation of Kilmore—may peace, harmony, and the blessing of God attend it.’

Mr. Bingham returned thanks.

‘Mr. White, and the Presbytery of Bangor.’

Mr. White returned thanks for that Presbytery, ‘in whose veins,’ an eminent patriot once had said, ‘the milk of human kindness flowed.’ In those days, the Bangor Presbytery was undivided; and, Calvinists and Unitarians agreeing to differ, dwelt together as brethren. Of late, things had taken a different turn. The labours of some of the Calvinistic part of that Presbytery, in this portion of the vineyard, were anything but labours of love; and their zeal in compassing sea and land, savoured, he feared, of something else than Christianity.

‘Rev. Fletcher Blakely, and civil and religious liberty.’

Mr. Blakely returned thanks, in an able speech; and dwelt, especially, on the fact, that attempts of oppres-

sion, whether in civil or religious matters, had ultimately been the means of extending liberty and knowledge, and of annihilating tyranny and bigotry. He saw, around him, many of a profession that had suffered much persecution from the bigotry of the present day; and who were generally among the most strenuous promoters of everything liberal. He begged leave to propose—

‘Our friends of the medical profession.’

Doctors M. Cutcheon and Macoubrey returned thanks. The latter said, it was nothing new to find members of this profession foremost among the assertors of the liberty of mankind; and whilst struggling for the best interests of their species, in common with their clerical brethren, foremost also among the victims of persecution and obloquy. He made some touching allusions to Locke, Harvey, and the martyred Servetus.

‘Doctor Nelson, and the Presbytery of Antrim.’

Doctor Nelson regretted that Doctor Bruce had been prevented from waiting for dinner, as he could have done more justice to this toast. For himself, he was too much affected by recollections connected with the place in which they were assembled. Here he had spent his early, happy days, with parents, and brothers, and friends, now no more. The Presbytery to which he belonged, holding similar sentiments and principles with their remonstrant brethren, rejoiced in the progress of the remonstrant cause, and rejoiced in the issue of their struggles. Here they had lent their aid, and they were ready, when occasion might require, to lend it again. He observed, that the distinctions of *New and Old Light* would have been unknown, had not the original light been obscured by the inventions of men. If used, we claim the title of Old Light to ourselves,—for we derive it not from the middle centuries and the dark

ages, but from *him* who is the true light, *lightening every man that cometh into the world*. Our creed we take from the Saviour himself, who teaches us to *believe in one only living God, and in Jesus Christ whom he hath sent*. On the Scriptures alone we hope to build our faith and practice; and in studying them, to exercise that reason which God has not given in vain. He compared the spirit of ancient Judaism, binding men with heavy burdens, to the spirit which, manifesting itself a century since, drove the Antrim Presbytery, and to the spirit which lately appearing in the Synod of Ulster, drove also the Remonstrants to throw off human shackles, and assert that liberty wherewith Christ had made them free. These principles had been advocated by his father, for fifty-four years the happy minister of this congregation, and by his brother, for twenty-four years, under whose ministry the whole congregation had unanimously joined the Remonstrants.—True, since his death, the adversary had, like a serpent, insinuated himself among them. But, though some had been weak enough to be led captive, those remained, who were the tried and steady servants of God, and the respected friends of man. He recognised around him those whom he had early known and highly esteemed, who were always the active members of the congregation, and inherited from their fathers a zealous love for the truth. Had Mr. Crozier been unknown to them, his connexion would be a warrant for his integrity and usefulness; but he was known here in his childhood; he was, afterwards, trained in a good school, the Synod of Munster; and, he trusted, every year would prove the justice of their choice.

‘The Synod of Munster.’

Mr. Crozier acknowledged the compliment, in eloquent terms.

‘Rev. William Bruce, and the Royal Belfast Institution.’

Mr. Bruce gave a lucid view of the fundamental principles of the institution, free from all spirit of sect or party, and eminently fitted for affording a liberal education to all. Some were loud in decrying all liberal literary education. It was a bad omen for their cause. If based in ignorance, it must sink.—He doubted not that the great enthusiasm with which the name of the institution was here received, arose partly from their own peculiar connexion with it, through the late Dr. William Nelson, and from their own experience of the benefits of a similar, though smaller, academy, here, which, before the institution had a name, was known by its happy fruits, not merely in Ireland, but in Scotland, England, and the States of America. He would propose, before sitting down—

‘The memory of Dr. Moses Nelson, and of his sons, Dr. William and Rev. Arthur Nelson.’

The most profound silence marked the feelings with which this was received.

The company separated at an early hour, in the greatest harmony and delight, and resolved to redouble their zealous exertions for the promotion of their common cause.—*From a Correspondent of the Northern Whig.*

SEVENTH ANNUAL REPORT OF
THE AMERICAN UNITARIAN
ASSOCIATION ON DOMESTIC
AFFAIRS.

Presented at the ANNIVERSARY, May 29th,
1832.

THE Executive Committee of the American Unitarian Association, in presenting their Seventh Annual Report, would, with devout gratitude, recognise the hand of a kind Providence in the unusual measure of success which has attended their labours during the past year; a year, it will be remembered, of great commotion and excitement, as well in the religious as the political world.

They proceed to give some account of these labours, which they trust will show that this extraordinary religious excitement has been met by a corresponding zeal and activity on the part of this Association; and that it has done something more, we think, than in any previous year, to diffuse just and scriptural views of religion, and to sow through the land the seeds of an enlightened piety, an enlarged charity, and an exalted and generous virtue.

The most efficient and useful instrument of the Association, thus far, has been the publication of Tracts, explaining the views and urging the principles of pure Christianity. At the time when this Association was formed, in the year 1825, there were but few plain and popular expositions of our distinctive opinions. There were, it is true, several admirable vindications of the Unitarian faith, in which its claims were set forth with great power and learning; but they were large, expensive, and rare, and consequently did not obtain that wide and general circulation which they deserved. Other smaller treatises, whose titles we need not specify, were more brief and cheap, and easily obtained; but then they laboured under the defect of not being perfectly level and obvious to common minds. Written as they were by professed scholars and theologians, they seemed to imply and require in the reader a familiarity with the general history and argument of the controversy, which none but they who have made it their particular study, can be supposed to possess. They were admirably adapted to thinking, intelligent, well-informed minds; but were not sufficiently plain and elementary for the unlearned and humble inquirer. Considering the persons for whom they were designed, they were perfect in their kind, calm, lucid, logical. But to the mass of the people, to those who were asking, may we know what this new doctrine whereof thou

speakest is? They were not acceptable. They shot over their heads, instead of striking at their understandings and their hearts. Tracts of a different character were needed—certainly not less able, nor written by inferior minds—but more simple and earnest, coming directly to the point, and throwing light upon the dark and dubious topics of controversial theology. A class of writings was wanted, which, deriving their arguments for Unitarian Christianity from the Bible, should show its harmony with reason, and establish its authority by evidence so plain, that every one could comprehend it, so close that no one could evade it, and withal set forth in language so persuasive, and in a manner so devout and fervent, that prejudice might be disarmed, and the favour even of opposers be conciliated.

