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THE TRUTH-TELLER.—No. I.

‘Speaking the truth in love.’—PAUL.

HERE begin a series of papers in the spirit and with the object of ‘The Watchman.’ The promise of longevity which that worthy once gave was, to the regret of many, frustrated by an untimely end. His fate we have heard accounted for in this manner. ‘He flourished while he chastised the orthodox; he perished on the first shafts he levelled at Unitarians.’ ‘It is well,’ we have been accustomed to reply; ‘if he was not made of reforming stuff he should not have assumed the work of a reformer. A fit “Watchman,” truly, to swoon and die as soon as a troop of delinquents felt “hurt,”—“offended.”’ The last limb of the law has, we doubt not, been often voted a nuisance, and criminals not seldom feel “hurt,” perhaps “offended,” at the sight of the awful judge, but we have yet to learn that either party has on that account abdicated its functions.’ For ourselves we are assured, and we avow the assurance at once, ‘The Truth-Teller’ is made of more lasting materials. Not that we lay claim to insensibility. Of a sterner mood than ‘The Watchman’ we may be, and less therefore open to assaillment. But there are two reasons for thinking that we shall live longer than did that unhappy youth. We love life. We cling to it with great tenacity. We have proved the strength of our vital prin-

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ciple—for we have seen service. Neither cuts nor blows have yet killed us, and though we do not believe that we are quite immortal, we suspect that, like our great prototype Achilles, it is rather in the heel than the breast that we are vulnerable. In other words, the Editor may trip us up, the public can hardly break our heart. This leads to reason the second; the public, as we hope, are more docile than they were. Confession is so much the order of the day, that we almost seem to live in the good old times of catholicism. When even the ‘omnipotent,’ and therefore, as one would think, impeccable parliament, has given verdict and pronounced judgment against itself, few other bodies can, with a show of propriety, retain the assumption of immunity from error. True it is, we know, that ecclesiastical bodies, which were the first to put others, are the last to go themselves to confession. And so it has been, that with a leaven of true churchism, Unitarians either cannot err or have not erred; that is, in the opinion of its doctors. ‘It has been,’ we say, intimating a hope that it is not. For are Unitarians the last to arrogate, if not infallibility, yet immaculateness; and are they the last to catch the influence of the spirit of reform? The world is moving around them, full of energy—active in renovation.

B

—each body avowing or confessing its faults—inviting, or, on compulsion, receiving admonition;—shall Unitarians prove the exception? They took the lead—their noble-minded ancestors, we mean—took the lead in bringing on the present movement; will they, the Unitarians of this day, those who said the men of the last generation (whose power was threefold as men now are), who took up the work which the lot of nature, and not the ceasing of their heroism, terminated; will our juniors too, who ought with new energies to breathe a new spirit—especially our junior ministers, the hope of the body—will they, who ought to weigh all things in the balance, not of usage—not of prejudice—but of the sanctuary; and finally, will our associations, and especially the Metropolitan, whose very existence stands in their utility, which were constituted to lead onward the public mind, by keeping themselves ever in advance and ever in action, and ever improving—will these several agents act as dead weights on the social machinery—content themselves, in the abandonment of their principles, with merely regulating its movements? ‘Things as they are,’ surely can never be the motto of Unitarians. We, therefore, believe that the impatience of truth, evinced by some at the sound of the ‘Watchman’s’ rattle; and the spirit of narrow prudence and sectarian manœuvre, enjoined by more than one ‘Unitarian Elder,’ are subdued if not removed. Nigh as they are unto death, we have begun to think of topics for their epitaph, and, wrong or right, our mind has turned spontaneously to the mother of mystery at Rome, and the lovers of darkness in the New Testament. Those, however, who ‘live, move, and have their being,’ are too full of God’s energy—working as it is around them on every side, to allow a cause so sacred as that of the truth, to languish and become extinct by reason of indocility and inertness.

To such, mainly, is the ‘Truth-teller’ addressed. Its title declares its object. Its motto sets forth its spirit. ‘Speaking the truth in love.’ We are devoted to the truth. What we say we shall study to bring to the line and plummet of truth; uttering—not less than the truth in any case, whatever it may be, whether of friend or foe—for fear of man; to serve a party; to conciliate favour; not more—to gratify passion; to discredit an opponent; to round a period; to honour an error; to gild a prejudice. We have no interests to serve—we will serve none—but those of the truth. We claim no exemption from frailties. Doubtless we have our share of prejudice and passion. Doubtless, therefore, we shall err; but never willingly; never to cover wrong, or disallow right.

‘Tros Tyriusque mihi nullo discrimine agetur.’

In plain English, all are Philistines to us who do defend or conceal a wrong. Not that we are without principles and predilections. We are not by birth, but by connexion, Unitarian-Christians: and the first part of the appellation is dear to us, for it is the symbol of what has indeed been good to us—yet is the second dearer, for it gives its main worth to the first. And what is its synonym—its friend—its element—but truth? Therefore, we love truth—are proud of our name, and ambitious to vindicate our claim to it by our conduct.

Yet in the spirit of ‘love;’ love of the truth as the predominant passion of our breast; love of charity; that charity which hopeth all things that may promise a favourable issue; believeth all things warrantable on the side of a favourable construction; endureth all things that may be personally offensive; love of justice, which calls things by their proper names in the spirit, not of severity, but of kindness; which is only another appellation for truth, and a virtue recommended in the Christian

code, no less by the example of its framer, than by all its leading principles; the love of man—which would do him good by aiding him to renounce his errors—the only effectual way; the love of Unitarian Christianity, which may be prejudiced but can never be benefited, even for a moment, by management, by concealment, by any prudential arts, and which, if it cannot stand, if it does not stand, without these supports, will and ought to fall.

NEW UNITARIAN CHAPEL.

SIR,—Having been lately much engaged in conversation respecting the Unitarian chapel which is proposed to be built in the western part of London, I take the liberty of offering some observations on what appears to me a most singular motive, which has, I know, been adduced by many as the reason for abstaining from even a small investment of cash in the undertaking. This motive is—that the parties in question are family men, who cannot, *from duty to their children*, risk even a very limited portion of property. Now this very excuse, viz. *that they have children*, strikes me as the most stimulating of all inducements to the enterprise; for what service can we render, what inheritance can we bequeath to our offspring, so valuable as the true doctrine of our Heavenly Father? And this we believe Unitarian Christianity to be. We all know the difficulty, not to say impossibility, of conveying a large family, weekly, through all varieties of weather, to a place of worship several miles distant from their residence; those, therefore, who inhabit the west of London, must either exert themselves to procure the advantage of assembling in their own neighbourhood—must resign public worship altogether—or must prepare to lead those pledges, for whose guidance they are

responsible to their Maker, into assemblies whose forms must, to a conscientious Unitarian, appear closely allied to idolatry. If the difference be inconsiderable, why make a schism in the church? if (as I sincerely believe) it be of the most awful importance, why refuse our cordial co-operation in its support?

The trifling investment required, may be obtained by a very trifling sacrifice of convenience, or even of pleasure. 'We are family men. What shall we do for our children? Shall we give them the enjoyment of a summer excursion? Shall we provide our beautiful lilies with fashionable spring clothing? Alas! the flower of the field will even then outvie them! Shall we purchase for them expensive instruction, music, painting, the song, the dance?—Or shall we consecrate our hopes, our treasures, our well-beloved at the foot of the cross, and bestow on them *the nurture and admonition of the Lord?*'

If our faith be an enlightened one, let it be proved by its fruits! Enveloped in no dark mysterious veil, the Master whom we serve shines forth upon us in all his love and loveliness. Where is our gratitude? Feeling the dread responsibility of our ten talents, how should we strive to return him his own with usury, and, '*letting our light shine before men, glorify our Father who is in Heaven!*'

The Jews were warned, *in this especial case of false doctrine*, that God visits the sins of the fathers upon the children, and shows mercy to thousands in those who keep his commandments—and we must all, at this very hour, perceive the force of the announcement in the almost insurmountable power of early education, whether of a good or evil tendency. Alas! alas! for us and for our children, if, when the bridegroom comes, *our lamp shall be extinguished!*

But I will hope better things.—I will hope, and *confidingly trust*, that,

under the Almighty protection of the All Wise, the All Good, the *Only God!* our light shall shine more and more, even unto the perfect day!

A.

CHRISTIAN TRACT SOCIETY.

SIR,—I was not a little surprised on reading the remarks which your correspondent, A., has made on the Christian Tract Society, in the last number of your Chronicle; nor can I refrain from expressing my regret that you should have admitted into your columns an anonymous attack* on a respectable society, which has done, and is still doing, much good. Whoever your correspondent be, I will tell him plainly, that his boasted boldness ('I will boldly say better and cheaper') is not worth a rush, choosing, as he does, to conceal himself under the mask of a fictitious signature. The guise which he has assumed might obviate the necessity of answering him, even if the flimsiness of his arguments were less conspicuous than it is; yet, as there are one or two of his statements, which may convey a wrong impression to the public, I shall beg leave to notice them.

He asks whether it is worth while to have a large subscription list, amounting to upwards of 86l., together with a machinery of reports, secretaries, and annual meetings, for the sake of guaranteeing 'that the tracts shall contain nothing orthodox?' Now, I contend that, in two views, this is not a fair statement of the question; for, if it be one object of the society to produce a set of tracts, in which there shall be nothing orthodox, it is equally its object to produce such as shall contain nothing heterodox; it endeavours, in short, to preserve them free from any sectarian bias

* The writer is not anonymous to us; and is a person well entitled, if so disposed, to admonish Mr. Wood, or to criticise the conduct of any of our institutions.—Ed.

whatever—to make them so perfectly Catholic in their matter, and in their spirit, that they may stand a fair chance of securing the approbation, not only of Unitarians, but of every other party, not absolutely and immovably bigoted, in the Christian world. That this should be done, will be allowed to be very desirable; in whatever degree it is actually done, so far is a good point gained. To accomplish so valuable an object, it is worth while to make some sacrifice; but that it costs the whole money subscribed, cannot with any truth be asserted, since every subscriber is at liberty to claim tracts to the amount of his subscription, and the fact is, that about two-thirds of the whole number generally do claim their allotments, so that not above 30% a year of the regular subscription may be considered as going towards the disbursements of the Society.

That, even with this assistance, the Society should not be able to bring out its tracts quite so cheap as some others, which are published without any such adventitious aid to support them, is its misfortune, not its fault. Houlstons may easily publish their works at a low price, because they are sure of an immense circulation: we, on the other hand, have no such certainty; we must be content with a comparatively moderate sale; and that part of the public which thinks it worth while to accept our guarantee, (I do not say against orthodoxy, but against sectarianism,) must be content to pay for it. If the majority of the religious public are determined not to be liberal, the minority must give something for the opportunity of gratifying their taste in their own way; and ill does it become any man to taunt a society with the comparatively limited circulation of its tracts, when he knows perfectly well, and in fact acknowledges, that one main cause of that limitation is the prevalence of obstinate and deep-rooted prejudice.

