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CITY MISSION.

THE annexed report of the Rev. R. K. Philp, the Missionary to the poor in a district which has abundant need of religious instruction, will sufficiently show the nature of his exertions, in connexion with former reports which have been presented to the readers of the Unitarian Chronicle. He shall be left therefore to tell his own tale, and it is one which must create sympathy with him in his labours, and a resolution to give him the means of still more extensive usefulness. Such sympathy he will reckon reward, such increased means of usefulness for the future, the best praise for the past. If I should venture to say all I think and feel respecting him, I should offend his modesty, and violate that principle of his mind which leads him to seek not the applause of men, but the glory of God in the salvation of his creatures. My object is to point attention to the simple benevolence of this Mission, and to urge the desirableness of its being placed on a footing totally independent of any other exertions.

The nature and objects of the Mission are sufficiently before the public. I shall therefore only ask, whether to seek those who are lost to virtue and religion, to Christ and God, whether to instruct the ignorant, to comfort the sorrowful, to shed abroad hope in the bosoms of those who are ready to despair, be not a work of Christian love? Whether to visit at their own homes those whom poverty, or crime, or false shame, hides in miserable apartments of miserable hovels, in narrow and crowded lanes and alleys, far from the religious converse of their fellow-men, and the ordinary means of religious instruction, be not a work of Christian love? Whether endeavours to introduce order, sobriety, and cleanliness, into families of such outcasts, to impress upon them a sense of their mutual duties, their dependence upon each other for happiness, and the blessedness of the household where the love of God is shed abroad in their hearts, and they sincerely and earnestly strive to be faithful disciples of Jesus Christ our Lord, be not a work of Christian love? Whether, in furtherance of these objects, as occasion and ability permit, to clothe the naked, to feed the hungry, to seek a channel for industry, to point out the means by which self-help may be made to avail in raising the wretched to a state of comparative comfort, be not a work of Christian love?

To these questions, none but an affirmative answer can be made, even by those who doubt whether any success can be hoped for which shall be com-

mensurate with the time, labour, and money, which must be bestowed on the attempt. The object must appear good even to those who question the efficiency of any means which can be employed.

The reply to doubts and questions raised by those who confess the desirableness of the end proposed, must be left to the Missionary's reports, from time to time, of what he is doing, how he is received, and what are the fruits of his labours. One of his modest and interesting reports appeared in the *Unitarian Chronicle* for Dec. last, pp. 241—243. The present report chiefly treats of the Sunday School which is flourishing in his district, under his superintendence; but it shows also that the parents of the scholars take an increasing interest in his labours. He is working upon some of the commonest and strongest feelings of human nature. He is touching the hearts of parents through their children. He is establishing himself among the objects of his benevolent exertions, as one who has both the power and the will to do them good. And, as he becomes established, known, loved, the good which he does will be wider in extent, and deeper in intensity. I cannot but congratulate the friends of the Mission on its prospects. I cannot but call on them to praise Almighty God our Heavenly Father, without whose blessing all human effort is indeed vain.

When the Mission to the poor was first proposed, my opinion was decidedly that it was sufficiently important in its objects to stand as an Institution by itself, though the simplicity of its affairs would not require more than a very small committee of management. This opinion has been rendered stronger by experience. My opinion now is, not only that it is of sufficient importance to form a separate Institution, but that it cannot be so efficiently managed as if it stood alone. It is certainly not incompatible with the objects of the British and Foreign Unitarian Association: but the Committee of that Society have enough employment for their time and attention, independently of the City Mission.

It was clear also from the first, that among the friends and supporters of the Unitarian Association there was wide difference of opinion as to the fitness of the plan for this country, and especially for London. It was said it may do very well for Boston, but you can make no impression on our Metropolitan profligacy, misery, and debasement. This difference still exists, though some converts have been made. On the other hand there are some who favour the Mission to the poor, who have no cordial feeling towards the Unitarian Association. Those who rejoice in both, regret this: but where there is freedom of thought there will be variety of opinion. Why should those who thus differ be brought into unwilling union? Let them each pursue their own course, and seek to do good in their own way, assisted by those who agree with both, and they will each labour with more zeal and earnestness.

Rules for such an Institution would easily be drawn up. Efficient support would not be wanting. It would stand forth as an effort of pure Christian benevolence; though supported by a party, untinged by sectarianism; though upheld by the contributions of the rich, directing all its immediate advantages to the poor. If it gained not the applause of men, it would surely have the blessing of God.

In any thing that I have said, I beg to disclaim all intention of blaming either those who differ from me with regard to the Mission itself, or those who may differ from me as to the best means of supporting it and carrying out its intentions. I am only desirous that the greatest good should be done to the greatest number.

ED.

TO THE COMMITTEE OF THE BRITISH AND FOREIGN UNITARIAN
ASSOCIATION.

GENTLEMEN,—In reporting to you the state of the Missionary cause amongst the poor in the district which I am in the habit of visiting; although I cannot state a rapid advance, yet I hope it is slowly progressing.