This, every one will allow, was a difficult and delicate task, not to be accomplished instantaneously, but by patient and persevering effort. The Executive Committee of this Association, convinced of the importance and necessity of the work, have for seven years been labouring to effect it. They have done all in their power to procure to be written, and circulated through the country, tracts of the character above described. And though they are fully sensible of the deficiencies and chasms which yet remain to be filled up in this department, yet they feel that they may congratulate the Association on the many excellent pamphlets, both doctrinal and practical, being eighty-six in number, which have been printed under its sanction.

It will be seen by looking at the catalogue of these tracts, appended to this Report, that there is a good variety in their subjects. A prominent object, of course, was to vindicate and recommend the neglected doctrine of the simple unity of God; and accordingly we find a good proportion of the tracts bearing directly on that point. Others are designed

to relieve the moral character of the Deity from the unjust reproaches cast upon it by the popular theology; and others, again, are on the important topics of man's nature and moral condition. It will be seen, too, that the evidences of our common faith, the criticism of the New Testament, the ordinances of the gospel, the nature of true religion, with its various graces, duties and virtues, have not been forgotten or omitted in this comprehensive plan.

Since the last Anniversary thirteen new tracts have been printed, twelve of the first series, and one of the second, amounting to 47,000 copies. Within the same period thirty-four tracts have been reprinted, amounting to 80,000 copies, making a total of 127,000 copies printed within the last twelve months, and more than three millions of pages. The whole number of copies printed the year previous was 72,500, thus showing an increase during the past year of 54,500. For these tracts there has been an unexampled and constantly increasing demand from all parts of the country. The account of the general agents shows that, without including the supply of the auxiliaries, tracts have been sold to the amount of 808,41 dollars. The copies now remaining on the shelves will be soon taken up by the numerous auxiliaries recently formed, or now in the course of formation. These tracts have not been distributed solely in Massachusetts or New England. They have gone all over the land, from Eastport to New Orleans, and the extremest west, and we trust have shed light into many a darkened and doubting mind, and imparted peace and comfort to many an anxious and desponding heart.

Some persons, we are aware, are disposed to regard the printing and distribution of tracts as a small business, an insignificant affair—as a measure that promises little good, and can produce but little effect. Your Committee, after the experience which seven years have afforded

them, have come to a different conclusion, and are satisfied that great good may be done, and has been done, in this way. It should be remembered that, in many places, these tracts furnish the only medium by which individuals can become acquainted with what we deem correct views of religion. This is particularly the case in the newly and thinly settled parts of the country, but it is true, in a degree, of the country universally. Throughout the land a spirit of religious inquiry has recently been awakened, such as never existed before. Everywhere, scattered individuals, dissatisfied with the doctrines of the prevalent theology, are asking for a purer and better faith. How shall they obtain it? They cannot hear it proclaimed from the lips of the living teacher. They are not sufficiently numerous or strong to maintain a preacher, nor are there at present Unitarian ministers enough to supply the vast and growing wants of the country. What, then, shall they do? They must read. The printed tract must take the place of the living teacher. These little, silent, unpretending messengers of truth must be despatched to the remotest parts of our country; they must go abroad over the whole face of the land, traverse river and valley, and bear the glad tidings of good to the scattered dwellers beyond the mountains, to enlighten their minds, to warm and invigorate their piety, to cheer and gladden their hearts. The new settler may read them to his family in his log-house on the Sabbath, when he is far beyond the sound of the church-going bell, and is debarred from the privilege of walking in company to the house of God with those who keep holy time, and worshipping the Lord in the beauty of holiness.

A very efficient auxiliary to this Association in the circulation of its tracts has been found in the 'Unitarian Book and Pamphlet Society,' which was formed in this city in the

year 1827, for the gratuitous distribution of Unitarian publications of an approved character. For five years it has gone on silently and unobtrusively in its good work, not forcing its tracts impertinently upon any one, but keeping its depository well stored at all times for any who may wish to receive them. As might be expected, the calls upon it are frequent, and the Society has been gradually enlarging its resources, and extending its operations. During the last year it has distributed pamphlets to the amount of 115,85 dollars, and 4000 in number. The whole number of tracts purchased and distributed since its formation is 25,000, the cost of which has been between 800 and 900 dollars. The number of its members is now 150, principally young men. It ought to be much larger, and as the term of membership is a subscription of but one dollar, we recommend to the friends of religious truth to enrol their names on its list of subscribers. It behoves us all, in this and in every other fair and honourable way, to be ready to distribute, willing to communicate of the good word of faith, 'the truth as it is in Jesus.'

The ministry at large for the poor of Boston, established under the direction of the Executive Committee, and supported by the annual subscriptions of ladies belonging to the several Unitarian congregations in the city, has been found during the past, as well as in previous years, to be a great blessing to those for whose moral and spiritual improvement it was instituted; and it has in various incidental ways proved the instrument of much good. The semi-annual reports of Dr. Tuckerman have not only attracted unusual attention in this community to the general subject of pauperism, and impressed a deep sense of the religious wants of the poor, and of the duties of the more favoured classes in relation to them, but have led to the adoption of specific measures in

reference to that very important and interesting class, the exposed children and youth of the city. It is gratifying, also, to learn that the success of this experiment in preaching the gospel to the poor has excited considerable interest elsewhere, and in some places led to the adoption of a similar plan for their religious instruction*.

In the city of New York, an attempt has been made by one of the Unitarian ministers to excite an interest in this subject. By his influence, the eight Reports of Dr. Tuckerman have been reprinted, and circulated gratis. No movement, however, has yet been made to establish a minister at large. It is confidently hoped that ere long the apathy of that great city will be disturbed—a city where such a ministry as this is peculiarly needed, and where, if entrusted to proper hands, it would be productive of the most beneficial results.

In his last Report, which has just issued from the press, Dr. Tuckerman states that, during the last half year, his visits have been 1321, which have been divided among 415 families. 'Six, besides myself,' he tells us, 'are now employed wholly as ministers of the poor in this city; and not less active than either of us in this field of duty, is Mr. Taylor, the seamen's preacher and friend. We have good reason, therefore, to believe that this ministry will be one of our permanent institutions. It has conduced to very great good; and if fit instruments shall be obtained for it, and it shall be wisely conducted, it will never want either public approbation or patronage.'