That our tracts are valued by those to whom they are given, we have strong and frequent evidence; the acknowledgments of their merit come to us freely and spontaneously; and as to the assertion that we have recourse to any 'forced means' for bringing them into notice, I boldly challenge your correspondent to adduce his proof. Even if the circulation were smaller than it is, we would scorn to have recourse to any such means of increasing it. We are satisfied with knowing that our tracts are perpetually applied for by those who have learnt how to estimate them; and in the few instances in which we have given them unasked, we have had every reason to believe that the gift was acceptable. To the affairs of this Society I have myself devoted many hours of labour, and I shall continue to do so, in the firm, though humble persuasion, that I am thus contributing to extend the kingdom of Christ, and to impart the light and comfort of the gospel to many, who might otherwise perish in the bewildering darkness of sin and ignorance.

S. WOOD.

RELIGIOUS LIBERTY AT GENEVA.

SIR,—May I be permitted to venture a few observations on an article in the 'Unitarian Chronicle' for October, which furnishes your readers with a narrative of certain proceedings at Geneva, in the case of M. Gaussen, and adds some original remarks? With the narrative I have nothing to do; I believe it faithful, and pass on to the consideration of several of the remarks, from the spirit of which I doubt not nine-tenths of your readers must entirely dissent. For aught I know, the pastors of the Consistory at Geneva may have acted in perfect accordance with the principles of their body, in expelling M. Gaussen, but I feel very well assured that their acts have been a contradiction to our maxims; and it

is in those parts of the article in which your writer identifies himself with the principles which have determined the Consistory, that I beg to offer him my glove.

After detailing the charges against M. Gaussen, and concluding with the statement of the offender's expulsion, your author gravely exclaims (page 182)—'In all this *we* see no infringement of the great principles of religious liberty.' I have not the happiness of being acquainted with this gentleman's definition of religious liberty; but I verily believe, whatever it is, it is so singularly his own, that he will not find its transcript in any second mind among us. This I will unhesitatingly take upon me to pronounce, that it is more nearly allied to the politics of earth than those of heaven. Here is a man, a minister of a national church, who happens, in the course of his studies, to frame sentiments in opposition to the ideas of those in power about him. His thoughts, as all honest thoughts should, compel his actions;—he begins by rejecting a Catechism (the work of men like himself), and finally he conceives it his duty to denounce his fellow-pastors, and distinctly to oppose their system by every means within his reach. I see nothing insupportably wrong in all this. He is a fanatic—granted. He is presumptuous—granted. His metaphysics are absurd—granted; but all this is swallowed up in the consideration that he is sincere. Your writer will say—'Why not, then, retire from a connexion which appears hateful to him?' To this there are numerous replies:—perhaps the eloquent plea of interest detains him; perhaps a sublimer affection for his flock, and theirs for him; with many minor persuasives. If we call him obstinate, we only accuse him of a virtue; for obstinacy combined with sincerity is but steadfastness. The resort, then, by the majority in such a case, from the force of argument to

the argument of force, is but a cowardly illustration of Dean Sherlock's * political doctrine of *Religious Self-Defence*—a doctrine which cannot, I am sure, find its origin or authority in the New Testament, and the effects of which can only be adverse to the cause in which it is advocated and applied.

Your writer goes on to assert, that a minister who has solemnly engaged to avoid 'everything which might create schism or break the union of the body to which he belongs, is bound to adhere to his professions.' This would come well from a Roman Catholic, but proceeds with little grace from an Unitarian. Allowing that a man can, upon entering a ministry, conscientiously contract engagements of this nature, can he bind himself to make no new discoveries in truth ten years after, or must he padlock his lips when what he considers fresh light breaks in upon him? The proposition is monstrous. Upon this plan we should have been effectually secured against all reformation, both past and future.

As to the unity which the plan is designed to produce, what is it but the old impossible unity of opinion, or unity of sound and gesture, setting quite aside the unity of heart, which Christians should rather desire to cultivate, and which can only be secured by a mutual forbearance and tenderness in the matter of metaphysical subtleties. When your contributor describes the blessedness of being relieved from the presence of a Calvinist, he appears to me to overlook two important things, viz. that there is an unchristian as well as a Christian way of being relieved from that which annoys one, and that to cherish an antipathy towards a man, for the sole crime of being and acting as a Calvinist, is to convert a proper subject of compassion into one of hatred.

The Church of Geneva's im-

* See Bishop of Bangor's 'Common Rights,' (Edit. 1719,) page 224—236.

provement in sacred music, &c., is very well in its place, but it is a poor substitute for departed charity, and will not make amends for the mischief and impolicy of fixing limits to toleration. The advantage (if it be one) of our excluding a Calvinist at Geneva, would prove a small counterpoise to the evil which would, upon the same principle, accrue, were all other communions, in the present and coming ages, to take your writer's view of religious freedom. An *imperium in imperio* in politics is hardly compatible with good government, or an efficient executive force, but in religion, it is a great desideratum, for the free action of intellect upon intellect, and of imagination upon imagination, will turn out to be the only true ground of religious improvement and of religious peace. Had the Church of England in 1720 behaved in the same manner as the pastors of Geneva in 1831, she would have banished from her communion a knot of divines such as have never, in the records of my memory, lived and written in any one age and church beside. This she did not do—and it is with regret that I observe in Europe a liberal Church of 1831 having less tolerance than an orthodox establishment of 1720, yet claiming at the same time the smile of Unitarian approbation.

It has been pointed out to me by one who has, I believe, the esteem of all who will be likely to read this, that the party of Hoadley, in the beginning of the last century, were men of too great moderation to provoke their adversaries in the same degree in which M. Gaussen and his colleagues have vented their spleen upon the Geneva consistory; but this remark, however just, does not exactly reach my question, which is, not how far a minority may safely or justly provoke the power of a majority, but whether civil or physical power can be rightly exercised at all, upon Unitarian principles,

towards any merely religious adversary, especially where, in spite of his violence of speech and sentiment, we have no reason to doubt his sincerity, and where his acts cannot strictly be defined legal offences. If any one say to me, that upon this footing all human religious establishments must cease together, I reply, in the emphatic words of the illustrious Foster,*—'No matter for that!' Creeds, forms, and visible constitutions may be rent to shreds, but Christianity will be much the gainer.

Your obedient servant,

J. C.

Hampstead, 15th Nov. 1832.

DR. PRIESTLEY.

To the Editor of the Unitarian Chronicle.

Nantwich, Nov. 1st, 1832.

DEAR SIR,—I send you the copy of a letter written just after Dr. Priestley left Birmingham after the riots, to a young friend of the congregation, probably, of one of the classes of which he speaks so handsomely. The original was put into my hand the other day by Mr. Ralph Capper, one of my hearers, who wished me to send a copy for insertion if you approve of that step.

I am, Dear Sir,

Yours very respectfully,

JAMES HAWKES.

Copy of a Letter written June 26th, 1791, after the Riots at Birmingham, by Dr. Priestley, to a Young Friend of his late congregation to whom he had shown kindness.

DEAR JOHN,—I was hardly ever more affected than in reading your letter, which shows the goodness of your own heart, by your gratitude for favours which you greatly overvalue. I sent it to my wife, as I knew it would give her as much pleasure as it did me. We too often labour for the ungrateful, but one instance of the contrary more than

* See Foster against Stebbing on Heresy, Letter II.

repays us for all. After this, I need not say with what reluctance I give up the thoughts of returning to Birmingham; and I can truly say I can never expect to be so happy in any other place, especially as a minister, which will always be my favourite employment. No congregation in London can furnish such *classes* as I had with you; and the letters I have received from them, and the excellent spirit they discover, makes me happy, and even proud.

I preached last Sunday, for the first time since I left Birmingham, to a congregation of Calvinistic Baptists at Amersham. Their request showed so much liberality that I could not refuse to comply with it. There were present people of all parties, and I believe I offended none. Indeed I have had several addresses from dissenters of all denominations, and the Calvinist ones, on this occasion, show as much of a catholic spirit as any, and, I think, more courage. This is one species of good that has already come out of the *evil* which drives me from you. I am here on a visit to a friend, and have solicitations from all quarters to preach, and all from the Independents or Baptists; indeed, there are no others in the neighbourhood. But my sufferings make them forget, or overlook, my *heresy*; it is enough for them that I am a *Christian*.

Though I shall not reside at Birmingham, I shall hope, some time hence, to pay you pretty long visits; in the mean time, I am, with every good wish,

Dear John,

Yours sincerely,

J. PRIESTLEY.

Wycomb, June 26th, 1791.

SALFORD FELLOWSHIP FUND TEA-PARTY.

ON Tuesday evening, November 20th, the annual meeting of the subscribers to, and friends of, the Greengate Chapel Fellowship Fund was held in the school-room, beneath

the chapel, when nearly a hundred members and friends of the Greengate congregation took tea together. After tea, the hymn 'The Lord my pasture shall prepare,' was sung, and the Rev. J. R. Beard, minister of the chapel, having taken the chair, expressed his pleasure at seeing so many of his congregation and friends around him on an occasion which he hoped would be conducive to their best interests, tending, as he trusted it would do, to unite together the social and religious affections; to unite them more nearly as minister and people, and as members, if not all of one congregation, yet of one common religious interest. His pleasure was enhanced when he reflected on the causes of this assembly, and he could not think of the success which had attended upon the exertions there made to raise up a Christian congregation, but with emotions of the deepest pleasure. It was truly gratifying to his heart as an individual, because it was a proof that he had not laboured altogether in vain,—it was a satisfaction to him, because he had always felt that the pure doctrines of the gospel needed only to be plainly expounded in order to be received; and it was a satisfaction because, in the duties of the ministry, there must of necessity be many drawbacks, many difficulties, and much obloquy to encounter; and, therefore, when he saw around him so many attached to the cause of pure religion, and when he remembered the circumstances under which that congregation had been collected,—with these considerations before him, it was impossible but that he should rejoice. This meeting had arisen out of another meeting, which he would mention, in order to recommend it to general notice. Most of them knew that it was customary to have a service in that room on Tuesday evenings, and a number of his female friends met together at each other's houses prior to the service

and took tea together, with a view to the cultivation of friendly feelings. He mentioned this in order to recommend its object, for he did not see why it should be limited to ten or a dozen houses,—why it should not be general throughout the congregation,—why there should not be meetings at different houses on the same evening. He was persuaded they would be productive of much good, for such was his confidence in human nature that he was sure the more they knew each other the more they would esteem each other. Fellowship funds were originally designed rather in aid of other congregations than for those in which they existed; but, as a young society, the Greengate congregation had been found to need a fund for various purposes connected with itself, more particularly to meet the wants of the library, which was now a large one and doing valuable service, and also to meet minor demands necessarily arising out of the education of so large a number of children. The fellowship fund had answered these purposes,—it had enlarged the library and met a variety of incidental expenses; but it had not done all the good it might do amongst themselves; and he looked forward to a period when, their own strength being increased, they would be able to extend its efficiency to other congregations. The library was still in debt, and they were anxious to add largely to its stores, of books now being published of a most valuable kind, and tending very much to advance those interests which, as a Christian, and in some measure, he trusted, an intelligent congregation, they had at heart. The chairman thought that it might promote, in some measure, the utility of the meeting, if a subject were introduced for their consideration, and the subject that had struck him as combining utility with interest was the question—'*What is to be done with the Church establishment?*'—by which he wished