There is at present amongst them much distress, arising from the want of employment. This is increased by several cases of affliction, which renders their situation still more deplorable. I am, however, much pleased as well as surprised, to find amongst them so much patient resignation to their hard lot, and such manifestations of good feeling for any little relief that is afforded them in their distressing circumstances. I do not mean by patient resignation, careless indifference, indolence, or a disposition to rely on the charity of others: on the contrary, in general, their wish is to obtain employment, and to supply their own wants, rather than be dependent; but their utmost exertion, especially where there is a family of children, is barely sufficient to provide necessary food, whilst their clothing is scanty and wretched in the extreme.

I am indebted to the kindness of certain individuals for contributions of clothing, both new and old, which I have found exceedingly useful to the poor, and which the donors have given in the true spirit of the gospel, voluntarily and privately; concealing their names, even from me, who was to be the honoured almoner of their bounty. Since my last report in November, I have received upwards of two hundred articles of various kinds, but all useful and highly acceptable. With these, I have been enabled to cover the almost naked with a garment; from the newly-born infant to the feeble bed-lie, through extreme old age or bodily infirmity.

I have likewise received some contributions of money and books for the use of the School in Spicer Street, and the benefit of the children who are there, under a course of, I hope, useful moral and religious instruction, as well as receiving the first rudiments of knowledge, suited to their station and capacities.

On Christmas day, the children were assembled in the Chapel, when an address was delivered to them suited to the occasion, and they were dismissed with each a small plum cake. On the following Sunday, they were rewarded with books. On that occasion, the place was attended by above thirty of the parents, and about ninety children. The parents were first addressed on the objects of the School and Chapel; and were exhorted to cooperate with the teachers in promoting the improvement of their children, both by precept and example: and they were invited to attend the religious services of the Chapel, which were instituted wholly with a view to their own and their children's advantage.

Those children who had been the most regular in their attendance, and had made the greatest improvement, were then rewarded with books: and afterwards, every one of the remaining children was presented with a small book, as a Christmas present, and a stimulus to future exertions.

During the Christmas week, also, through the kindness of a benevolent friend, (whose name I am not allowed to mention,) upwards of forty families were supplied with a portion of bread and coals, which were received by them with every mark of sincere gratitude.

The number of scholars on the School books at present is one hundred and twenty; of these, the average attendance is from sixty-five to ninety; upwards of forty have been refused admittance for want of room, whose parents have brought them, earnestly requesting their admission.

Though other motives may influence some minds, yet I have reason to

believe that the superior manner in which the children are attended to by the teachers in our School, is the principal reason for such requests.

I must confess it has pained my mind very much, to be obliged to refuse admission to so many applicants; persuaded as I am, (with the Rev. Dr. Tuckerman,) that the rising generation is one of the most important branches of the Missionary cause. In older persons, habits long formed are not easily eradicated, but if the infant mind can be trained, or bent to a right bias, the good arising from it to society may be incalculably great. I cannot conclude this imperfect sketch, without expressing the satisfaction I have derived from the effect which a recent statement in the Unitarian Chronicle seems to have produced; not indeed in creating a spirit of Christian sympathy and benevolence, but only in exciting or directing that which previously existed into a channel, whence it might flow freely for the good of others. It has afforded another proof to my mind that Unitarianism is not the 'freezing point of Christianity,' as some persons have insinuated; and that Unitarians not only *may* be disposed to acts of benevolence, but that the feelings which their religious views naturally inspire, *must* lead to the exercise of that God-like benevolence, which causes its blessings to descend 'on the evil and on the good, on the just and on the unjust.' I beg to suggest to the Committee, and other friends of this undertaking, whether it would not be advisable to engage another room in the vicinity of the Chapel for the purpose of enlarging the School, and giving instruction to those who are not likely to obtain it in any other way. My object is not merely to teach the usual routine of school lessons, but principally to inculcate sound moral and religious principles, in dependently of human creeds and formularies, such as agree with the reason which God has given us, with the revelation which he has afforded, with the individual and social rights and duties of man, such as may impress the youthful mind with a sense of its personal and moral responsibility, with the necessity of using its own exertions to promote and to secure individual happiness, and the well-being of the community. Surely such efforts cannot be wholly lost, whilst the present state of society shows, and the particular condition of these children proves, the necessity for such exertions being made, with dependence on the divine blessing for success.

Respectfully, &c.

R. K. PHILP.

Feb. 4, 1833.

The assistance of voluntary and gratuitous teachers, as helpers in this work of Christian benevolence, is *very much* wanted, and is *earnestly* solicited.

THE TRUTH TELLER.