During the past year some small appropriations have been made for the support of Unitarian preaching in Maine, Connecticut, and New York. A much larger sum might have been advantageously expended,

* The reader is referred to the Report of the Foreign Secretary for an account of the appointment of a City Missionary in London.

had it been at the disposal of the Committee. Numerous applications have been made for ministers, which, from the low state of the funds, have been reluctantly declined. It is hoped that, in the course of another year, the Association may be supplied with the means of sending forth more living teachers. The few whom we have employed have laboured principally in the state of Maine, which now seems to be fully prepared for the reception of correct views of religion. To adopt the language of a correspondent, 'The wants of this region are great. The call is urgent. They want to hear—they want to read. There is a great desire to hear our views. An impression may be produced by a single discourse; but tracts are necessary to continue and carry on the good work. The time, I trust, is not far distant when societies will be springing up all through this region.' It deserves to be mentioned in this connexion, that the Unitarian Monitor, published once a fortnight at Dover, N. H., has contributed much to diffuse just religious principles through the states of Maine, Vermont, and New Hampshire. In Connecticut, too, where truth has had to contend with long-established and deep-rooted prejudices, the prospect is every day becoming more encouraging. Meetings recently held in several places in that state for the free and full discussion of disputed opinions, have excited a spirit of inquiry, and it is expected will be followed by the happiest results. A new paper, entitled the Christian Monitor, lately established at Brooklyn, and edited by the Rev. Mr. May, promises to be an efficient instrument in the cause of truth and righteousness. In Newport, Rhode Island, the simple and rational views of pure Christianity were inculcated last summer, in the second congregational church, by the Rev. Dr. Channing; and, more recently, a Unitarian Society has been formed at Fall River, on the

borders of the same state. In Brattleborough, Vermont, the brethren who hold the like precious faith with us, have erected a church during the past year, and invited a pastor, who will be ordained in the course of the next month.

The scattered churches that hold the simple doctrine of Evangelical Unitarianism in the more remote parts of the country have been growing in numbers, and we trust in grace and godliness, during the last year. The church in Augusta, Georgia, after a year's suspension of his labours, enjoys once more the presence and services of its pastor. In the region of the great West, that land of plenty and of promise, the state of things is encouraging. At Cincinnati and Louisville, two of the most important points in that section of the country, we now have societies and churches; and the Rev. Messrs. Parkman and Walker are now on a tour to the west, for the purpose of ordaining a minister at the former place, and dedicating a meeting-house at the latter. In Pennsylvania, besides the flourishing church in Philadelphia, the towns of Pittsburg, Meadville, and Northumberland, have enjoyed the stated services of Unitarian preachers throughout the year. A very valuable publication, entitled the Unitarian Essayist, is issued periodically at Meadville. In the state of New York, new societies have been formed at Buffalo and Troy, the former of which is now building a church. The new society at Fishkill, on the North river, has been supplied with Unitarian preaching. The society in Ogdensburg has been prospered beyond all expectation; they have engaged a minister for the coming year, and propose, if they obtain some assistance from abroad, to proceed to the erection of a meeting-house.

The attention of your Committee has frequently been called to the western part of the state of New York. They have been led to re-

gard it as one of the best fields for the introduction and diffusion of pure Christianity; and nothing but the want of funds has prevented them from sending preachers into that region. In confirmation of their views and impressions, they beg leave to quote from a Report made to them by a person in their service, who visited that state during the last fall:—

‘The result of my observations,’ he says, ‘and of the information I have been able to collect, is that the whole of the western part of the state of New York is a promising field for the labours of Unitarian missionaries. The present, too, is of all others, the most favourable time to enter upon it. The revival that has gone through the country, has eminently prepared the way. The awakened attention of the multitude, unless it can be directed to something rational, consistent, and solid, will subside into a disregard to all religion. Under these circumstances, let faithful and affectionate teachers be sent to them, who shall look them up, and kindly take them by the hand, and show them from the Bible what is honourable to God; what is adapted to the powers, the hopes, the destinies of their own nature; what is rational, what is conducive to virtue, and what will abide the trial of the judgment. To such teachers they will listen; and such teachers will soon find around them those who will support them, and provide them houses of worship, and hold up their hands, and comfort their hearts, while ministering in them. In my opinion, there is now a fair demand for ten or twelve missionaries in the western part of the state of New York. In the name of the towns and counties and districts above mentioned, permit me to solicit in their behalf this number of preachers, with commissions from the American Unitarian Association, and accountable to them.’

For some time past your Commit-

tee has been painfully impressed with the apprehension that this Association was not accomplishing all the good which it might and ought to accomplish; that it was not exerting that wide and powerful influence to which, from its name and the character of its members, it was fairly entitled. It was thought that the time had come when it should act more efficiently and extensively;—that our prominent situation in the religious world, our superior advantages, the rapid growth of the country, the peculiar state of the times, the progress of infidelity, and the prevalence of fanaticism, all demanded that the Unitarians of America should do more than they had ever yet done to make their sentiments known, and to diffuse more widely the principles of a faith which needs only to be known, in order to be embraced, venerated, and loved. Acting from these convictions, the Committee resolved to call a special meeting for the purpose of bringing forward and enforcing the above considerations, and of consulting whether any, and if any, what additional exertions in behalf of Unitarian Christianity are required at the present time.

This meeting was held on the evening of the 19th of last March, at the Athenæum in this city. The legislature being then in session, a large and respectable assembly of gentlemen from various parts of the commonwealth was convened. The views and considerations above-mentioned were presented by one of the Executive Committee, who offered two resolutions to this effect: first, that there is a call upon this Association for increased exertions; secondly, that something should be done to secure the appointment of a permanent agent.

These resolutions led to a very spirited discussion, in which the progress and present state, the prospects and claims, of Unitarian Christianity were set forth with great clearness

and power. There seemed to be but one feeling pervading the assembly, and that was, that something might be done, and should be done, to advance the great and good cause in which we are engaged—the cause of Christian truth and Christian virtue. The first resolution was adopted unanimously, and the second was referred to a select Committee, consisting of the Executive Committee and three other gentlemen, to take the whole subject into consideration, and report at an adjourned meeting.

At the adjourned meeting, held on the evening of Friday, the 23d of March, at the same place, the Committee made their report, the substance of which was this: first, that it is expedient that every Unitarian Society in the country should be immediately requested, by a circular, to form an Auxiliary Association, and report their proceedings before the present Anniversary; secondly, that measures be taken to secure the appointment, and provide for the support, of a permanent agent, of high intellectual and moral qualifications, whose time and talents shall be devoted to the service of the Association.