to be understood to say—what would we wish to be done with it? It was very different to legislate for an entirely new community, and for one in which old institutions had grown up, blending themselves with all its interests. The people of this country were not in the first position: they were in the second. If he were asked, what he would do in a new state, he would say, let religion be entirely free—unconnected in every way with the state; but he feared that, if the established church of this country were at once levelled to the ground (which he himself aimed at as an ultimate object), that a moral chaos would ensue, because there would be nothing of sufficient value to substitute in its stead. If what was meant by the church being destroyed, was, that the present incumbents should be ejected, or, what was the same thing, deprived of the property on which they subsist, he must confess he had very pregnant doubts of the utility of such a plan. If it were meant that the church should be destroyed as an establishment,—as a dominant sect, then he entirely concurred in the sentiment. It appeared to him that its evils grew out of its being a dominant sect. Because it was dominant, it was persecuting,—it aimed at preventing the progress of free inquiry and real religion, and it spread abroad the virus of sectarianism. It was less useful than it should be, because a dominant, and, therefore, in a very great degree, an arrogant and self-satisfied sect. What ought to be aimed at, supposing it were concluded that the church ought to be destroyed as an establishment? It appeared to him that the foundation of the establishment lay in the king's supremacy over the church,—that was the connecting link which knitted the church with the state. Mr. Beard then reverted to the period of the pope's spiritual supremacy in these realms, and to the Reformation, when that supremacy was trans-

ferred to the crown—Cromwell was the vice-regent in ecclesiastical matters of Henry VIII. The speaker next glanced at the Court of High Commission in the reign of Elizabeth, the power of issuing writs of *congé d'élire*, and various other proofs of the supremacy of the king; from which he thought it probable that the king could change the established religion of the state if he chose, by means of his prerogative. What ought to be aimed at, should be, to take away this prerogative in regard to the church. Immediately therewith the bishops would cease to exist as participators in the government. Writers who had written with freedom on the church establishment—though themselves churchmen—had shown the great evils connected with the bishops being in the House of Lords. Mr. Beard referred to the opinion of Bishop Watson on this subject, and to the pamphlet of Lord Henley. There was another crying evil noticed by writers on church reform—that its patronage was mainly possessed by the aristocracy. There were precedents for removing the bishops from the upper house, for in the reign of Henry VIII., twenty-eight mitred abbots (who very much resembled bishops) were removed from the legislature. The parliament was competent to remove them; the sovereign was competent to remove them, for Elizabeth had threatened to send the bishops in her time to look after their cures. All the changes in the church had been made, not by the will of the people, but, sometimes against that will, by kings, lords, and commons; and, therefore, these changes were inefficient. The church owed its present condition to its impatience of change; but now, in consequence of its refusing minor changes, a mighty change was about to take place.

The Rev. Mr. May, of Stand, near Manchester, thought, looking at the state of public feeling, that church

reform could not much longer be withheld. An engine had been set at work, which corruption, which interest, which nothing could stop. Public opinion, so long kept dormant, had been roused from its lethargy, and had already gained Catholic emancipation, the outpost of the works of corruption—it had gained the key of the enemies' possessions, reform in parliament, and had thus given the people a strong hold from which they could assail successfully every other abuse which existed. The church establishment could not remain in its present position, because it was founded upon injustice, putting its hand into the pockets of its neighbours, who received no advantage from it; because it did not give truth fair play, but supplied factitious support to error by its being a fashionable sect, and by the emoluments which it held out to its professors,—because it placed politics where religion should be, and religion where politics should be. If he were asked what he would do with the church, he would avow himself an out-and-out reformer. He would do with the church what had been done with the rotten boroughs—put all its evils into schedule A, and as to the rest, let church people do with their own church what they liked. Let them have bishops appointed by the king, and ministers appointed by the bishops; but if they would have them, let them support them. All political changes ought to be gradual; but all that was wanted with regard to the church was that it should not call upon people to pay for a thing which they did not receive. He could see no danger in saying to a man, 'You will not have to pay any more money to the church.' The great difficulty to him appeared to be the lay impropriations. Mr. May concluded by expressing his opinion that if the church was to cease to be an establishment, and to possess any emoluments beyond those raised by its own people,

it would become essentially a missionary church, and would go forth as a pioneer preparing the public mind for the reception of Christian truth or Unitarianism (for the terms to him were synonymous), whose missionaries, coming afterwards, would reap an abundant harvest.

The chairman expressed his concurrence in the remarks of Mr. May, and said another question arose, *viz.*, 'What is to be done with the tithes? What were they left for? Unquestionably the spiritual education of the nation at large. Did the church educate the nation? If the church did not educate the whole community, had it a right to the property left for the education of the whole community? No. What should be done with it? A national education was now most imperiously required in this kingdom, and to that object (which was quite in accordance with the intentions of the donors of church property) it might be applied. No church reform would be sufficient that did not provide for a general registration of births throughout the kingdom. Dissenting ministers should possess the right of celebrating 'in their own congregations, the marriages of their own people.'

The Rev. William Johns said, that the presbyterian dissenters had, more than a hundred years ago, arrived at what he considered the true theory on this subject, by disclaiming every connexion with church and state, with the profession of religion in the secular concerns of men. He was opposed to all establishments in religion, as being liable to the enactments of a civil power. He should, however, wish the changes to be effected in the church to be gradual—he should wish all the present incumbents to possess their present incomes, but the nation need not introduce into any place, where objections existed, new parsons to receive these salaries and emoluments. . . Fifty years ago,

discontent with regard to the church was confined to a very small number, all, perhaps, dissenters; but now he should say, that more than half the people of the United Kingdom were anti-churchmen in their hearts. Of those who remained nominally in the church, not half ever entered its doors except on two or three occasions in their lives. The poor almost in a body had left the church; so that the principal part of church-going people were the rich and fashionable, many of whom had a direct interest in keeping the church in its present state. The speaker quoted the opinions of Dr. Warburton, Bishop of Gloucester, who had answered the question, 'As there are so many different sets of opinions, what set of opinions shall be established?' by saying, 'Certainly that entertained by the majority.' Then, according to the bishop's own showing, seeing that churchmen were less numerous than dissenters, there was no good reason why the Church of England ought to be supported. If the bishop was right, how very improper, tyrannical, and unchristian it must be to maintain the established church in Ireland! The cure for all these things was, to do away with all establishments, and leave every one to choose his own religion, and to support it as well as he could, without being called upon to contribute to the support of any other.

The chairman read a statement which he said he had gleaned, so far as related to the church, from 'The Clerical Guide;' as to Catholics, from 'The Catholic Laity's Directory;' and as to dissenters, from 'The Congregational Magazine.' The number of church people, including that branch of it in Ireland, and supposing that all really belonged to the church who professed to do so (a very great supposition indeed), was 6,858,000; while the number of dissenters and Catholics combined, (and that was the only fair

way to estimate it, for Catholics were dissenters), was 10,992,100, making a difference of more than 4,000,000. In Ireland, the number in the church establishment was estimated, in round numbers, at 1,000,000, the Roman Catholics at 5,500,000, and dissenters at 1,000,000.

Mr. Abraham Bennett thought that the king's supremacy over the church had been stated rather too strongly. The tithes were a great grievance in various ways. As to the dues of the church, those that chose to have the ceremonies of the church ought to pay for them. If they would have their infants carried to church, and have the cross made upon them with holy water—if they deemed it essential that a bell should toll to keep demons from intercepting the soul as it rose to heaven—then let them pay for it. He would have the church stand upon its own ground: as it stood at present, great alterations must, and he dared to say would, be made in it. If the opinions of the people were fairly represented in the legislature (and he trusted they would be more than they ever had been), a change must take place in the church, and he hoped that that change would be for the better.

The chairman then said, that by 'The Clerical Guide,' an orthodox publication, he found that out of 10,872 livings, 1014 were in the gift of the king and government; 5030 in the gift of lay nobility and gentry; 1304 in the gift of bishops; 1042 in that of deans and chapters; 1423 of private ecclesiastics; 794 in the gift of the universities; 197 in that of corporations and private institutions; and in the gift of the inhabitants no more than 68!

The Rev. William Smith, of Bolton, thought that the people ought at once to set about a radical and complete reformation in the church. It was the nationality of this church which made it the drag-weight upon every generous principle and kindly

feeling of the community. The nationality of its privileges, (as in registering births and celebrating marriages)—the nationality of the taxation which supports it—should be done away with, because it was unscriptural, unreasonable, and vicious. Unscriptural, for there was nothing in scripture of bishops and other dignitaries possessing overwhelming revenues, while other ministers of religion were pining in poverty: unreasonable, because it supported bodies of men in clear and decided opposition to each other; and vicious, because it did not promote the moral or religious improvement of the nation. It had been working for ages, and yet had promoted nothing but the degradation of the national character, the spread of infidelity, and evils and heart-burnings among the people, who were now uniting in one common cry for the removal of that detestable church. It had been said by some of the superiors of the establishment, that the interests of religion would suffer if it were removed. If religion consisted in maintaining the dignitaries of a church with princely revenues, in the most unapostolic lives—in an aristocracy, too proud to bring up their children to useful employments, but putting them in livings where the pastor was wholly independent of his people—then let the church of God be established and patronised by man. But if religion consisted in an assembly of believers worshipping God according to their consciences, presided over by a man chosen freely by themselves, and continuing their pastor as long as he continues to work, and needing not to be ashamed of his wages, conscious that they are deserved—if this was religion when men worshipped God according to their consciences, and not in the way that the musty creeds of books prescribed—then it needed not to be established.

The chairman next referred to the objects of the Church Reformation

Society, of which the conservative Lord Henley was the head, as stated by themselves; after reading which, he observed, that the dissenters could not be unreasonable people, if they merely desired to carry into effect what churchmen themselves had projected.

The chairman next read from a newspaper an advertisement of the sale by Robins, the auctioneer, of an advowson or presentation to a living valued at 2000*l.* a year, where no service would be required; the present possessor was an old man of sixty, very feeble, and not likely to survive long; and there was a N.B., which announced, that there was an excellent pack of fox-hounds in the neighbourhood. (Laughter.) He also referred to an advertisement written in Latin, which offered for sale fifty manuscript sermons, neatly lithographed, so as to appear like writing, and warranted of sound orthodox principles. The advertiser would be glad to receive commissions regularly to supply clergymen year by year, and he would undertake that the greatest secrecy should be observed.

Mr. May again spoke, principally with reference to the state of Ireland with regard to the tithes; which he would have appropriated, in the first place, to a national education, and then to the education of students for the ministry.

The chairman said he could not suffer the meeting to terminate without expressing the thanks of his congregation and himself to his brother ministers who had come from a distance, and had contributed their valuable aid on this occasion. He wished the battle about to ensue might be carried on with kindly feeling, yet determined principle, and that the result might be, not only the entire reformation of the church, but what was still more important, and what ought to be the end of all reformation, that, after it had been accomplished, churchmen and dis-

senters would live together as Christian brothers all over the land, all endeavouring to promote feelings and sentiments of fellowship, friendly union and co-operation, the only rivalry being that in good works, which would redound to the benefit of all.