Speaking the truth in love.—*Paul.*

In my last paper I took a cursory view of the relative position which the Unitarian body holds in society, in order to ascertain what the voice of circumstances, that is, the voice of God, called on us individually and collectively to do. Instead of recapitulating what I then advanced, I shall refer to the paper itself, and ask, if what it sets forth does not call aloud for vigorous exertions? In the actual condition of society, there is enough to rouse the inert, and more than enough, yet not more than he deserves, to reward the industrious labourer in Christ's vineyard. The timid may surely assume now some courage, and the desponding take heart and hope. And too much of both timidity

and despondency is there amongst us, springing, as I think, from what may be termed moral infidelity, or a distrust of the efficacy of moral instrumentality, whereas, as I shall on another occasion attempt to show, no word, no exertion falls to the ground, but the food of the soul is equally sure in its operation with the food of the body. Meanwhile this is clear, that the cause in which we are embarked is no longer an experiment; the ban of the laws no longer makes it disreputable; the recommendation of some portion of social consequence it has for those who, living by the world's law, will never, think whatsoever they may, avow their sentiments, till they have heard an affirmative to the question, 'Have any of the rulers believed?' Yes, progress has been made, our cause, the cause of mentalemanicipation, the supremacy of the scriptures, the co-ordinate authority of reason, entire independence in all things on human authority; the cause which involves hostility to the perplexing and dark divinity of the schools, and bears on its banner the paternity of God, the brotherhood and immortality of man; this cause has triumphed, and considering the diversified shapes in which a mental regeneration has appeared, triumphed, I add, far beyond the expectation even of the sanguine. Therefore it will triumph. The conclusion is just. The enemies of light have had their day; the day of the friends of light has more than dawned. The cords with which we were bound have proved the veriest withes before the expanding influence of growing intelligence! and now that we are free, with the energies within us by which our bonds were broken, shall we not use our new-born power, use it bravely and ceaselessly, in the cause of advancing regeneration?

We are now arrived at the centenary of Priestley's birth, and the name of him who was an outcast from his country, is on the point of being honoured by some of the most honourable of his countrymen, and the very same church that raised a mob to lay waste his abode, is at last really in danger of reaping the fruit of her doings. Is this no triumph? Is this no proof of the existence of cause and effect in the moral world? Has this no voice to say to us, 'Go and do likewise?' Perhaps some man, conscious that he himself has done little to advance the dawning of 'the perfect day,' will be ready to answer, All this has come to pass without me or mine, and without me or mine Providence will, if they be required, bring to pass other changes. This objector is a specimen of a class of persons, wealthy, cold, imbecile, or demi-gods of fashion in their own circle, and hangers on the skirts of the aristocracy in the circle above them; and so by reason of the dearth of mind in the one, and the love of gentility in the other, they are content to wait quietly the gratuities of Providence, heartily wishing that neither the words Priestley, zeal, nor Unitarianism ever intruded an unhallowed sound into the midst of their calm and dignified reliance on higher powers, or their smooth and silken commerce with the powers that be. Not them, for that were vain, but others I ask, how has Providence brought about what now is? By the agency of fashion? of mental sycophancy? of cold hearts or idle hands? No, but by the sturdy principle and indefatigable industry of Priestley, the uncompromising courage of Wakefield, the self-denial of Lindsey, the moral daring of Bentham—and generally by active and energetic benevolence. The past is a pattern to the future; only by like means can like results take place. Therefore I say again, 'Go and do likewise.' But in what way? I have spoken in terms of commendation of the spirit of the age, nor do I wish to qualify what I have said, but only to limit it to those to whom of right it belongs. The intelligence of the age merits the noblest applause. It is the offspring of reason; it is the friend of principle; it is the associate of goodness in the work of furthering human happiness. But as yet this intelligence is comparatively limited in its extent. Society has been too long

under the demoralizing influence of the god of this world, of low self-interest, of sordid passions, of corruption in church and state, to receive at once and in the full effect that better spirit, that Holy Spirit, I add advisedly, of God, which has been sent forth to breathe a moral life into those dead bones, and to cleanse those whited sepulchres. The impress of the past is not yet obliterated, the leaven of unrighteousness still works in the children of disobedience. Our first duty, as lovers of man, is to take and maintain our station in the warfare that is going on between the spirit of renovation and the spirit of corruption, between the good of the present and the evil of the past, between the power of darkness and the power of light; and especially are we called to do each his share in the formation and extension of principle as contradistinguished from selfism. Social principle is the basis of all social good. If it does not involve the truth, it brings the truth to light. To my mind it is of higher value even than truth itself, for it is the parent of truth. Truth to man is what he throweth, and we must assume infallibility before we think of our own opinions more highly, than that principle which will even sanctify error, and which is the good man's hope of acceptance with God. I urge on you therefore this work. Foster the growth of principle in the community—by your own example, by efforts in your families, by appealing to the minds and hearts of your countrymen. Far more does he for God and man, who performs on principle one public act, than he who, by compassing sea and land, succeeds in making a convert to any particular system of opinions. True I believe it is that the dearth of principle is less than it was; and whatever sway it has, that you may use to extend its power; but as true it is, and recent events have done no little to confirm the conviction, that a large portion of society are still destitute at least of *public* principle, and shape their actions by the meanest considerations of selfishness. Not what is right, but what is prudent; not what is true, but what is gainful; not, 'Lord what wouldst thou have me to do?' but what is the wish of my master, or my customers, or my rich and fashionable neighbour; not those, but these, are the points on which the conduct of the majority hinges. I am deeply pained at this; I am pained that it should be felt by one party, and encouraged by the other; that one man should be disposed to barter his independence for gain, and that another should be willing to pay the price. It is a commerce of meanness and degradation; of meanness in him who buys, and degradation in him who sells; and it is a commerce which is carried on in every case where any influence is used to sway another but an appeal to reason.