In the discharge of the duty thus imposed on them, the Committee immediately issued the circular; and it now affords them great pleasure to state that it has almost universally been favourably received, and in very numerous instances been promptly and effectively complied with. The success of the measure has exceeded the expectations of the Committee, and given them new confidence in the spirit and energy of the friends of liberal Christianity. In order to forward and expedite the business, it was deemed advisable to employ temporary agents for the purpose of visiting particular places, and aiding in the formation of auxiliaries. Two such agents were appointed, only one of whom, however, accepted the appointment. The Rev. Andrew Bigelow, of Medford, has for the

last five weeks been acting in this capacity, and has manifested an activity and perseverance that entitle him to the thanks of the Association. In three successive journeys, he visited fifty-four towns, in almost all of which he established auxiliaries, or formed a nucleus around which they may hereafter be gathered. By means of the circular and the labours of the agent, fifty-eight new auxiliaries have been formed. From forty-six of these, official reports have been received, and it is believed that there are many more of which no account has yet reached us.

The Executive Committee feel greatly encouraged by the promptitude and cordiality with which their proposal was met; and while they feel grateful to those ministers and congregations who have thus come forward to strengthen their hands and encourage their hearts, they ask leave to express the hope that the good work will go on, and that an efficient auxiliary may ere long be established in every one of those societies which have not yet moved in the matter. This is the only mode by which funds can be obtained to render the institution extensively useful. They would beg permission to suggest that those who can afford it, should not limit their subscription to the mere minimum of one dollar. It should be remembered that a very large portion of the subscription money is returned in the shape of tracts, and that the list of subscribers at one dollar each must be very large, with that deduction, to produce anything considerable. There are many, doubtless, among us who might easily contribute five, ten, or twenty dollars annually to the funds of this Association. They would also remind the members that by paying thirty dollars at once they may become members for life. The ministers of many of our churches have been constituted life-members by the ladies of their congregations, and were this custom universally followed, a very

important addition might be made to our funds.

The other great object contemplated by the Committee, was the appointment and support of a permanent agent. This has now become almost indispensable. The operations of the Association are so great and various as to demand the whole time and the unintermitted attention and care of a superintendent. Your Committee conceive that the officer in question should be a man of the highest intellectual and moral qualifications, one that would command respect everywhere by his talents and worth, and unite sound judgment and discretion with an earnest and fervid zeal in the cause of truth and righteousness. Such a man they believe would do great good. He might visit occasionally all parts of our Zion, 'confirming the churches, and strengthening the things which remain and that are ready to die.' His personal character and talents might do much for the advancement of Christian truth and holiness. In many places, especially in the more remote and retired districts, the mere presence of such a man, the authorized agent of this Association, his very countenance and voice would be hailed as a cheering and blessed thing. We trust that ere long the funds of the Association will be so increased as to enable your Committee to command the services of whatever man among us is the best qualified for the office, and to pay him a salary equal to that paid in any of our churches. We want the very best man that can be found, and in order to obtain him, we must have the means to support him.

During the past year, several of the auxiliaries of this Association have held public meetings to excite one another to new efforts in the promotion of pure and undefiled religion. Meetings of this kind have been held at Hingham, Cambridge, Danvers, Providence, and Worces-

ter. The auxiliaries in the two last places have resolved to hold semi-annual meetings, and the Providence Auxiliary has printed the Report presented at its last meeting. Your Committee regard these public meetings of auxiliaries as very useful, particularly in county towns and other large places. They serve to excite and keep alive an interest in the object; and it has been found by experience, that without something of the kind, there is great danger that auxiliaries will languish and die. These meetings will have a tendency to encourage the friends of religious freedom and pure Christianity to be faithful to themselves, and to the good cause, and to make them feel that it is a cause well worth any sacrifice which they may make. We trust that, as year after year comes round, we shall find these meetings multiplying through the commonwealth and through the country, and that they will form one of the most efficient means of awakening a greater interest in the objects of the Association. At all such meetings it is respectfully suggested that a collection be taken to replenish the treasury of the parent institution.

It was observed in the beginning of this Report, that the past year had been a season of great religious excitement. It is believed that this is true of the country generally; it has certainly been the case throughout New England. Measures of a novel and extraordinary character have been resorted to, which seem to have been regarded by the people in many parts of the commonwealth, (to use the language of Dr. Chauncey,) as 'things of a bad and dangerous tendency;' and in several parishes they have manifested their disapprobation by dismissing their ministers, and inviting among them the teachers of Unitarian Christianity. In illustration of the state of feeling that prevails in many parts of the country, we give the following extract of a letter lately

received from an intelligent layman in the county of Worcester:—

‘In this region,’ the writer observes, ‘a change of sentiment is constantly taking place. Unitarian Christianity is rapidly increasing in this county; and it is increasing, too, not because there is an external pressure that forces public sentiment into an unnatural channel—not because men flee to this out of hatred to orthodoxy—not because it is a choice of evils; but because men begin to learn that Unitarianism is of itself a great good; because it increases the happiness, the prosperity, the moral excellence and elevation of the community; more still, because men learn and feel that this faith prepares them, more and better than any other, for the full enjoyment of a never-ending existence; for heaven, and Christ, and God. Men begin to feel that their minds may be elevated, that their aspirations of praise may rise purely to the throne of the Omnipotent, that their affections may be purified, and that they can have right feelings towards their fellow-men, and Christ and God, without passing through that all-dissolving crucible, a modern revival. The protracted meetings the last season have, in my humble judgment, done more for our faith than we could have done in the same time by our most strenuous exertions.’

From the review that has now been taken of the operations of the Society during the past year, the Committee feel that they are authorized to congratulate its members on the present prosperous state of the institution, and upon the encouraging prospects before us. The unexamplified demand for our publications, the success which has attended the late appeal to the Unitarian body, and the favourable disposition with which our views are regarded and received by the people, not only in our commonwealth, but throughout New England, and everywhere else

where they are proclaimed—these are the facts which we would adduce as the grounds of our rejoicing. We rejoice then in these things. We rejoice in them, not as showing the increase of a sect or party, but as indicating the prevalence and diffusion of higher and better views of religion. We do not rejoice as for the triumph of some novel doctrine. No, our faith is no new thing. It is as old as the gospel. We hold it to be the primitive faith, the very word of truth, that in the beginning was preached by Jesus. We hold it to be ‘the faith once delivered to the saints’—the faith of the Evangelists and the Apostles—the faith of the three first centuries—the faith that was sealed by the blood of martyrs and attested by the voice of ages. We avow and defend it not from a love of controversy, nor from an attachment to a distinctive name. We love our views of religion, not because they are Unitarianism, but because they are Christianity—Christianity in a simpler and purer form than can be found in any other system. We do not deny that others hold the truth—we trust they do—we believe they do; but then they hold it, as we conceive, mixed with and adulterated by error; and this error, so far as it is really comprehended and embraced, counteracts or neutralizes the effect of the truth. We love Unitarian Christianity, because it is ‘a doctrine according to godliness’—because it is eminently adapted to make men heavenly minded, spiritual, and holy. We know that it is often represented as a system of bare negations. To us it is full of positive, cheering, life-giving truths. It makes men holy and happy here, and it prepares them for a blessed hereafter. We believe it on the authority of Scripture, and we believe it, too, ‘for its very works’ sake.’ We love it for the good it has done in the world. We thank God that it gives us joy and hope in believing, and speaks

comfort and peace to our hearts. We cling to it as our best support in trial and affliction; it is the anchor to our souls, sure and steadfast. We feel that all we can do in the vindication and diffusion of such a religion falls infinitely short of its worth and its claims. For all the proofs we have of its extension and triumph, we thank God, and give unto him the glory; and in all the hopes we are permitted to cherish of its final and universal diffusion, we 'rejoice, yea, and will rejoice.'