The meeting then terminated, after an evening spent in the agreeable interchange of the social feelings and of information, from which no one could fail to derive some benefit, and which all present appeared to enjoy in the spirit of that cheerfulness and true pleasure, which invariably characterizes the possession and diffusion of the principles of true Christianity.

THE Rev. J. Fullagar, of Chichester, has commenced a course of Sunday evening lectures, at the Unitarian Chapel, Baffin's Lane, Chichester, on the following subjects:

The origin, progress, and moral value of nonconformity; the doctrine of the Trinity tested by Scripture; the scripture account of the future state of the wicked; the Logos; the use and abuse of St. Paul's Epistles; the mystery of godliness; the temptation of Christ; the issue of the temptation in the flight of the devil; the ministration of angels subsequent to the temptation; Unitarianism countenanced by the tenour of the Revelation vouchsafed to St. John; the value of religious truth, and duty of upholding it; natural, moral, and intellectual light. The course commenced in November last, and will extend through the months of January and February.

THE following course of Sunday Evening Lectures, from November 18 to March 10, is delivering in the great Meeting House, Smithford-street, Coventry:—

Rev. H. Wreford—On the spirit in which religious controversies ought

to be conducted. Rev. C. Berry, of Leicester—On the principles of Unitarianism. Rev. H. Wreford—The question answered, Why are you a Protestant Dissenter? Rev. H. Hutton, of Birmingham—Unitarian Christians distinguished by the principles of their faith, both from Trinitarians, and from unbelievers in Christianity. Rev. H. Wreford—On the nature of Christ's unity with the Father. Rev. S. Hunter, of Wolverhampton—On the improper application of the name Socinians to modern Unitarian Christians. Rev. H. Wreford—Popular objections against Unitarian Christianity considered. Rev. S. Bache, of Birmingham—Just views of the Divine government dependent on a belief in the sole Deity of God the Father. Rev. H. Hutton, of Birmingham—Christ the power of God and the wisdom of God. Rev. T. Davies, of Evesham—Reconciliation to God through Jesus Christ. Rev. H. Wreford—The obstacles which impede the progress of Unitarian Worship.

MEAD-ROW CHRISTIAN TRACT SOCIETY.

AN adjourned congregational meeting was held in the General Baptist Meeting House, Mead-row, Godalming, on the evening of Sunday, the 4th of November, when, being fully convinced that the reason why Unitarianism is not more prevalent is, because it is so little known; and being desirous to do all in their power towards elevating the religious and moral character of the people, the meeting resolved to form a society, to be denominated the 'Mead-row Christian Tract Society.' That the society's tracts might be circulated as much as possible, nine distributors were chosen, with the other requisite officers, and upwards of forty persons have entered their names as subscribers. Several donations having likewise been re-

ceived, orders have been sent for an immediate supply of tracts, so that in a week or two it is hoped the society will be in full operation.

CORRECTION OF THE 'CHRISTIAN PIONEER.'

THE December number of this periodical has a report of the speech of the Rev. W. Smith of Moor-lane, Bolton, at the District Association Meeting in that town on the 4th of October last, introduced by the following paragraph:—

'In the Unitarian Chronicle and Companion to the Monthly Repository for November, appeared an account of a meeting of the Bolton District Association; at which, on health and prosperity to the advocates of Unitarianism in Ireland and in Scotland having been proposed, the Rev. W. Smith is reported to have talked about the toads and vipers which croaked in the marshes of Ireland; and that such was the national closeness and caution of Scotsmen, that he was not certain he knew the real opinions of any one individual in Scotland with whom he had been acquainted. We have received a corrected report of the outline of Mr. Smith's observations which we willingly insert.'

That 'corrected report' we copy from the Pioneer; but in doing so, we must be allowed a word of comment. The difference is not, as the reader will, on comparison, perceive, so material as to warrant the manner in which our report is referred to. There are marks, moreover, of this report having been made up by the help of ours. That came certified to us by proper authority; and according to the rules of common courtesy should not have been impeached in any other publication until the correction had been offered to ourselves and refused. We take credit for giving far more correct and complete accounts of Unitarian meetings than have ever before been

published; and think we have a right to expect that, in so doing, ministers and others, who take leading parts at such meetings, should strengthen our hands, rather than turn any accidental and unavoidable imperfection to our disadvantage. To the Editor of the Pioneer, one of the warmest-hearted men in the world, we impute nothing more than a very slight inadvertence, and should much regret his taking these observations offensively in the smallest degree.

'The Rev. William Smith, late of Dundee, and now supplying at the meeting-house, Moor-lane, Bolton, deeply sympathised in the situation of the Unitarians, both in Ireland and Scotland. As a native of Ireland, he could not but feel much interest in the progress of liberal opinions and unsophisticated Christianity in that distracted country. He could not anticipate much success to follow the efforts of those who advocated pure religion in Ireland, until his country had escaped from the distractions of faction, and freed herself from the paralyzing system of misrule which pressed her to the earth. He did not condemn the chief governor of Ireland: he believed that Anglesey was Ireland's friend; but he was surrounded by the creatures of faction, his counsels were polluted by their vile suggestions, and the administration of law committed into the hands of the declared tools of a political party. Let the English government banish from Ireland the faction which has so long preyed upon her vitals, and battered upon her miseries; let them be but for one short year as great strangers to the shores, as their counterparts in the animal creation, the toads and vipers to which Erin's green fields refuse sustenance or life;—let Ireland be no longer cursed by a church, national only in the taxes which she wrings from an impoverished people;—let the administration of law be entrusted to those who will dis-

pense it with impartiality, and not have one interpretation of the statute to suit the Protestant, and another to oppress the Catholic;—let these benefits be conferred upon Ireland, and she will no longer weary England with her perpetual complaints, nor disgust her with narratives of the most shocking atrocities;—let Ireland enjoy the repose which follows the impartial administration of law, and her agitators will be hushed into silence or perish in neglect; her feuds will cease; and her children joyously beat the swords and spears of unnatural warfare into the ploughshares and pruning-hooks of moral cultivation.

‘He had resided for some time past in “the land of the mountain and the flood.” He had seen there the strong power of early impressions. From infancy the people of Scotland imbibed the doctrines of Calvinism. Was it any wonder that the progress of other opinions was slow? That progress he felt persuaded was sure. A country that stood the very first in the scale of intellect could not long remain behind in the more valuable attainments of religious knowledge. Many difficulties opposed the labours of the Unitarian preacher in Scotland. His residence had not been sufficiently long, to warrant him in speaking confidently of the prospects of the Unitarian cause in that country. There was something in the national character, which rendered it a matter of time and difficulty to become correctly acquainted with the sentiments of those with whom the stranger associates. In his opinion, which he gave in submission to the judgments of those more experienced, the great obstacles to the advancement of Unitarianism in Scotland, were the existence of ancient prejudices, long-cherished associations, and a national cautiousness of character, which rendered even those who were favourable to the Unitarian doctrine, unwilling to peril their reputation or

resources in the support of unpopular truth. The few who had courage to struggle with these difficulties, stood in need of our warmest sympathy, and he thanked the meeting for the expression of their fellow-feeling in the labours of their northern brethren. He begged permission, before sitting down, to propose the health of the chairman, to whose addresses, during the evening, he had listened with satisfaction and improvement.’

To the Editor.

SIR,—I inclose you a copy of the inscription on Mr. Curwen’s gravestone, which you will, perhaps, insert. It was drawn up by the late excellent man John Hammond, Esq., or Wm. Frend, Esq., I don’t know which. The parson of Fenstanton, *succeeded, and removed the stone, but placed another in lieu of it, with a common inscription, which, of course, is not offensive to his views of Christianity, as the obnoxious one was.* I am, Sir, most respectfully,

Yours, &c.

T. E. FISHER.

St. Ives, November 9, 1832.

‘Inscription on a Gravestone in Fenstanton Churchyard, Huntingdonshire.

JOHN CURWEN,

Descended from the ancient
Family of that name in Cumberland,
was born at Weldon in Northamptonshire,
April 3d, 1746.

Was appointed minister of
the Baptist congregation in this place
on June 3d, 1774.

Opened a place for the worship of one God
in one person in the year 1789.

Died on March 10th, 1797.

In him a disconsolate widow and four
children lost a kind husband and tender
father—the village—a useful schoolmaster—the
Christians of his persuasion a pious
and exemplary teacher, and his
friends of every persuasion
a man, whom they esteemed and loved for
his zeal for truth, for his resignation
under very trying circumstances
to the will of God, for his
cheerful disposition, for his goodness to
every person in need of his advice
or assistance.

From the year 1789 his faith was derived entirely from the Bible, and he bowed to no human authority but that of Christ, dying in full hopes to be in due time called again into being by his Saviour, and to be made partaker of his glory in the life to come.

Sidney, Godmanchester, fecit.

The above inscription is on an upright stone, on the right hand side of the walk which leads from the churchyard gate to the south door of the church. It has remained there unmolested about six years. On May the 17th, 1803, the widow of the deceased was surprised by a visit from the vicar of the parish, to request her to remove the gravestone out of the churchyard: and, in case of non-compliance, he threatened to present it in form to the bishop. The widow refused to offer such an indignity to her husband's remains. The bishop of Lincoln is the person to whom, as diocesan, the complaint either has been or is to be made.

UNITARIAN STATISTICS.

SIR,—If the term *Unitarian* is used in the article 'Unitarian Statistics,' in the same sense as it is used by the Editor of the 'Monthly Repository,' and by the Unitarian Association, including all who believe in the subordination of Christ Jesus, and his dependence on God the Father, to whom only they pay religious worship, in contradistinction to those Christians who worship God as three persons, and believe the Son to be equal with the Father, then is the list of Unitarian congregations in Wales very defective, particularly as it respects Cardiganshire, where there are large congregations not named, whose worship is confined to one object, even the God and Father of Our Lord Jesus Christ, who for many years have been served by ministers of eminent talents, of Arian sentiments—the Rev. David Lloyd, Richard Lloyd, brother to

Dr. Charles Lloyd (see 'Monthly Magazine' for 1812, vol. xxxiii. p. 576-580), and the late Rev. David Davis, (see 'Christian Moderator,' vol. ii., p. 287-289. 'Monthly Repository,' vol. xxii. p. 692-695 and 848.) More than one of their present ministers have given up the doctrine of pre-existence, and the leading members have done the same.

Llwynrhydowen — John Davies, David Evans, 300 to 400. Communion every month, about 500. 200 to 300 communicants. S.

Vadfa—A branch of the same, 150. About 80 communicants.

Galltyplacca. John Davis, David Evans, 200 to 300. About 100 communicants.

Penrhiw, Carmarthenshire—150. Arthur Williams, assistant preacher in the above united congregations.

Ciliau, Cardiganshire — Thomas Griffiths, 100 to 200.

Cribin, Cardiganshire — Thomas Griffiths, 100 to 200.

Caeronnen—John Jeremy, 100 to 200.

Kilgwyn—Evan Lewis, 100 to 200.

William Rees, late minister in Cardiganshire, has lately opened a new meeting-house, in the same connexion, near Brechfa, Carmarthenshire.

Pantydefaid was a secession from Llwynrhydowen; and Capely groes from Ciliau and Galltyplacca, in the year 1802, upon the congregations not agreeing to choose Dr. Charles Lloyd to be co-pastor with the Rev. David Davis, their old minister. But the seceders and the old congregations are now upon very friendly terms.