The encouragement of the growth of principle is the duty which, as first in consequence, ought to be the first in order; yet I feel authorized in claiming from you a wise and energetic zeal in favour of the particular sentiments you hold on social, as well as on religious subjects. Confining myself on this occasion to the last, to religious sentiments, I ask you if you have not found your views of God, man, and duty, a comfort and a support; a relief from popular errors, and a safe harbour for your soul? Do you not believe that they must benefit your fellow-men, increase the spread of real religion, narrow the influence of infidelity, extend the triumphs of the gospel in your native land as well as on foreign shores? Do you not believe that they are identical with the gospel, therefore approved of God, and aided forward by Christ? that in labouring to extend them you are working the work of confessors, of martyrs, of apostles, of the great Head of the Church himself? If so, then let them have your public, your private, your firm and devoted support. You had but one talent, you now possess five; from them be careful to produce other five. The fear which once may have possessed you, that your principles were too pure and elevated for general adoption, the events of the

last ten years must have removed. The agitation of the human mind, its earnest quest after truth, its intolerance of antiquity as such, its thirst for a form of doctrine which shall satisfy the intellect and the heart, the attachment which it is unceasingly showing to the names whom as Unitarians you most honour, the consequent dying away of prejudice, and growth of predilection, all this seems to give a promise of better things to come, and invites your cooperation. Let that cooperation, as the case requires, be hearty and constant. We live in no ordinary times, no ordinary exertions can fulfil your mission. The energy that is in action in the world, requires corresponding energy in the church. The first is power for good or for ill. Its direction and result will be modified by moral influences. Let them be the influences of pure and undefiled religion, otherwise these energies may be precipitated partly into infidelity, partly into scepticism. But no—may God avert this disaster! the salt of the earth will not lose its savour, the wheels of society will not be rolled back; if you prove unfaithful to your trust, the only effect will be, not that the designs of God shall come to naught, but that you will be turned out of the vineyard, and other labourers will do the work, and reap the reward. The ark of humanity is safe, how inert soever some of its inmates may be. I will not, however, terminate with words of ill omen to those whom, as members of the same religious brotherhood, I love more than others who are not of that fold; and certain am I that I cannot show my love for them in a way more conducive to their good, than by striving to induce them, as I now have done, to devote their energies to the cause of Christian benevolence and mental regeneration. If ever there was a case in which labour and pleasure, and labour and good were yoke-fellows, it is this. I will hope, then, that the increased influence which the superiority of your social position gives will prompt you to increased, to redoubled exertion; I will hope that you will not lag and faint now that you have reached the top of Horeb, and have the land of promise extending the goodly array of its hills and vales before you.

SPECIMENS OF A NEW, SIMPLE, AND IMPARTIAL TRANSLATION OF
THE GOSPELS IN A HARMONIZED FORM, WITH SHORT INCIDENTAL
NOTES, BY A LAYMAN.

MINISTRY OF JOHN THE BAPTIST.

MATTHEW III. 1—12.

In those days cometh John the Baptist, preaching in the wilderness of Judea, and saying, 'Repent ye, for the kingdom of heaven is at hand.' A. D. This is he, who was spoken of by Isaiah the prophet, saying: 28, 9. [Isa. xl. 3.] 'The voice of one crying in the wilderness; prepare ye the way of the Lord, [Jehovah,] make straight his paths.' The same John had his clothing of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went forth unto him Jerusalem, and all Judea, and all the country about the Jordan, and were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, 'Brood of vipers, who hath warned you to flee from the future wrath? Bear therefore fruits worthy of repentance, and think not to say within [or among] yourselves, We have Abraham for our father; for I say unto you, that God can of these stones raise up children to Abraham. Already even the axe lieth at the root of the trees; every tree, therefore, which beareth not good fruit is hewn down, and cast into the fire. I indeed baptize you

with water into repentance; but he, who cometh after me, is mightier than I, whose shoes I am not worthy to bear; he will baptize you with the Holy Spirit and fire. Whose fan [or instrument for winnowing corn] is in his hand, and he will thoroughly cleanse his floor; and will gather his wheat into the garner, but will burn up the chaff with unquenchable fire.'

MARK I. 2—8.

As it is written in the prophets: [Malachi iii. 1.] 'Behold! I send my messenger before thy face, who shall prepare thy way;' [Isa. xi. 3.] 'The voice of one crying in the wilderness: Prepare ye the way of the Lord, [Jehovah,] make straight his paths.' So came John baptizing in the wilderness, and preaching the baptism of repentance in order to the forgiveness of sins. And there went forth unto him all the country of Judea, and all the people of Jerusalem, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey. And he preached, [or proclaimed,] saying, 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he will baptize you with the Holy Spirit.'