REPORT OF THE FOREIGN DEPARTMENT OF THE AMERICAN UNITARIAN ASSOCIATION.

May 29th, 1832.

As respects the condition and prospects of Unitarian Christianity beyond the borders of our own country, there are a few statements to be made, which, although of no unusual interest, are yet of a character to gratify those who are waiting for the improvement of the world and the triumph of truth.

In Great Britain, we have the gratification of perceiving that our friends pursue their good work with unabated zeal and a still improving spirit. We have been especially made to rejoice in the success which has attended their efforts to establish a ministry in London on the model of that of Dr. Tuckerman in this city. The project has been warmly and eloquently advocated,—the necessary subscription liberally made,—and the Rev. Mr. Philp, recently of Lincoln, has actually received the appointment, and, perhaps, has already entered on his important and charitable labours*.

* While this Report is going through the press, we have the high satisfaction of learning not only that Mr. Philp has actually entered on his duties in London, but that a similar mission is about being commenced in Manchester; to support which, one individual of the Unitarian Society in Mosely-street has offered between two and three hundred pounds a year.

We heartily congratulate our English friends on this event, and devoutly bid them God's speed; and add to it the wish and prayer that this co-operation in similar plans of benevolence may tend to draw more closely the bonds of brotherhood between us, and to warm the hearts of all with a yet more active spirit of benevolence.

In Scotland many circumstances have occurred to excite an increased interest in Unitarian views; several new societies have been gathered, and the Scottish Unitarian Association has been organized. In Ireland, also, our brethren who passed so nobly through their trial, continue to 'stand fast in one spirit, striving together for the faith of the gospel, and in nothing terrified by their adversaries.' What may be the effect of the present important political movements on the prospects of religion in the British Empire, it is difficult to foresee. We cannot persuade ourselves, however, that it can be other than good. For a season it may, perhaps, distract men's attention from religious discussion, but the tendency is unquestionably toward freedom of mind,—this must result favourably to the truth; and it is impossible not to think, that when the embarrassments thrown in the way of free inquiry and free profession by the operation of the Establishment shall have been removed, the truth will run with new speed, and be glorified by an extension that it never yet has enjoyed. We have confidence that this anticipation cannot be disappointed. Meantime, it becomes us to reciprocate every expression of cordial good-will which our brethren extend toward us, and to wish for them the enjoyment and the blessings of that liberty of conscience which has so long been partially denied them.

In passing to France, we have to regret the interruption of a correspondence from which we had expected to derive much minute in-

formation. We are, in consequence, only able to state in general terms, that, although the unsettled political condition of the country has, to a certain extent, interrupted the attention which was beginning to be earnestly given to religion, yet the times are there still characterised by a spirit of religious inquiry, awakening with fresh zeal after its long suspension, and turning with favourable eyes toward the Protestant faith. Of the inquirers thus engaged, we are assured that no small proportion are desirous to find a more liberal and rational faith than that presented by Orthodox Protestantism, and have turned their attention to Unitarian representations of the gospel. Some of the distinguished Protestant ministers are of anti-calvinistic sentiments, and are engaged in enlightening the public through the press as well as from the pulpit. The design has been agitated of creating a society expressly for Unitarian worship in Paris, which is probably only suspended until more quiet times shall arrive. And, meantime, the English and American residents have formed such a society, have provided a preacher, are engaged in the regular support of Christian institutions, and have formed the Unitarian Association of France. From this body a long and interesting communication has been received, which has been extensively circulated, and to which your secretary has replied in a letter of sympathy and encouragement.

Concerning Geneva nothing has transpired of any moment, beyond what is already familiarly known through the public journals. The Company of the Pastors, with its accustomed and well-known liberality, has installed amongst its members a new preacher of Orthodox sentiments, notwithstanding the unworthy measures which that party have pursued toward the Company. We cannot say, however, that we see reason to hope any conciliating

result from this Christian measure of moderation. Everything shows that the evangelical party are resolved at any rate, and by any means, to pursue their own ends, and destroy, if possible, the ancient establishments of the country. A new theological school has been erected by them in the city, and a new set of professors introduced for the purpose of opposing the present order of things, and bringing back the dominion of Calvin in the church. That they will find pupils, and be able, to a certain extent, to distract the public mind, we do not doubt. But we trust that, through the fidelity of the watchmen in that venerable citadel, and the blessing of God on his church, they will be unable to arrest the actual progress of truth, or turn back for three hundred years the march of Christian improvement.

We are happy in being able to announce the opening of a correspondence with the Unitarians of Transylvania during the past year. A Transylvanian nobleman, accompanied by a professor of the university, being on a visit to the United States, brought letters to your secretary—expressed great interest in the religious institutions of the country—gave and received much information—and promised to maintain a regular interchange of letters after returning to their home. It is particularly gratifying to have thus favourably opened to us a channel of communication with that ancient fraternity, which still flourishes in wealth, learning, distinction, and numbers, and constitutes one of the most interesting divisions of the church.

From this oldest member of our brotherhood, we pass, in the last place, to the most recent—that little, humble, but devout and zealous handful of the faithful, collected in the extreme East by the ministry of that lowly apostle, William Roberts. We should do wrong to name him without an expression of veneration for

his patience of faith and labours of love. He still lives and toils for the progress of the gospel and the salvation of the heathen. Besides his own little body of converts at Madras, he has the pleasure of seeing another collected in another place through the instrumentality of a native teacher, whom he himself converted and instructed; and of seeing two of his sons preparing themselves to prosecute the same work. One of them still pursues his studies under the superintendence of the Rev. J. R. Beard, in Manchester, and is spoken of as a youth of promise. His brother is in a course of preparation elsewhere, aided by funds from America. May they and their excellent parent live to labour long, and to see the fruit of their labours: not only honoured as instruments in the hand of God to plant a branch of the Christian church in that heathen land, but also to stir up in the hearts of their Christian brethren in Europe and America, a deeper interest and a warmer sympathy in that great cause of the extension of the gospel!