CARDIGANIENSIS.

SIR,—The return given of the General Baptist Congregation in Trinity Place, in 'Unitarian Statistics,' having ceased to be a correct representation of our condition, I beg

leave to transmit you the following :—
Morning congregation, average about 45 to 50. Evening, 70 to 80.

Sunday school, about 110 children on the books; average attendance, morning 60; evening 70.

Besides our library we have a tract society, by which 70 or 80 families are supplied with tracts which are exchanged weekly.

Allow me to suggest that the value of the returns would have been increased by their being dated. Our own, for instance, referred to a period eighteen months or more, I believe, ago. I am the more anxious to correct the return, as we are likely soon to have to appeal to the liberality of our brethren to enable us to procure a more suitable place of worship, and it is right they should know that we are neither inactive nor declining. I am, Sir,

Your obedient Servant,
JOSEPH CALROW MEANS.

Mr. Editor,—My congregation has increased, and is increasing; it is now 30 to 50.

J. PLATTS, Doncaster.

Lewin's Mead Chapel, Bristol—
Rev. Dr. Carpenter, Rev. Brooke Aspland; morning 500 to 600; evening 300 to 400.

Weekly Schools—Infant School,* from 2 to 6 years old, about 100. Intermediate,* from 6 to 9 years old, about 100. Girls' Charity, from 9 to 14 years old, about 20. Boys' Charity, from 9 to 14 years old, about 36.

Sunday Schools, about 150.

Bridgewater—Christ Church Chapel, Rev. Mr. James; morning, 70 to 100; evening 100 to 150.; L.; S.

Frenchay Chapel, near Bristol—
John Tingcombe; 50 to 80.; L.

Coventry—Henry Wreford; 250; L.; SS.; boys 41, girls 73; an en-

* In these two schools the children pay a small sum weekly.

dowed school for clothing and educating 41 boys.

Page 147, you have 'Colyton' under Derbyshire; should it not be in Devonshire, near Axminster?

At Plymouth, the minister is the Rev. W. Odgers.

LETTERS FROM FRANCE.

Paris, November 24.

OUR Protestant affairs continue nearly in the same state; the *statu quo* system, favourite maxim of our government, extends to religious questions; and our present administration, mindful only of the ways and means of assuring a *majority* in the House, incapable of taking the lead in any great and philosophical plan of reformation for the country, appears determined to support the powers that exist, and shows rather a good deal of deference for the Catholic clergy. As for us Protestants, our reformed church splits every day more and more into the two parties of Methodists and Anti-methodists; we begin to use for these last, the proud word of *liberaux en religion*. You must be aware, however, that by the expression as it is understood here of *Methodistes*, we do not mean people in strict connexion with the Wesleyan English society. We call by this name in our churches every person who exhibits an exaggerated, dogmatical character, and who maintains in an intolerant strain our old forms of Calvinistic faith. We clearly anticipate a time, not perhaps very remote, when our French churches will actually divide into two denominations, having each their special ministers and their independent academies. This, however, would be giving the Catholics a sad spectacle. However, this must some day or other take place, and English methodistical influence will give as good an aid as it can that way. For example, we had the other

day, a *consecration* at Montivilliers, Seine Inferieure (Normandy), or rather the reception of a young minister, Sohier, as pastor of the church. Now in these ceremonies, there is always a clash between the two parties on the ground of the oath to be taken by the new minister. Our ancient forms most decidedly provide that each pastor, on his reception, must swear strict and complete adherence to our *confession de foi*, which is nothing less than high Calvinism. This oath a great number of our young ministers will *not take*. In order then to evade the difficulty, our rational party caused long since to be adopted the Genevese form of oath, which is that the received pastor swears that he will preach the doctrine as it is contained in the books of the Old and New Testament. This mode, allowing a complete freedom of inquiry, our saints loudly exclaim against for the simple reason, that, according to them, there is no true doctrine in the revelation but that one which, Roman like, they have determined themselves, and drawn up in the shape of articles. However, till now, our saints had been obliged to submit, and they had failed in the tyrannical attempt of imposing their own particular scheme of mysticism and absurdity. But at Montivilliers, owing, in part, to the dogmatical interference of two ministers, De Felice, of Bolbec, and Paumier, of Rouen, both half Methodists, a series of articles were drawn up, and tendered to the new minister. They included, of course, the Calvinistic views of the trinity, of expiation, and of justification by faith; the young man took the blind oath, contrary to the opinion of Reville, minister at Dieppe, and Alègre, at the Havre, two pious and enlightened pastors. One of the principles of us liberals in religion is, that in any case no minister ought to be *compelled* or even *demand*ed to swear his adherence to any dogma whatever,

and that the only engagement which he can take in accordance with Christian liberty is that of preaching the gospel, as he *understands it*. Then, if his views are not those of the congregation, of course he must resign. But a new question presented itself at Montivilliers; the new minister *consented to take the oath*, and even insisted on taking it. Yet, we maintain, that even in that case, the assembled pastors had no right to demand, or even to accept, the engagement, which is, in any case, null and void. For the only authority, competent in this case, was not consulted,—I mean the congregation at large. If, observed very justly, *Le Protestant*, which took up this view of the case, the majority of the flock choose a *Calvinistic pastor*, then well and good; but, as long as the members have not decided on that point, no assembly of divines, synod, meeting, or any other, has a right to bind down the opinions of a minister of Christ, and to receive his declaration that he will only preach the gospel in a certain way to a church which has been consulted. Such is the opinion that friends of religious inquiry adopt here. I considered, for my part, the conduct of the *consecrators* at Montivilliers, as arrogant and tyrannical; and had I been a member of the church, I would have entered a formal protest against the tendering of such an oath, on the ground that the majority of the church is not Calvinistical. We hope that the congregation at large will come to a decision of the kind.

We have had a nomination lately that will produce some impression among our Protestants. Mr. Matter, ex-professor of history in the academy of Strasbourg, Lutheran pastor, has been removed to Paris, and named to the high station of *Inspecteur-général de l'Université*. Mr. Matter has been lately entrusted by the minister, Guizot, with the publication of a periodical, in order to favour the progress of *elementary in-*

struction; this is well and good; for our *great nation* has at least ten millions of inhabitants who can neither read nor write. Matter is a good theologian, a very learned philologist, an elegant writer, author of several first-rate works, and among the rest of a very able History of the Philosophical School of Alexandria, and especially of a valuable History of Gnosticism. He has put beyond all doubt, in this last work, according to the views of Priestley, that numerous and clear allusions to the special tenets of Gnosticism appear in the gospel of John and the epistles of Paul. He is publishing at this moment an Ecclesiastical History (five vols. 8vo.), which is by far our best. Matter is, of course, a rational Christian; but he follows too much that middle path, which is the favourite road of all those who, wishing to offend nobody, please nobody altogether. He will still do much good, and is perhaps our most learned Protestant writer. You know that Mr. Goepp, one of the Lutheran pastors of Paris, has received from Louis Philip the cross of *officer* of the Legion of Honour, for having married at Compeigne the Queen of Belgium. He was before *knight* of the order; and the difference is that he will wear a *gold* star instead of a *silver* one. Mr. Goepp is a very good and enlightened man; but can you conceive anything more *prodigious*, than to see a minister of Christ receiving a feudal star for a religious ceremony? Alas, such is France, only two years after the revolution of July!

O.

ANNUAL VISITATION OF THE DIVINITY SCHOOL.*

THE sixteenth annual visitation of the Divinity School, at Cambridge, took place on Wednesday, the 18th July, in the College chapel. The exercises were introduced with

* This and the following articles of American Unitarian Intelligence, are from the Boston Christian Register.

prayer by Professor Palfrey, at ten o'clock, and were as follows,—with the exception of Nos. 2 and 9, necessarily omitted:—

1. Exposition of John iii. 1-12.—Mr. Horatio Wood.

2. Reinhard and Oberlin compared, as Examples of the Ministerial Character.—Mr. Josiah K. Waite.

3. On Monastic Institutions.—Mr. John D. Sweet.

Hymn by the Choir of the Divinity School.

Come thou Almighty King!

Help us thy name to sing; &c.

On the Importance of Investigation into the Testimony of Scripture respecting Controverted Doctrines.—Mr. Andrew P. Peabody.

5. On Earnestness in the cause of Christianity, as distinguished from zeal for a peculiar scheme of Christian Doctrine.—Mr. Henry A. Miles.

Anthem—The Lord will comfort Zion; &c.

6. On George Fox and John Wesley, as founders of religious sects.—Mr. Rufus A. Johnson.

7. On the effect of the situation of the writers of the New Testament upon their writings.—Mr. Charles A. Farley.

8. On the unhappiness of a sceptical state of mind.—Mr. Curtis Cutler.

Anthem—Lord of all power and might; &c.

9. On the value of Christian Institutions.—Mr. Reuben Bates.

10. On Authority, as tending to restrain the just exercise of reason in matters of Faith.—Mr. Charles Babbidge.

11. The Young Minister's anticipations.—Mr. Joseph Angier.

The following selected hymn was then sung by the choir, all of whose performances were in a style of unusual excellence. The exercises were concluded with prayer by Professor Palfrey, Dean of the Faculty.

HYMN.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believed
Of all who seek this sacred place;
With power proclaimed, in peace received;
Our spirits' light, thy Spirit's grace.

Direct and guard the youthful strength
Devoted to thy Son this day;
And give thy word full course at length
O'er man's defects and time's decay.

Send down its angel to our side;
~~Send in its calm upon the breast:~~
For we would know no other guide,
And we can need no other rest.

We cannot speak particularly of the various performances. As a whole, they were of a high order, and were listened to with great apparent interest by a large audience of the first respectability.

Had the public performances of the day been confined to the usual exercises of the School on these occasions, no one we think could have gone away without feeling that his morning had been profitably spent. To these exercises were added on this occasion, in the afternoon, several interesting and highly eloquent addresses before the 'Philanthropic Society of the Divinity School.'

The exercises before this Society commenced at four o'clock. The meeting was opened with prayer by Rev. Dr. Ware, after which Professor H. Ware, jun., at the request of the Society, explained to the audience the origin and purposes of the Society, and briefly addressed the assembly on its importance, and the advantages that might be expected to arise from it to the members of the School, and through them to the community.

We were informed that the great purpose of the Society was an inquiry respecting the moral and religious wants of the community, and particularly of those portions of it, whose situation calls for the sympathy and aid of their more favoured brethren.

It appears that the young gentlemen of the Divinity School have interested themselves in the condition of the prisoners in the State Prison in Charlestown, and the County Jail

in Cambridge, and have regularly visited them on Sunday for the purpose of imparting religious instruction. This attention to the prisons excited an interest in the condition and wants of other classes of the community, and resulted in the formation of the Philanthropic Society.

Professor Ware having concluded his remarks, he was followed by Rev. Mr. Fox, of Newburyport, and Mr. Barnard, of this city, both recently members of the School, and Society. The assembly was also successively addressed by Dr. Follen, of Cambridge, Rev. Mr. Gannett, and Dr. Tuckerman of Boston, and Rev. Messrs. Farley, of Providence, Whitman, of Waltham, Parkman, and Taylor, of Boston, and Mr. Wood, of the Divinity School. The addresses were all of them well-timed and appropriate; breathing the true spirit of Christian philanthropy.