LUKE III. 1—20.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, came the word of God unto John, the son of Zacharias, in the wilderness. And he went into all the country about the Jordan, preaching the baptism of repentance in order to the forgiveness of sins; as it is written in the book of the words of Isaiah the prophet, saying, [Isaiah xl. 3—5.] 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, [Jehovah,] make straight his paths; every valley shall be filled up, and every mountain and hill laid low; and the crooked shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God.' Then said he to the multitudes, who went forth to be baptized by him: 'Brood of vipers, who hath warned you to flee from the future wrath? Bear therefore fruits worthy of repentance, and begin not to say within [or among] yourselves: We have Abraham for our father; for I say unto you that God can of these stones raise up children to Abraham. Already even the axe lieth at the root of the trees; every tree therefore, which beareth not good fruit, is hewn down and cast into the fire.' And the multitudes asked him, saying, 'What then shall we do?' He answering saith unto them, 'Let him who hath two coats impart to him who hath none; and let him who hath food do likewise.' Then came publicans [or tax gatherers] also to be baptized, and said unto him, 'Teacher, what shall we do?' He said unto them, 'Exact no more than that which is appointed you.' Then soldiers also asked him, saying, 'And what shall we do?' And he said unto them, 'Do violence to no one, nor accuse any falsely, and be content with your wages.' Now as the people were in expectation, and all were reasoning in their hearts concerning John, whether he were the Christ, [or Messiah, *i. e.* anointed of God,] John answered them all, saying, 'I indeed baptize you with water; but there cometh one mightier than I, the latchet of whose shoes I am not worthy to unloose; he will baptize you with the Holy Spirit and fire. Whose fan is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into his garner, but will burn up the chaff with unquenchable fire.' With many

other exhortations also did he preach to the people. But Herod, the tetrarch, being reprov'd by him concerning Herodias his brother's wife, and all his evil deeds, added this also above all, that he shut up John in prison.

BAPTISM OF JESUS.

MATTHEW III. 13—17.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John forbad him, saying, 'I have need to be baptized by thee, and comest thou to me?' Jesus answering said unto him, ^{A. D.} 'Suffer me now; for so it becometh us to fulfil all righteousness.' ^{29.} Then he suffereth him. And Jesus, having been baptized, went up ^{Jan. 20.} straightway from the water, when lo! the heavens were opened unto him, and he saw the Spirit of God descending as a dove and lighting upon him. And lo! a voice out of the heavens, saying, 'This is my beloved son, with whom I am well pleased.'

MARK I. 9—11.

In those days came Jesus from Nazareth of Galilee, and was baptized by John in the Jordan. And going up straightway from the water, he saw the heavens divided, and the Spirit, as a dove, descending upon him. And a voice came out of the heavens, [saying], 'Thou art my beloved son, with whom I am well pleased.'

LUKE III. 21—23.

Now while all the people were being baptized, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of the heaven, saying, 'Thou art my beloved son, with whom I am well pleased.' And the same Jesus began to be about thirty years of age, [or was about thirty years of age when he began his ministry,] being, as was supposed, the son of Joseph, and [here follows his genealogy.]

THE TEMPTATIONS.

MATTHEW IV. 1—11.

Then was Jesus led up by the Spirit into the wilderness, to be tempted by the devil. And having fasted forty days and forty nights, he afterwards hungered. Whereupon the tempter came to him and said, 'If thou art the Son of God, command that these stones be made bread,' [or loaves of bread.] He answering, said, 'It is written [Deut. viii. 3.] Not upon bread only shall man live, but upon every word which proceedeth out of the mouth of God.' Then the devil taketh him into the holy city, and setteth him upon the pinnacle of the temple, and saith unto him, 'If thou art the Son of God, cast thyself down; for it is written, [Psa. xci. 11, 12.] He will give his angels charge of thee, and on their heads shall they bear thee up, lest thou dash thy foot against a stone.' Jesus said unto him, 'Again it is written, [Deut. vi. 16.] Thou shalt not tempt the Lord [Jehovah] thy God.' Again the devil taketh him up a very high mountain, and sheweth him all the kingdoms of the world, and their glory, and saith unto him, 'All these things will I give thee, if thou wilt fall down and worship me.' Then saith Jesus unto him, 'Begone, Satan, for it is written, [Deut. vi. 13.] The Lord [Jehovah] thy God shalt thou worship, and him only shalt thou serve.' Then the devil leaveth him; and lo! angels came and ministered unto him.

MARK I. 12, 13.

And immediately the Spirit sendeth him forth into the wilderness ; and he was in the wilderness forty days tempted by Satan ; and was with the wild beasts ; and the angels ministered unto him.

LUKE IV. 1—13.

Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, being forty days tempted by the devil ; and he ate nothing in those days ; and when they were ended, he afterwards hungered. Whereupon the devil said unto him, ' If thou art the Son of God, command this stone to be made bread.' Jesus answered him, saying, ' It is written, [Deut. viii. 3.] Not upon bread only shall man live, but upon every word of God.' And the devil, having led him up a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said unto him, ' I will give thee all this authority, and their glory ; for to me it is delivered, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.' Jesus answering, said unto him, ' It is written, [Deut. vi. 13.] Thou shalt worship the Lord [Jehovah] thy God, and him only shalt thou serve.' Then the devil led him into Jerusalem, and set him upon the pinnacle of the temple, and said unto him, ' If thou art the Son of God, cast thyself down hence ; for it is written, [Psa. xci. 11, 12.] He will give his angels charge of thee, to guard thee ; and on their hands they shall bear thee up, lest thou dash thy foot against a stone.' Jesus answering said unto him, ' It is said, [Deut. vi. 16.] Thou shalt not tempt the Lord [Jehovah] thy God.' And when the devil had ended every temptation, he departed from him for a while.*

TESTIMONY OF JOHN THE BAPTIST TO JESUS.

JOHN I. 19—34.

This is the testimony of John : when the Jews of Jerusalem sent priests and levites to ask him, ' Who art thou ?' He confessed, and denied not, but confessed, ' I am not the Christ [or Messiah.]' And they asked him, ' What then ? art thou Elijah ?' [see Malachi iv. 5.] He saith, ' I am not.' ' Art thou the prophet ?' [*i. e.* the prophet, of whom Moses wrote ; see Deut. xviii. 15.] And he answered, ' No.' Then said they unto him, ' Who art thou ? that we may give an answer to them that sent us : what sayest thou of thyself ?' He said, ' I am the voice of one crying in the wilderness, Make straight the way of the Lord [Jehovah] as said Isaiah the prophet.' [Isaiah xl. 3.] Now they who were sent were of the Pharisees ; and they asked him, and said unto him, ' Why baptizest thou then, if thou art not the Christ, nor Elijah, nor the prophet ?' John answered them, saying, ' I baptize you with water ; but in the midst of you standeth one, whom ye know not, who cometh after me, the latchet of whose shoe I am not worthy to unloose.' These things were done in Bethany beyond [or beside] the Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, ' Behold the Lamb of God, who taketh away the sin of the world !' This is he of whom I said, After me cometh a man, who was before me, for he was my chief [or principal.] And I knew him not ; but that he might

* This whole scene is probably only figurative of three important resolutions, formed by Jesus during this season of preparatory retirement, and carried into effect during the whole course of his ministry, *viz.* 1. To do the will of God, and to make that as it were his constant food, [see John iv. 34.] 2. To avoid unnecessary dangers. 3. Not to seek worldly riches, power, or glory.

be manifested to Israel, therefore am I come baptizing with water.' And John testified, saying, 'I saw the Spirit descending as a dove from heaven, and it abode upon him. And I knew him not; but he who sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and abiding, that is he who baptizeth with the Holy Spirit. And I saw and testified that this is the Son of God.'

ON THE CALVINISTIC DOCTRINE OF PARTICULAR ELECTION.

MANY of the most remarkable errors in the interpretation of Scripture, especially in the argumentative parts of the epistles, appear to have arisen from a want of sufficient attention to the peculiar distinguishing circumstances of the disciples of those times; and from hastily taking it for granted that all the reasonings used by the apostles in reference to the first converts, Jews as well as Gentiles, must have something in our character and conduct to which they are applicable;—all the terms which they introduce, derived from the worship of the temple, from the traditions of the Jews, or even from heathen superstition, must have a reference, it is supposed, to all Christians in every age of the world. It ought never to be forgotten that the writers of the New Testament were *Jews*; and that they wrote to communities in which the Jewish converts were either numerous, or at least had a very considerable influence;—so much so, as in many instances to pervert the Gentile Christians from their first faith, from that liberty in which Christ had made them free, and to which they had been introduced by the preaching of St. Paul. The previous habits of thought and expression in Jewish writers could not fail to lead them to express their views of the salvation which is by Christ, in language borrowed from those laws, customs, and even prejudices, which were likely to be familiar and easily intelligible to those to whom they were addressed.

This sort of misconception, if I mistake not, prevails to a considerable extent in the use which is made of various passages of Scripture in supporting the modern doctrine of *election* as it is maintained by the most numerous and popular sects at the present day. Lest I should be thought to misrepresent this doctrine in the remarks which I propose to make on it, I shall begin with citing the formal statement of it, as given in the exposition of modern orthodoxy, which is generally considered as of the highest authority—the Confession of Faith, published by the Westminster Assembly of Divines. 'By the decrees of God,' we are told in this confession, 'for the manifestation of his glory, some men are predestinated to eternal life, and others fore-ordained to everlasting death. Those who are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or any other good thing in the creature moving him thereto, and all to the praise of his glorious grace. The rest of mankind God was pleased, according to the unsearchable counsel of his will, whereby he extendeth or withholdeth mercy as he pleaseth, to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his glorious justice.'—'The effectual call is of God's free and special grace alone; not from any thing at all foreseen in man, who is altogether passive therein, until quickened and renewed by the Holy Spirit. Others not elected, never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.'