It would be easy to add to the pages of this Report by enlarging on the various topics of remark which crowd on the mind, as it reflects on the survey which we have now rapidly taken. But it cannot be necessary. It is sufficient to remind the brethren of the American Unitarian Association that they are not—as they must perceive—a solitary, insulated body. They are a portion of the company of believers scattered abroad in every region of the globe; they are members of a community which has numerous adherents and important interests all over the world, and it is their duty to extend their sympathy and fellowship, and their charity and prayers, to all these their wide spread brethren of a common faith. It should be the result of the survey we have taken, and of the meeting we are holding, to enlarge our hearts and excite our zeal, till

we shall learn to know and bless all who bear the name of brethren wherever they may be, and to extend the blessings of that name to all who are so unhappy as not yet to enjoy them.

CANADA: THE LATE REV. DAVID HUGHES.

To the Editor.

DEAR SIR,—I beg to submit to your perusal an extract from *The Canadian Herald*, of a correspondence between a Trinitarian and a Unitarian, occasioned by the death of the late Rev. David Hughes, who died of cholera on the 10th of last August; if you think proper, I should wish it to be inserted in the next *Unitarian Chronicle*. At the same time, allow me to suggest the propriety of an appeal to the sympathy and benevolence of the Unitarian public in behalf of the bereaved widow and family of Mr. Hughes. In addition to the heavy expense attending the voyage to America, (whither they were induced to go in the hope of amending their circumstances, and of doing which they had the most encouraging prospect,) and procuring necessary accommodations on their arrival there, their expenses were greatly increased by the death of one of the daughters, and the dangerous illness of a son. Should any persons be disposed to contribute towards the assistance of this afflicted and bereaved family, they are requested to pay such contributions into the hands of Mr. Horwood, Unitarian Association Rooms, 3, Walbrook Buildings, Walbrook. I am, dear Sir, with sincere regards,

Your obedient Servant,
SAMUEL FAWCETT.

Yeovil, November 16th, 1832.

We cordially unite in the suggestion of our estimable friend, the writer of the above letter. The circumstances are so peculiarly affecting, that they constitute an appeal to

sympathy which any addition would but weaken. Unitarians have never been backward on such occasions, nor will they now. We have taken the liberty of substituting Mr. Horwood's name for that of the individual mentioned by Mr. Fawcett, not from any disinclination on his part, for he is anxious to promote the subscription, and has already interested himself for that purpose, but because sending to the Unitarian Association Office will be generally more convenient, and in many cases save expense in the postage of letters and acknowledgments. An account of Mr. Hughes's arrival and death was inserted in our last, since which, we have received a letter from Mr. Teulon, of Montreal, in which, after speaking in strong terms of Mr. Hughes's services, and of the sad event which followed, he thus continues:—

'This melancholy loss has left Mrs. Hughes in a foreign country, with one son of eighteen years of age, by trade a watchmaker, but who, as he can obtain no employment in this country, will, together with Mrs. H., and one daughter of ten years, return to England as soon as we can find a vessel bound to the west of England. Since Mr. Hughes's death, the second daughter, a very fine girl of thirteen, has been also carried off by the same terrible complaint, after eight or ten hours illness. These various trials have left Mrs. H. much broken down in spirit, and I fear it will be long before she again recovers her wonted strength of nerve; she is at present staying with me, and will continue so to do, with her youngest daughter, until she returns.

'I am not aware whether there is any fund in England for the support or assistance of Ministers' widows, but I am sure, if there is, you will not fail to use your influence to obtain for Mrs. H. every assistance in your power. By her losses she has become dependent upon the bounty of her friends, Mr. H., from the small-

ness of his salary at Yeovil, and the largeness of his family, having been unable to lay anything up for his widow.

'With respect to our future proceedings, we still keep on with our building, and have written to a gentleman in the States, and hope soon to have the Unitarians in a body, and no longer, as at present, without any head or fellow-feeling. I shall, from time to time, write upon this subject.

'I have been unwell for some time past, but hope I am now in a fair way of recovery.

'Oct. 2. Since writing the above, Mr. M. Harding arrived. You know he was the Unitarian Minister of Plymouth; he preached here four or five times, but by the American Unitarians he was thought not sufficiently eloquent, and, therefore, they would not engage him; so now we have a good room fitted up that will contain with ease 300 persons, and no preacher; but in a short time we expect some of the American preachers in, and I hope it will not be long before the Society will be fairly established.

'The city is now healthy, only one or two cases of cholera per week, but every now and then it threatens to return, by attacking six or seven in a day; business is also recovering.'

The following are the extracts from the *Canadian Herald*, sent by our correspondent:—

'At Coteau du Lac, on the 9th instant, the Rev. David Hughes, formerly Unitarian minister of Yeovil, Somersetshire, England, aged forty-seven years. Few of the fatal ravages of cholera call so awfully upon the survivors to "be also ready" as the death of this gentleman.

'On Thursday morning he left his family in good health and spirits, on his way to the Upper Province, and in less than sixteen hours afterwards, he was called from the service of his Lord and Master upon earth, to the more exalted and glorified realities of His presence, in the highest sanc-

tuary. During Mr. Hughes's short stay in this city, he had endeared himself to his brethren in the faith, by an unassuming piety, by a suavity and benignity of disposition, and by a calm and rational annunciation of what he believed to be the truth of God, which will leave a lasting impression on their minds. Scenes of future usefulness, in the service of his Heavenly Father, in this city, seemed to be opening for him; but it has pleased God to call on his brethren and friends to receive with resignation the disappointment of their hopes of enjoying the benefits of his ministry, and, in the spirit of Christian resignation, to say to Him whose Providence does nothing in vain among the children of men, "Thy will be done."

2.—*To the Editor of the Montreal Herald.*

SIR,—I do not wish to trouble your readers with a long story: but if I stretch my communications to a line or two beyond a short paragraph, the importance of the subject will, I trust, excuse me. Under the head of 'Deaths,' in the Montreal Gazette of the 11th instant, is a notice of the death of Mr. David Hughes, styled Rev., formerly Unitarian minister of Yeovil, England, quoted from the 'Courant.' With reference to this notice, which says—'He was called from the service of his Lord and Master upon earth to the more exalted and glorified realities of His presence in the highest sanctuary,'—'but it has pleased God to call on his brethren, &c., to receive it with resignation, in the spirit of Christian resignation, &c.'—with the deceased I have nothing to do, but with the inconsistent Christian Trinitarian I have a controversy. The above smooth piece is thrown out as a trap to the unwary, by the cunning correspondent, who would sily insinuate that David Hughes was a Christian, and that all we are bre-

thren. If Christ is not divine, then he is not the Lord and Master of David Hughes, but of his brethren of human flesh, merely; to call Christ Lord and Master, then would be idolatry in a Unitarian, and which Christ our Lord forbids. But, Sir, I suspect that the Lord and Master referred to is not Christ, or that Christ is not meant by it—it is a covert expression, a snare, a trap! 'In the spirit of Christian resignation!' These are roguish expressions designed to gull Christians by. Remember, Christians, that a Unitarian is no more a Christian than an Arian, or a Jew is one. Could not the old Gazette insert the death of this *perhaps* excellent member of society, without preaching his funeral sermon, and recommending his creed, without the application of the divine efficacy of Christ's satisfaction? And, perhaps, I would not say thus much by way of argument with that sect, only to warn Christians against their soul-killing tenets. And I trust the 'Herald' will not object to disperse an antidote to the poison of the 'Courant,' for the administering of which, the old Gazette, it would appear, has become a voluntary agent.