None, we think, who listened to what was uttered there, could have gone away without a deeper interest in the moral condition and wants of the poor, the friendless, and the oppressed, and, in a word, of all his fellow-beings, a more solemn sense of duty in regard to them, and a more resolute purpose of active usefulness.

These were the first public exercises before the Philanthropic Society. They were to us, and we feel confident they were to all present, in the highest degree pleasant and attractive. If they should continue on future occasions to form a part of the public exercises of the day, we doubt not they will aid much in awakening a greater interest in the Annual Visitation.

THE SUNDAY LIBRARY.

A new and much needed publication is about to be commenced by Messrs. Brown, Shattuck, and Co., of Cambridge. It will be called 'The Sunday Library for Young

Persons,' and will be edited by Rev. Henry Ware, Jr. Professor of Pulpit Eloquence and the Pastoral Care, in Harvard University. The following is the Prospectus:—

It is designed in this series to supply to young persons, of about the age of twelve to sixteen years, a ~~succession of~~ instructive and interesting books on subjects of religious truth and duty, suited to occupy their attention on the Sabbath. It will be an object to render them as entertaining as may be consistent with this great purpose, but no place will be allowed in them for fictitious narrative. It is hoped that works founded exclusively on truth, treating of the history of our religion and the excellent men who have adorned it, and illustrating principles of Natural Religion and passages of Holy Writ, may have sufficient attraction without the aid of fiction. The publishers have been encouraged to believe that such an undertaking would be thought seasonable by religious parents and teachers; and hope to furnish works which shall be profitable to families in general, as well as to the class of persons for whom they are particularly designed.

The first volume, containing the 'Life of the Saviour,' by the editor, will appear on the 1st January, 1833.

Some of the subjects intended to be treated in the succeeding volume are—'History of the Planting of Christianity,'—'History of the Reformation,'—'Lives of Martyrs, and other Eminent Christians,'—'Fulfillment of Prophecies,'—'Duties of Childhood,' &c. These will appear in such order as may suit the convenience of the several writers.

Terms.—THE SUNDAY LIBRARY will be handsomely printed, in volumes of about 250 pages, 18mo., at intervals of about two or three months, on a new type and good paper, and neatly bound in full glazed cloth, at 62 1-2 cents per volume.

THE JEWS.

IN Palestine, of late years, they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired, bewailing, amid the ruins of their ancient capital, the fallen city and the desolate tribes. In Persia, one of them addressed a Christian missionary in these affecting words: 'I have travelled far; the Jews are every where princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption.'

History, says an eloquent writer, is a record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hand of the All-wise Ruler of the universe; his decrees will certainly be accomplished; his truth, his goodness, and his wisdom will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him, that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family to be permanent; and the more evident also will it appear to him, that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth, is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of

Jacob. At this moment, they are nearly as numerous as when David swayed the sceptre of the twelve tribes; their expectations are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers, and the holy city where they worshipped. Though rejected by God, and persecuted by man, they have not once, during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation: and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.

SOME ACCOUNT OF THE PEOPLE CALLED 'CHRISTIANS.'

THE following account of the Christian Denomination appeared as a communication in a recent number of the 'Brooklyn Christian Monitor':

'The proposals of the "Monitor" seem to say, "Thou art permitted to speak for thyself." I would therefore avail myself of this medium to lay before your readers a short sketch of the people who call themselves "Christians." Their views of Christianity are not so well known as they could wish. Through want of candid frankness or a lack of proper information, in many who have spoken and written to the public concerning this people, a very unpleasant impression has been made upon the mind of some; but this they must bear, in common with all who have taken an advanced step towards the restoration of primitive Christianity.

'The different denominations since the Protestant era have, no doubt, according to the circumstances under which they laboured, contributed to

the emancipation of Christianity from the enormous mass of corrupt and erroneous tenets, which the negligence or ignorance of some, and the artifice or avarice and ambition of others, had accumulated during a period of one thousand years, under an implicit obedience to the arrogant pretensions of the Church of Rome. But the church has travailed in pain to be delivered from these corruptions, for each sect fixed its bounds, a *creed*, beyond which none might pass unmolested. Though the Christian philosopher finds much to regret, he will find much to admire in the slow but steady progress of truth, righteousness, and liberty, until he is overwhelmed in the flood of glory that bursts upon the Redeemer's kingdom, when the rights of man, like the seven thunders, uttered and defended by the unyielding friends of civil and religious liberty, who had met in North America, like rays of light in a focus, had burnt asunder the chords that united Church and State, and left the gospel free to bear its own testimony, and rise by its own excellency. Then the clouds of bigotry grew thin and broken, and "the sun of righteousness shone forth with healing on his wings," and they that feared or revered that name which is above every name, went forth from sectarian names and men's inventions, and grew up as calves of the stall. Then we could speak comfortably to Zion and say thy warfare is accomplished, the steps of thy return will no longer be marked with blood.

'Reader, think of the era of our republic, and the vast preparations of an over-ruling Providence in the events antecedent and subsequent, and say whether it might not have been expected that the Church of God would pitch her tents on new ground.

'It was soon after this eventful period, that the Christian denomination made its appearance, and it is I

believe the only permanent denomination that had its birth in the New World. In the history of this society, some things have been considered worthy of remark. This people made their appearance nearly at the same time in three extreme divisions of the United States, in the Southern, Western, and Northern States; and were unknown to each other for some time. They originated in three of the most numerous and active denominations in this country, the Episcopal Methodists in the south, the Presbyterians in the west, and the Calvinist Baptists in the north. With all the differences that are known to exist among these, and with all the prejudices of education, they adopted the principle that the scriptures are an all-sufficient rule of faith and practice, and that they had an equal right with the men of any age or country to judge of their meaning, and apply them in practice. The ministers and churches in these different sections of the country, by laying aside their platforms and creeds as worse than useless, and going to the Bible alone to learn their religion, were found when they published their views to harmonize in name, in doctrine, in ordinances, and in church government. I cannot better express the manner in which the ministers of this society urged the impropriety of human creeds, and the sufficiency of the scriptures, than by quoting the language and statement of the learned John Lawrence Mosheim, in the introduction to his "Church History."

'As long as they [the sacred writings,] were the only rule of faith, religion preserved its native purity, and in proportion as their decisions were either neglected or postponed to the inventions of men, it degenerated from its primitive and divine simplicity.'

The first preachers of this society were bent upon cultivating a sentiment like that expressed in the noble prayer of the pious John Wesley

found in the preface to his 'Notes upon the New Testament.' 'Would to God that all the party names and unscriptural phrases and forms, which have divided the Christian world were forgot, and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life into our own.' The ministers of this reform set forth the scripture of the Old and New Testament as a most solid and precious system of divine truth; which they whose appetite is not vitiated by the doctrines of men, prefer to all writings of men, however wise, or learned, or holy. But creeds and doctrines that cannot be expressed in scripture language, were treated by them as unworthy of any respect; for, said they, if creeds and confessions contain what is plainly expressed in the Bible, they are useless, for we may as well take it first-handed in the Bible, as second-handed in the creed. And if they contain what is not in scripture they should be rejected as an innovation. They adopted this rule. A scripture doctrine may be expressed in scriptural language, but a doctrine that cannot be expressed in scripture language may be called in question.

AMERICAN UNITARIAN ASSOCIATION.

CHRISTIAN REGISTER, BOSTON, OCT. 20, 1832.

A meeting of gentlemen from the several parishes, who had been invited to serve as committees in their respective parishes in behalf of the American Unitarian Association, was holden at the Berry-street Vestry, on Sunday evening last, to consider the measures to be taken to obtain funds for the support of a General Agent of the Association. Professor Palfrey was chosen chairman, and G. A. Sampson, Esq. secretary. Judge Rogers then addressed the meeting and stated in substance that after

much delay which had been occasioned by the then impending danger of disease and the absence of so many from the city during the summer months, the Unitarian Association were now about to present this measure to the consideration of the public. He then stated the doings of a meeting which had previously been held, and the resolves and doings of a large committee which had been raised for the purpose of carrying the undertaking into effect. He said that committees had been appointed in the country and circulars sent to the several churches and associations of Unitarian Christians; and that as far as there had been any opportunity to hear from them, there were the most encouraging pledges of success. He then proved the necessity of the appointment of an agent, to superintend the publications and to conduct the correspondence of the Association, which had become too extensive for the present arrangement, and was every day extending itself more and more; to be a common centre of communication among all who had a common cause and common interests; to visit and ascertain the situation, wants, and habits of every part of our land, that he might give aid, information, sympathy, and encouragement, and to devote the energies of his whole mind to the great cause of Liberal Christianity, free from the claims of local and professional duty. He anticipated only one objection, that such a movement might appear to have too sectarian a tendency, but this conclusion would be found to be a mistaken one. It was the end and object which we had in view and the means by which they were pursued, which made a measure sectarian. Organization would make us more successful both as to our means and ends, but would by no means change their nature. The practical result would show a different tendency.—When a body of Christians were

scattered over a large extent of country, surrounded by other denominations speaking and acting with severity towards them and cherishing very opposite views of truth, it was the tendency of human nature in avoiding one extreme to be driven into the other, and the most active principle of conduct was opposition to those who were hostile to them. But when a means of communication had been opened between the scattered members of this body, and they began to communicate their thoughts, feelings, and opinions, to rely upon each other and become strong and confident in their union—a new principle of action was introduced, and they were influenced more by their respect and attachment for their friends than by the hostility of their opponents. No one could doubt for a moment which situation was most favourable to the development of a narrow and sectarian spirit. But the argument was, that, because others had abused measures of this kind for party purposes, therefore the object itself was bad. If the abuse of anything is reason against its use, the argument is fatal to all the transactions of life, for our daily meat and drink and all the necessities of life have been sometimes abused to the worst purposes: it is an argument against Christianity itself, for sectarianism is one of the abuses of Christianity. Whether this measure had any sectarian tendency would depend upon the person selected to fill this place, and if we trusted to the opinions of our friends, or of even many of our opponents, we should find in the choice, which had been made, a conclusive answer to the objection. After some other remarks, he offered the following resolutions:—

Resolved, That we are deeply impressed with the utility and necessity of the appointment of a General Agent of the American Unitarian Association, and heartily concur in the general approbation with which their choice has been received, and

that we entertain the greatest expectation of benefit to the cause of Liberal Christianity from the piety, learning, and talent to be devoted to the duties of this office.

Resolved, That it is expedient that a general public meeting should be held in this city as soon as convenient, for the purpose of addressing the body of Liberal Christians in behalf of the undertaking; that the gentlemen who have been invited to be present here and to serve as committees in the several parishes, be requested to use their efforts to induce those to attend at that meeting who can best aid this measure by their influence, wealth, talents, and interest in the cause.'

Professor Palfrey then addressed the meeting. He said that we must consider the relations in which we stood to our brethren in the country, to the candidate who had been elected, and to Christians of other denominations, since we had declared the necessity of this measure, had called on others for aid, and had, by inviting a gentleman to accept the office, pledged ourselves for the means of enabling him to accept and perform its duties. What would be said by others, if we should not proceed with spirit in an undertaking which we had declared to be so important to the interests of Liberal Christianity? Professor Palfrey made many other judicious and appropriate remarks which have escaped us, as we made no notes at the time.