With regard to the scriptural arguments which have been adduced in support of this tremendous doctrine, I observe, in the first place, that many of the expressions on which the greatest stress is laid, are adopted by the apostles from the Old Testament, and were naturally suggested to them by the analogy between the separation of God's ancient people the Jews, for his worship and service, and the separation, which was then in progress, of the church of Christ, from both Jewish and Gentile unbelievers. Hence they are styled 'elect saints,' 'a peculiar people,' 'a holy nation,' 'a royal priesthood;'—terms which were familiar to them in their own Scriptures, and which they adopted as aptly describing the condition and circumstances of the first converts. But these circumstances were in many respects widely different from any thing which prevails at the present day. They were a little flock—recently selected as it were by the especial providence of God, without any peculiar merit or exertion on their part, to receive the preaching of the apostles, and by that means to be introduced to the enjoyment of great and distinguished privileges. They obtained a knowledge of the Divine nature and perfections which their wise men of old had in vain sought for; and were encouraged to entertain views of the pardoning grace and mercy of God towards repentant sinners, as well as of his intentions respecting all men in another state, which it was impossible for them by the exercise of unaided reason to establish as facts, or in some instances even to suggest as mere conjectures. When therefore the disciples, whether Jews or Gentiles, compared their own condition with that of the great majority of their countrymen, who were still left in the darkness of heathen superstition, or subject to the overpowering influence of Jewish prejudices against the notion of a suffering Messiah, and a revelation addressed indiscriminately to all mankind, they would naturally feel that they had been *elected* to enjoy peculiar advantages through the especial grace of God manifested towards them.

In conformity with what has now been observed, it will appear upon examination, that in all the passages on which any considerable stress has been laid, as favouring the commonly received doctrine upon this subject; the writer has in view, not the character of the faithful and obedient disciple in general as opposed to the sinner, but the condition of the converts in the newly-formed Christian church, as distinguished from Jewish and Gentile unbelievers. Thus, (1 Thess. i. 4.) 'Knowing brethren your *election* of God;'—and again, (2 Thess. ii. 13.) 'But we ought to give thanks always to God for you, brethren beloved of the Lord, that God from the beginning *chose* you to salvation through sanctification of the Spirit, and through belief of the truth; for which end he hath *called* you by the gospel which we preach, to the obtaining of the glory of our Lord Jesus Christ.' When it is considered that these epistles were addressed chiefly, if not exclusively, to Gentile Christians, very recently converted from heathenism, we cannot but refer the above expressions to the grace of God manifested in separating them to his knowledge and service from their idolatrous practices, and affording them the opportunity of working out their own salvation by faith and obedience to the law of Christ. It has no reference to a *final* election, because it evidently refers to something that is past and already completed. The great goodness of God in sending them the word of this salvation, and calling them out of darkness into his marvellous light, could not but be fresh and lively in their minds. They would therefore be fully prepared to feel it as a great and undeserved blessing which they had received immediately from the hand of their heavenly Father, and to enter into the full meaning of the apostle's representation of it, when he styles it the grace of God bestowed on them, not of works, but through faith in the Lord Jesus Christ.

They must have perceived, too, the propriety of calling it an *election*, because they were as yet a small community, selected out of the great mass to enjoy peculiar privileges. Through the undeserved goodness of God, they had been admitted to the enjoyment of the greatest blessing that could be communicated to rational creatures; namely, a clear and certain knowledge of God's will and intentions concerning them, and an assurance of his free pardon upon repentance and amendment through faith in the gospel message. Nor could they ascribe this distinction to any thing in themselves entitling ~~them thereto;—there was no previous difference between them and their~~ neighbours, by virtue of which they were called, while others were passed by. Their election could be ascribed to nothing but the good will and pleasure of God, with a view no doubt to his excellent and gracious purpose for the final salvation of all men; but it had no reference to any previous merit or qualification on their part;—so that no man could glory in his presence.

That this is the most common, if not the universal import of such terms as these, when applied in the New Testament to the community of disciples, appears to me quite evident. They were elected, not to the exclusive benefit of the death, sacrifice, and atonement of Christ in another world, but to the enjoyment of gospel privileges in this. As another example to the same purport, let us consider what the apostle says to the Corinthians, (1 Cor. i. 26.) 'For ye see your calling, brethren, how that not many wise, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, hath God chosen to bring to naught things that are.'—Is it not obvious that the apostle is here describing the circumstances which attended the first promulgation of the gospel among the heathens? In the primitive age of the church, the great body of the disciples, with a very few exceptions, were a despised and obscure race, whom the philosophers, priding themselves in the wisdom that was of this world, seldom condescended to notice at all; or if they did, it was to tax them with their poverty, with their impiety for rejecting the gods, or their shame in becoming the followers of a man that had been crucified. Nor was the disposition with which the new religion was received by the noble, the wealthy, or the powerful, in any respect more favourable.