Yours, Sir,

TRINITARIAN.

3.—*To the Editor of the New Montreal Gazette.*

SIR,—I have read with mingled feelings of regret and surprise, in your paper of the 16th, a communication over the signature 'Trinitarian,' containing some remarks on the death of the late Rev. David Hughes, which call for a short notice; and as you have made the 'Herald' the medium of publicity to these remarks, I hope you will in justice to the venerable dead, who has thus been treated in a manner that by no means bespeaks a kind or Christian-like spirit, give me a place in your columns for a brief reply.

Montreal has been called to witness the death of many ministers of religion, and where those personages have merited a good report, obituary notices have been admitted into our public prints, in which their zeal and piety, their usefulness and perseverance in the cause of religion, have been deservedly and justly praised. I have read many of these articles, and although the venerable subjects of them, whose devotion to the sacred work of religion gave to their memory a just claim to such brief commendations, differed widely from me in matters of faith, never till now did I think that any person would allow themselves so far to overstep the boundaries of good feeling, as to make the peculiarities of their respective creeds subjects for uncharitable or unkind remarks in the public journals. The faithful Catholic priest has often received just commendation for his devotedness to his sacred office from Protestants. Catholic editors, and their correspondents holding the same religious belief, have dwelt with pleasure on the labours and good of distinguished Protestant ministers; and the sincere pleasure and good feeling with which these remarks have from time to time been received by all denominations is highly creditable to the liberal and tolerant feelings of the people of Canada. Unitarians have resided in this city for upwards of a quarter of a century—have joined heart and hand with their orthodox brethren in works of charity, benevolence, and mercy;—have expressed their pleasure at the progress of Christian principles, and the gathering together of congregations, who, though differing from them in some essential articles of faith, are, nevertheless, sincere and conscientious professors of religion; but never have they lifted the pen to wound the feelings of mourning relatives, weeping over the bereavements of death, or to denounce the doom of final condemnation upon those who conscientiously differ from them in religious belief. With pain and sorrow am I constrained to say, that their liberality has been thus requited. A Unitarian minister came among us, and was the first who openly and avowedly preached those doctrines in this city. He brought with him an unsullied character, he conducted himself with the utmost propriety, disarming even envy of her darts; he was suddenly carried away with pestilence, under most melancholy circumstances; and notwithstanding all these collateral aggravations, which ought to have disarmed the most obdurate resentment, his mourning widow and weeping orphans have had their wounded hearts rent by a public denunciation of their beloved relative—a denunciation which denies to him the name of Christian, and avers for him—‘there is no salvation.’ I do not write to you, Sir, to treat such conduct with resentment or harshness. Unitarians have long been accustomed to hear their faith condemned, and they have bowed in meekness under such treatment, and prayed for their persecutors; and, in this instance, I do not know one Unitarian in this city who would not, from the bottom of his heart, offer up for your correspondent the supplication—‘Father, forgive him.’ Your correspondent has done an act of injustice to his Trinitarian brethren in assuming the signature he wrote. I have extensive acquaintance among Trinitarian Christians in the city, and I bear them testimony, that they participate not in the spirit of your correspondent; and I think I am safe in saying, ninety-nine out of a hundred of them condemn his present conduct as harsh, ill-timed, and injudicious. Such a censure of his conduct by his orthodox brethren will be the only one cast on him; for Unitarians, who have been long accustomed to receive reproach from without in meekness and forgiveness, will not dare to denounce him; while

at the same time they will entertain unfeigned gratitude to such as feel for the wound that has been inflicted on them in the present instance. Your correspondent, not content with such severe remarks, and indirectly applying to Mr. Hughes, has shut out Unitarians from the pale of Christianity—has declared that for them ‘there is no salvation,’ that their creed is a ‘withering creed,’ and that their tenets are ‘soul-killing.’ The columns of a commercial newspaper are not the channel through which a detailed reply to such accusations should come; the remarks that call even for this brief reply should, in my humble opinion, never have had a place in such columns, and I therefore will be as brief as possible on the point. The faith which has been denounced in your columns requires a firm belief in the one only living and true God, as he was declared to Israel by Moses and the Prophets, and preached to all nations by Jesus Christ and his Apostles. It takes the Bible and the *Bible only* as the guide in forming religious belief, and adopts it as the only rule to which the Christian is subject in faith and morals; and in the rules of moral conduct Unitarians differ nothing from the Trinitarian. It rejects the term ‘Trinity,’ because the word is not to be found in either the old or new Testament. It has been said, that Unitarians deny Christ, whereas they accept him as described in the Holy Scriptures, and as such acknowledge him to be their Lord and Master, their Saviour and Mediator. This, Sir, is a brief outline of the faith which your correspondent has branded with condemnation, and which is believed by Unitarians to be the faith once delivered to the saints—a faith in which they can acknowledge, as brethren—John Locke, one of the most eminent philosophers of the human mind; Sir Isaac Newton, whose name stands pre-eminently distinguished in the annals of science

and of biblical research; John Milton, the illustrious author of ‘Paradise Lost,’ and a long catalogue of men eminent for learning and piety, to whom the world looks back with veneration and respect; and yet for these men your correspondent has told us ‘there is no salvation.’ That the Immortal Ruler of the hearts of men may inspire him with a better spirit in time to come, is the humble prayer of—

A UNITARIAN CHRISTIAN.

CHRISTIAN TRACT SOCIETY.

SIR,—I am desirous of asking a question through the medium either of the ‘Repository,’ or the ‘Unitarian Chronicle,’ with reference to the Christian Tract Society.

At present I must confess myself unable to comprehend what benefit results to the community from the circumstance of the little works that Society has sent forth being published by subscription, and under the auspices of a Society at all, except as a guarantee that they shall contain nothing orthodox.