George Bond, Esq., then made some inquiry respecting the amount of permanent funds intended to be raised; whether it was proposed to raise a sum sufficient for the entire support of an Agent, independently of subscriptions for any number of years or annual contributions.

Judge Rogers answered that it had been determined to receive donations to a fund, and subscriptions for any number of years, at the

pleasure of each contributor, hoping to obtain the advantage of a sufficient fund to give security and permanency to the appointment, though it still might be dependent for part of its support upon the favour which its usefulness would certainly secure from the liberality of the public.

Rev. Mr. Parkman then addressed the meeting. He said that if it had been the intent of the measure to send an Agent into the parishes of other denominations to divide and excite them, if he were to go wherever he was called merely to build up a party, he should have had no interest in its success. But no such course was intended to be pursued. The Agency was intended for the promotion of pure Christianity, by strengthening our own denomination indeed, yet without injuring others. There were many places where Liberal Christians were sufficiently strong to establish societies and were ready to do this, if they received proper sympathy and encouragement, without any attempt at proselyting those around them. He knew of two societies which had been formed, in different places, who from some disappointment and discouragement, which might have been prevented, had ceased to support public worship. They were still ready to make another attempt, if by some measure of this kind, they should receive countenance and encouragement in their endeavours. That there was a wide field for the usefulness of an Agent, limited only by his ability. That the correspondence and other duties of the Secretary had become so extensive, that the performance of the duty required had been long attended with great sacrifices, and seemed incompatible with the paramount claim of a parish upon his services.

We regret that we have not been able to give the whole of the remarks of the several speakers, or to do justice to those which we have been able

to retain. They appeared to convince the audience of the duty and importance of the effort which they were called to make, and the resolutions were adopted by a unanimous vote.

VISITOR OF THE POOR.

Extract from Dr. Tuckerman's Introduction to the 'Visitor of the Poor.'

BUT there are hundreds of poor families, even in our small city, where few or none of the difficulties to which I have adverted are to be encountered. There are intemperate men, and intemperate women, who will oppose no direct resistance to your efforts to reclaim and save them. And, if you cannot reclaim them, unspeakably great are the blessings you may extend to their children. There are, too, poor families in which there is no intemperance. They may lack judgment, or physical strength, or both; and may not only, in consequence, be exposed to occasional and great want of the necessities of life, but greatly unfitted for the discharge of parental duties. There are cases, also, of very virtuous wives and mothers, who have intemperate husbands, from whom they receive no aid in the moral charge of their families; and who need this, and would receive it, more gratefully than any other aid. There are aged men, and aged women, of great piety and worth, whose only earthly resource is in the charity of others; and there are those, who, though not old, are equally infirm, and unable to provide for their own support. I know not, indeed, the intercourse which man may have with man, in which better lessons of wisdom are to be learned, than in free and affectionate communication with some of these families. Would you be taught 'the art of Divine Contentment?' Or would you be made more sensible of your blessings, and more grateful for them? Or would you have a doubt resolved, whether religion and

virtue are realities? Or would you be instructed how to use prosperity; or how to meet, to bear, and to improve under affliction? Go, and do the good which you may in one or more of these families. Be their friend, their adviser, their comforter; and relieve them, if so it must be, at the expense to yourself of some personal gratification. Nor can I fail to particularize the large class of widows, who often need assistance in the government of their children; in keeping them at school, and in providing places for them when they are at an age when they cannot go to school. I might, indeed, make a long specification of services, of great importance for those for whom they are to be performed, and which will require but little expense but of sympathy and time. Nor will a mind at once sympathizing and judicious be long ignorant of the most important services which are to be rendered to a poor family, nor of the means of doing them good. The first object, however, let it not be forgotten, is, to obtain their confidence, and, if possible, their affection. If you are qualified to be to them a teacher of the principles and duties of religion, happy will it be both for them and for yourself. But, if you are not, will it be a small good, if you can gradually bring cleanliness into a disordered and filthy family; if you can teach parents the importance of a good parental example; if you can check the waywardness and disobedience of children, and encourage them to love one another, and to obey their parents; if you can keep children at school, who would otherwise have been idlers at home, and perhaps vagrants; if, by apprenticing a boy, you shall have rescued him from a prison; or, by placing a girl in a well-ordered family, you shall have saved her from probable ruin? Again, then, I beseech you, before you shall decide that you are not qualified for any of

these offices, fairly and faithfully to make trial of one or more of them. If you shall be successful, you will need, and you will ask, no other encouragement. The reward, to him who gains it, is immense. It is better than silver or gold. It will make you wish to be immortal, if for no other reason, that you may be a minister of the goodness and mercy of God, as long as there shall be any among all his creatures to whom the ministry of his mercy may be extended.

There are those, indeed, who shrink from the thought of the condition of the children of want and suffering. The office of a visitor of the poor would seem to them to be the office of a self-torturer. They have hardly an association with poverty, but of squalidness, and ignorance, and debasement, and vice. And all these, it is admitted, are to be found in the abodes of many of the poor. But should even these fellow-beings be left in unpitied and unmitigated misery? Who has made thee, thou who turnest with revolting and disgust from this spectacle—who has made thee to differ from these thy fellow-mortals and fellow-immortals? And what hast thou which thou hast not received? And why did God bestow on thee thine abundance, but that, while he would win thee to the holy exercises of gratitude and love by the multitude of his blessings, he would also honour thee as an instrument of his compassion and goodness to the sufferers, whom he has enabled thee to relieve and bless by his bounty? Away, then, with this morbid sensibility; this false delicacy; and despair not to find a remedy of the evil, even in that which appears to thee would be its greatest aggravation,—a friendly connexion, and a familiar intercourse, with some poor and distressed family. Let this family be selected for you by another, if you know not how to select it for yourself. Go to it, that you may

learn how you may be useful to it. Go, and carry with you a garment for a half-clad child, which its parent could not have provided for it; and gain for yourself an interest in the heart of this child, and avail yourself of this interest to strengthen in its heart the principles of piety and virtue. Go, and do what you wisely may to relieve the most pressing wants of this parent, when she knows not where to look for relief. Go to her when she shall be upon the bed of disease, and alleviate the distresses of sickness by your sympathy, your counsels, and consolations; and by supplying her with a few of the comforts with which you would yourself be surrounded, if you were on the bed of sickness. Go, and open your heart to a sensibility, at once of the weakness, and wants, and difficulties, and struggles of this family; of God's goodness to yourself; and of the unutterable happiness of relieving distress, and of calling forth in the heart a sentiment of true gratitude to God; and you will find that poverty, which, it may be, seemed to you like Shakspeare's toad, 'ugly and venomous,' may yet 'wear a precious jewel in its head.' You will find that you may learn from the poor quite as much as you can teach them; and may receive, through them, as many and as important benefits, as you can confer upon them.

THE TRUE METHOD OF DIFFUSING UNITARIAN PRINCIPLES,

From an excellent Sermon preached by the Rev. Mr. Upham, of Salem, at the Anniversary of the Auxiliary Unitarian Association in the First Parish (Rev. Mr. Richardson's) in Hingham.

HAVING spoken of what I deem objectionable and illegitimate modes of persuading the world of the truth of our opinions, and of advocating our cause, it remains for me to point out what appear to be the proper and certain methods of accomplishing these objects.

You are Unitarian Christians;

that is, you believe that the doctrines of Unitarianism are the doctrines of the Bible. You have formed yourselves into an association for the purpose of confirming your own minds in this faith, and of diffusing it as widely and as rapidly as possible throughout the world. This is the plain, simple, and sole object of your association. If these doctrines are in fact the truth of God, we may be sure that they will produce upon the characters of those who receive them into honest and sincere hearts, and apply them to their lives through the faithful use of the ministry and ordinances of the gospel, of prayer, of meditation, and such other means of grace as they may enjoy, those effects of virtue and piety which God designed to have produced by the revelation of his truth.

As the end of your association is to promote the prevalence of what you believe to be the doctrines of the scriptures, it is obvious that the only way in which it can be accomplished is to encourage and aid in the diffusion of such information as will lead men to a right understanding of the scriptures, and thus bring them 'unto the knowledge of the truth.'

There is some reason to apprehend that sanguine and exaggerated estimates have been formed of the degree of intelligence existing among the people at large. It is true that the first elements of knowledge are conveyed to the entire rising generation by our invaluable systems of public education. But it is doubtful whether that most essential part of an early education, a permanent thirst for knowledge, is imparted to our youth in general—whether they continue in after life to improve their early advantages and acquisitions. One thing is certain, that notwithstanding the much boasted and infinitely multiplied 'religious operations' of the times, a lamentable ignorance prevails respecting the evidences and history of Christianity, and the proper interpretation of its scriptures.

So long and so far as this continues to be the case, we cannot indulge in expectations of the spread of Unitarianism. It will spread with the spread of knowledge, and it can only be hastened by the promotion of a spirit of inquiry, and a love of truth.

In the opinion that its progress will keep pace with the progress of investigation, and information, and intelligence, we are not confirmed merely by our own reason or our own hopes. It is practically acknowledged by our opponents. They acknowledge it by actions which speak louder than words—by the measures they adopt to prevent the diffusion of our sentiments. They raise barriers to keep them out from their own communions, and thus confess that they do not feel safe unless they are fenced and walled in by creeds, and obligations, and vows, and by all the pains and penalties which persecution and bigotry dare, in these days, to inflict. We shall accordingly claim the benefit of their testimony in our favour, until they throw down these bulwarks of defence, come out from the fortresses into which they have retreated, and meet us in the open field of fair argument, fearless discussion, and unrestrained inquiry.

It is apparent that, in consistency with the principles now expressed, we can take no pleasure in the multiplication of Unitarian societies, unless it be consequent upon and coincident with the progress of a full understanding of our sentiments, and of the grounds upon which they rest. We do not attach much value to a mere excitement of popular feeling in our favour. We do not consider the accession to our ranks of those who are driven to us by a spirit of mere opposition to other forms or systems of religious faith, as any gain, but rather an injury and encumbrance to our cause. We consider those only worthy to take our name, and ally themselves to our interests, whose minds have

been convinced of the truth of our opinions, by a careful and personal study of the Scriptures; and by an impartial examination of the arguments we present to prove that our sentiments are the doctrines of revelation.

We desire to go forth, as the great reformers entered upon their glorious conflict with the powers of darkness—the Bible our only weapon. And we call upon all men, not to yield to our authority—not to believe anything merely because we advocate it—not to judge of our cause by our characters, by our measures—nor by anything that is ours, but to examine the word of God,—and if thus led to believe as we do, to come out and proclaim their belief before the world.

We do not profess to be better or holier, more devout or more zealous than other men, we do not arrogate to ourselves the exclusive right to the Christian name; but we simply declare that we believe the views of Unitarianism to be the doctrine of the Bible; and we invite and require, at least before they venture to judge us, all our fellow-Christians to open their Bibles, and with a spirit of fairness, candour, and sincerity, appropriate to such an investigation, to decide for themselves whether these things are so. We demand a fair and full examination before the tribunal of each man's own private and unbiassed reason, and are willing to abide the result.