Is this guarantee worth the cost? I find that 86*l.* 5*s.* have been subscribed during the last year, and seven of the old tracts reprinted, besides three new ones. Subscribers are allowed to purchase tracts at prices somewhat reduced indeed, but still not so low as the Penny Tracts sold by Houlston and Co., which are undertaken at a risk, and purchased of the authors at the rate of 3*l.* for every tract of twelve pages. Comparing these with the charity tracts published by the Christian Tract Society, I find the former contain in general more letter-press, besides the wood-cut frontispiece; and that the same reduction is made to those who purchase per dozen, as is made to subscribers to the Christian Tract Society of half-a-guinea annually. Let your readers examine the Tract of ‘Rebecca Price,’ lately published by the Society. It contains a bare twenty-

one pages of printed matter, and sells for 2d.; whereas Houlston's, which contain in every page five lines more, seldom offer less than eleven pages and a half of letter-press. It may be said that the donations of Tracts made by the Society must be taken into the account. Unquestionably; but following a rule which I have hitherto found admits of but very few exceptions, I should say, that what is thus given away is not the most valued, and that not all the forced means resorted to on this occasion have probably procured so large a circulation among the poor, as has been obtained by Houlston's Tracts. It is true some of the latter are highly orthodox, and it may be a saving of time to those persons who are in the habit of giving Tracts, to have them published by a society which may be depended on for not circulating anything liable to objections on the score of doctrine; but it should, at the same time, be remembered, that the known or suspected Unitarianism of the Christian Tract Society is a means of preventing, to a great extent, the circulation of its books, while in reality they are not more Unitarian than a number of the Wellington Tracts, which lie under no such stigma. I believe I am not wrong in saying, indeed, that some of the latter are written by Unitarians, and among others, that the authoress of 'Illustrations of Political Economy' has not thought it beneath her to contribute to them. Why therefore, if good tracts, I will boldly say better and cheaper, conveying the same moral and religious views, are to be had, without all the machinery of reports, subscriptions, secretaries, and annual meetings, should the public be called on to uphold so expensive a concern?—A.

JOHN MANSELL.

SIR,—About thirty-four years since I was a zealous Calvinist, resident in London. I recollect there was

some sensation at that period respecting a Mr. Mansell, a Calvinistic, or particular Baptist Minister, whom the celebrated W. Huntington had introduced to London or its vicinity, as one supporting his peculiar views of the Gospel. The sensation was occasioned by this Mansell becoming an open and avowed heretic, preaching and writing against the Holy Trinity. An acquaintance of mine, a young man, lent me the book, which I read, and many an angry and bitter controversy had my friend and I on the subject; as I then considered the belief of the doctrine of the Trinity essential to salvation. Nevertheless, the reading of the book made some impression on my mind, which I could not well get rid of; and I devoutly wished I had never seen the publication, as it had in some measure disturbed and unsettled my mind. I told my friend I would argue no more with him on the subject, as it only stirred up ungodly passions, and tended to no real good. After this I accompanied my friend, one dark winter's night, to some chapel in the Borough to hear this *then* celebrated Mansell. I saw in the pulpit an apparently plain, frank, honest, open-hearted man, who preached a most excellent sermon in defence of his new views, from the conclusion of the Lord's Prayer—"Thine is the kingdom, the power and the glory, forever, Amen." I never forgot that discourse; I never shall forget it while consciousness exists. He showed that all authority, government, power and glory originated from the one God and Father of all, and must all terminate in him. He showed us, that though Christ was the ambassador of God, the prophet, the messenger, the image, the form—even the Son of God, yet he was not God himself; for that all things, all beings were subordinate to God; that Jesus Christ was Lord, in a higher sense than any other created being, but that he was Lord only to the glory

of the one God the Father. I was dumb before my friend; I only remarked he seemed to have studied well his subject—I would think of it. I shortly after this left London, to enter on my ministerial career as a Calvinist; in five years, after I was compelled, from conviction, to avow myself a Unitarian. About a year after this, according to my best recollection, I went on a visit to London, accidentally met with my old friend, and learned there had been great disputes in the *Mansell* society, or church; that they were in a state of anarchy and disorganization, on account of strict discipline and pecuniary matters; and if my memory does not deceive me,—this friend of mine had become the enemy of Mansell, and had written a pamphlet against him. I know no more. I have often wished to know the fate of poor Mansell. I once talked with the late Rev. W. Vidler respecting him; he said he had heard of him; would institute inquiries, and insert the result in the periodical he conducted—‘The Universalist’s Miscellany,’ afterwards the ‘Universal Theological Magazine,’ the precursor of the ‘Monthly Repository.’ I think Mansell was a shoemaker. I understood the book cost 50*l.* printing, and he had to work hard at his *last* and *lapstone* to liquidate the debt. I am afraid the Unitarians of that day were of too gentlemanly a description to notice such a person as poor Mansell; though a better spirit revived among them a few years afterwards, which I had ample experience of myself. I have often thought that Mansell’s end was not glorious; that either his Unitarianism ended in nothing, or that he went back to orthodoxy. I should like much to learn his history and fate.

Yours, &c.

JOHN PLATTS.

To J. C. of Hampstead.

THE Unitarian Chapel, South Place, Finsbury, was re-opened on Sunday,

the 18th of November, by Mr. Fox, the Minister of the Chapel, when Collections were made towards the expense of the repairs, amounting to about 230*l.*, and nearly 150*l.* was received. The morning sermon was on the first subject of the following series, to be continued regularly on each succeeding Sunday morning, until the course is completed:—1. Christ’s Mission; 2. the Character of God; 3. the Principle of Morality; 4. the Education of the Human Race; 5. Futurity.

Sidmouth, November 21st, 1832.

SIR,—The Rev. W. James having resigned the pastorship of the Unitarian congregation in this town, (to succeed the Rev. W. S. Brown at Bridgewater,) will leave us at Christmas, and we shall then be in want of a minister.

The congregation here, though not large, is respectable, and has been within the last year or two increasing; and there is a Sunday School connected with the chapel, in which we have, I believe, more than ninety children.

It may not be improper to state that, as our salary is not large, we should wish, if possible, to have with us a minister to whom salary would not be so much an object, and who would prefer a residence on the Devonshire coast.

C. W. SMITH.

Treasurer to the Congregation.

The Rev. C. C. Nutter, late of Stockton-upon-Tees, has accepted the situation of Minister of the Unitarian congregation at Hinckley. The society at Stockton is, consequently, in want of a Minister.

CONTENTS:—City Mission, 241. Unitarian Statistics, 243. Religious Character of Captain Heywood, 244. Ireland.—Installation of Rev. W. Crozier, 247. American Unitarian Association Report, Domestic, 251; Foreign, 260. Canada.—The late Rev. D. Hughes, 262. Christian Tract Society, 266. John Mansell, 267. Finsbury Chapel, re-opening of, 268. Vacant Congregations, *ib.*

London: W. Clowes, Stamford Street.