Allow me then, in accordance with these views, to recommend to all the friends of Unitarian Christianity, to apply their energies to the promotion and diffusion of religious truth.

Let us not, in the impatience of our zeal to increase our numbers and multiply our congregations, encourage any measures which would tend to lower the standard of scriptural knowledge and general intelligence and information among the people at large.

Let us continue to perpetuate a learned and studious clergy, and to patronize and reward all efforts to raise the standard of sacred literature.

Let us use our influence to extend the circulation of liberal, sound, scriptural, and instructive publications.

In procuring tracts for distribution, let us search for those which exhibit the scriptural evidence, as well as the practical application of what we believe to be the true doctrines of revelation.

Let us, in a word, do what we can to enlighten the public mind, and to render the whole community, severally and individually, more and more competent to ascertain and understand the sense of Scripture.

If we direct our exertions steadily to these objects, we cannot fail of producing an extensive and constantly increasing effect. We shall be instruments, under Providence, in bringing all men to a knowledge of the truth; and within the boundaries of our influence the glorious spectacle will be exhibited of Christian communities whose faith will be established upon an intelligent and rational conviction, whose worship will be offered in spirit and in truth, and whose hearts and lives will yield cheerfully and spontaneously to the sway of a religion which has won the confidence, and received the sanction, not only of their feelings and affections, but of all their intellectual faculties.

HARVARD UNIVERSITY.

THE annual commencement took place on Wednesday 29th Aug. The honorary degree of LL.D. was conferred on Washington Irving, of New York, and on Jonathan Sewall, of Lower Canada; and that of A.M. on Rev. C. C. Sewall, of Danvers. The degree of A.B. was conferred on sixty-seven young gentlemen, alumni of the University. We publish with pleasure, the order of exer-

cises, for they were honourable to the performers and to the Institution.

Exercises of Candidates for the Degree of A.B.

1. A Salutatory Oration in Latin. George Frederick Simmons, Boston.

2. A Conference. 'Franklin, Davy, and Fulton.' Joseph Bennett, Boston; Charles Grafton Page, Salem; John Sullivan Perkins, Boston.

3. An Essay. 'Effects of Party Spirit on the Verity of Periodical Writings.' William Silsbee, Salem.

4. A Colloquy. 'The Influence of the Roman Gladiatorial Shows and Greek Games on the Character of the People.' Francis Josiah Humphrey, Boston; Joseph Brewster Walker, Wilmington.

5. A Conference. 'Comparative Influence of Natural Scenery, the Institutions of Society, and Individual Genius, on Taste.' Josiah Gardner Abbot, Chelmsford; Joseph Warren Eaton, Boston; Albert Hobart Nelson, Carlisle.

6. An Essay. 'Description of American Manners by Foreigners.' Henry Whitney Fellows, Boston.

7. A Colloquy. 'The Comparative Influence of Literature and Science on the Progress of Civilization.' Harrison Gray Otis Phipps, Quincy; Lewis Colby, Charlestown.

8. An Essay. 'The Influence of Fashion.' Le Baron Russell, Plymouth.

9. A Literary Disquisition. 'Importance of Independent Criticism to the Growth of National Literature.' George Ticknor Curtis, Cambridge.

10. A Poem. 'The Missionary.' Charles Kittridge True, Boston.

11. A Philosophical Disquisition. 'Causes of Ill Health in Literary Men.' Richard Miller Chapman, Boston.

12. A Philosophical Discussion. 'The Influence of Superstition on Science and Literature.' James Wilde, Hingham; Oliver Capen Everett, Boston.

13. A Dissertation. 'Respect for

Public Monuments, whether Triumphal or for the Dead.' Joseph Stevens Buckminster Thacher, Boston.

14. A Literary Discussion. 'English Biography and French Memoirs.' John Sullivan Dwight, Charles Mason, Boston.

15. A Dissertation. 'Character and Writings of Sir James Mackintosh.' Theodore Warland, Cambridge.

16. An Oration in English. 'The Lot of the Portrayer of Passion.' Samuel Osgood, Charlestown.

17. A Forensic Disputation. 'Whether the Inequalities of our Social Condition be favourable to the Progress of Knowledge?' Richard Soule, Duxbury; William Richardson, Boston.

18. A Dissertation. 'Literary Character of our First Settlers.' William Williamson Wellington, West Cambridge.

19. An Oration in English. 'The Love of Truth,—a Practical Principle.' Charles Timothy Brooks, Salem.

20. A Deliberative Discussion. 'Are Political Improvements best effected by Rulers, or by the People?' William Cushing, Lunenburg; Augustus Story, Salem.

51. An Oration in English. 'The Progress of Man.' James Augustus Dorr, Boston.

Exercises of Candidates for the Degree of A.M.

1. An Oration in English. 'Radicalism.' Mr. Charles Fay.

2. A Valedictory Oration in Latin. Mr. Edward L. Cunningham.

OBITUARY.

ON Tuesday, Oct. 2, 1832, died, at Plymouth, Mr. Adam Gray, in the seventy-eighth year of his age.

Mr. Gray was born at Dunse, in the county of Berwick, and received the best education which the grammar-school of that small town afforded, which in those days was considered an excellent one. He was truly remarkable for uprightness of charac-

ter and firmness of principle. He was the consistent advocate of civil and religious liberty, and a zealous reformer of abuses in every department whether in public or in private life. Even his enemies (if he had any) must confess, that he was a man of the most undeviating honesty and integrity. If he ever gave offence, it was because he was an uncompromising lover of truth, and scorned to flatter any man, however exalted his station or rank in society. He steadily pursued the path of Christian duty, and thus obtained that respect from his friends and fellow-townsmen, which consistency of character ever deserves and demands. His conversational powers, aided by much reading and a remarkably retentive memory, were a source of great gratification to many among the young as well as those more advanced in years, who now sincerely lament his loss.

For *nearly half a century*, Mr. Gray was a much respected member of the Unitarian congregation in this town, and most firmly maintained those religious views by which they are distinguished from professing Christians of other denominations; and this too under circumstances much more difficult and painful than are generally known to Unitarians of the present day; for in his case it was attended with reproach, persecution, and worldly losses. Never did he tamely yield to the temptations of worldly interest, and thus sacrifice religious principle on the shrine of Mammon. No! against him might Persecution aim her darts—Bigotry might pass him with the sneer of contempt—Enthusiasm pity his errors, and Fanaticism doom him to everlasting woe; but he still pursued the path to which his honest convictions directed him, unmoved by reproach or persecution—unseduced by the temptations of the world. Considering that religion was a matter between God and his own conscience, he disregarded

alike the confident assertions and bold anathemas of others. Such a character deserves the respect and esteem of every consistent Christian, and from Unitarians he demands more—he claims their gratitude.

Thus did this good man pursue his steady and consistent course. He enjoyed almost an uninterrupted state of good health till within the last three years of his life. He was aware of his approaching end, long before the solemn hour arrived. He could look forward to it, however, with calmness and with cheerful hope; and at length, under the benign and cheering influence of Unitarian views of Christian truth, he quietly sunk to rest. His end was, indeed, such as that of which the poet speaks—

‘That calm decay of nature, when the mind
Retains its strength, and in the languid eye
Religion’s holy hopes kindle a joy
That makes old age look lovely.’

To him his friends may well look back and say, ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’ Who has not watched the bright sun of a summer evening, calmly sinking beneath the western horizon, while the golden sky added a lustre to the scene, which is beheld not amid the blaze of noon? And who, when the sun was no longer visible, has not stood and gazed upon the bright clouds still gilded by his departing beams, and watched the deepening shades till night came on? Thus, then, sunk to rest this pious man! With the calmness of a summer evening his unruffled mind gazed upon approaching dissolution, while the steady beams of Christian hope still brightened the shade around, until he peacefully sunk to rest without a struggle. And still will his parting rays shed a lustre upon the hopes and invigorate the faith of those who now lament his loss; and still in their hearts will his memory live, until they also shall be overshadowed by the clouds of that night

which is to close their mortal career.

Would that all had beheld the closing scene of this good man's life, who have ever heard or uttered the oft-repeated but unfounded assertion, that Unitarianism cannot impart comfort and hope in the prospect of death. They might then have discovered, that, although it may not beget such extacies as some are fond of witnessing even in such a solemn hour, or call forth so strong a desire to 'obtain the prize,' ere yet they have run 'the race set before them;' yet that it can produce that calm and patient resignation to the will of God, and that firm and manly rejoicing of hope, which best become the honest man and the Christian. PHILALETHES.

Plymouth, Oct. 16, 1832.

Died, on the 17th of November last, aged seventeen years, at the residence of her father at Duffield, in the county of Derby, Elizabeth, eldest daughter of the Rev. E. O. Jones, Unitarian Minister of that place. This interesting and amiable young person was carried off very rapidly by that insidious complaint which so often thins the ranks of our promising young friends—consumption. In two short months the transition from apparent cheerfulness and health, to death and the tomb, was painfully witnessed by her anxious relatives and friends. Her bereaved father fondly and justly looked forward to a few more years, when the care of the younger members of his motherless family would devolve entirely upon one who, young as she was, had already proved her capability of undertaking and properly executing so important a trust. It has pleased the All-wise Director of events to disappoint his dearly cherished hopes; he bows in resignation to his Father's will; but as a parent he must long feel the loss of so beloved a child. Her remains were interred on the Wednesday following

her decease, by the side of her departed mother, in the ground attached to the parish church of Duffield. And on the Sunday after, a very impressive and appropriate discourse for the occasion, was preached at the Presbyterian-Unitarian chapel in the above village, by the Rev. D. P. Davies, of Belper, to a crowded congregation of truly sympathizing and attentive hearers.

SUBJECTS of a course of Sunday Evening Lectures on the doctrine of the FINAL RESTORATION OF ALL MANKIND, to be delivered at Finsbury Unitarian Chapel, South-place, Moorfields, by W. J. Fox. 1833.

Jan. 13. Examination of the alleged evidence for the eternity of future punishment.

Jan. 20. The Doctrine of Universal Restoration distinctly taught in Scripture.

Jan. 27. Confirmation of the literal interpretation of the Scripture promises of final universal happiness.

Feb. 3. The argument from the Divine Character.

Feb. 10. The argument from the nature of man.

Feb. 17. Romans, c. viii., v. 19—23.

Feb. 24. Revelation, c. v., v. 13.

March 3. Comparison of the moral tendency of the doctrines of Endless Punishment and of Final Restoration.

NOTICE.

THE congregation at Warminster, Wilts, are in want of a minister in consequence of the resignation of the Rev. Dr. Waterhouse.

CONTENTS:—The Truth-Teller, 1. New Unitarian Chapel, 3. Christian Tract Society, 4. The Genevieve Church, 5. Letter of Dr. Priestley, 7. Salford Fellowship Fund, 7. Miscellaneous, 13. Christian Pioneer, 14; Curwen's Monument, 15. Unitarian Statistics, 16. Letter from France, 17. American Intelligence, 19. Obituary of Mr. A. Gray, 30. Miss E. Jones, 31. Notices, *ibid.*