These words are, therefore, a most suitable description of the condition of the primitive church;—but if we must needs apply them to the world at large, or to the state of the gospel cause in every age, they require to be at least considerably modified before we can admit their propriety. It is true, indeed, that the profession of the gospel has not even yet prevailed universally;—nor is its character and spirit diffused as it ought to be among those who in word and outward profession are *nominal* Christians. But it cannot now be said that the weak things of the world are chosen to confound the mighty; on the contrary, it will, I think, be admitted by all who attentively consider the present state of things, not only that all really useful and valuable knowledge is in itself favourable to the advancement of the truth as it is in Jesus, and that the cultivation of those powers of reason and understanding in respect of which our race is more especially said to be created in the image of God, is above all things fitted to promote a due discernment of his perfections and submission to his will,—but that in fact a very large proportion of those who have actually made the greatest attainments in human learning, and have extended the bounds of science and philosophy, have also been distinguished for the profession of true religion, and for the ability and zeal with which they have not hesitated to defend it.

The same inference is clearly deducible from the apostle's words, (2 Tim. ii. 10.) 'Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ with eternal glory.' Here it is evident that the election is spoken of as something different from that salvation for which it only prepared the way. They were *already* elect;—but it remained that they should strive lawfully so as to win the crown; they were elected, but were still called upon to endure hardness, that they might please him who had chosen them to be good soldiers of Jesus Christ. They were elected;—but it was still possible that they might fall away from grace.

(To be continued.)

GOD'S UNIVERSAL BENEVOLENCE.

IN the following extract from a Letter which appeared in the Christian Advocate of Feb. 11th, there is a beautiful application of the doctrine held by the 'Society of Friends,' concerning Divine Influences. There are other parts of the Letter which we cannot approve: but that prevents not our admiration of the spirit manifested in the portion which we are about to quote.

'Does Observer really believe that the Almighty Creator and Preserver of men has given existence to one immortal, never dying soul, and made the eternal destiny of that soul a mere contingency, depending on the faithfulness or unfaithfulness of his weak and erring fellow-creatures? If Observer thinks so, I cannot but acknowledge to him, that, in my judgment, such thoughts are as far from the truth as the east is from the west. "How can they hear," he asks, "without a preacher?" I answer, not at all—that is, through human instrumentality. But what then? Are there no other means? What, I ask, is the Gospel? Is it merely and exclusively an outward record—a recital only of the glorious acts of the Son of God, and of the gracious doctrines which he taught? Or is it not also, and primarily, a living, divine, eternal substance, encompassing in its wide and illimitable embrace all the myriads that have ever been born, or that ever shall be born into the world? And what is salvation? Is it a mere accident, dependent on the will of man? Or is it not rather that measure of light and grace with which Divine goodness has condescended to visit him? Has the great Sower, indeed, gone forth to sow, and has he, with the capriciousness of mortal man, scattered all his seed in one quarter of the globe, passing by its other portions as unworthy of his notice? Has he caused his light to shine forth with unutterable brightness in Europe, and has he commanded no solitary ray to fall on the mind of the untutored African, or on that of the superstitious Hindoo? Does God take care of oxen? Does he notice the sparrow's fall? And shall he, the great and beneficent Father of all, utterly disregard the intelligent and immortal work of his hands? Far from our thoughts be a view so derogatory to the pure benevolence and boundless mercy of our Heavenly Father.'

There is a mysticism, both of thought and expression in this; but it is a fine vindication of God's infinite benevolence, and impartial justice.

SELF-CONTROL.

No two things can be more opposite in reality, than a regard to our own best welfare and selfishness, and nothing can be more dangerous than a neglect of the former, from whatever cause it may arise. We are stewards and guardians of our own characters and conduct, and by a small degree of attention and circumspection then, we may do infinitely more good than we can possibly effect by the greatest exertions for others. We cannot see into

their hearts, or scrutinize their motives, or regulate their thoughts and opinions, but this and far more than this is daily and hourly in our power over ourselves. To make Christianity, with all its purifying precepts, and elevating desires, and sanctifying authority bear upon all the points of our own character, and bring all our faculties and affections into obedience to Christ, is the work of a life—and it is a work well worthy the labour and devotion of a life, for it is one which if attained, by however difficult or toilsome a process, will eventually lead us on to ‘glory, honour, and immortality.’ Perhaps, indeed, the most efficient and permanent impressions upon others are to be made by our own example, by the thousand daily and almost imperceptible influences which arise from our own most apparently indifferent actions, from our careless conversation, our unstudied habits and expressions, in short, the external result of our whole associated and combined character. And what an awful consideration is this! when we look within and see a world of so many powers, and faculties, and feelings, an empire of mind so extensive and so varied, passions involving so serious a responsibility, given for the noblest uses, yet capable of the most dangerous perversion, the only value of which consists in the direction of them; when we see all this, we must be struck with the great importance and almost heavenly office of the trust committed to our charge, we must feel the impossibility of its being done for us by any other being; we must acknowledge with humility, yet with conscious self-respect and joy, that our Creator has dignified us with this sacred charge, the regulation and improvement of an immortal soul. If we are false to this trust, it matters not how great are the advantages bestowed upon us—however various our opportunities, or kind and solicitous our friends, or extensive our abilities, it will avail us not. If we are careless, and do not watch earnestly, sincerely, and unremittingly, there will be a confusion within which we may vainly endeavour to rectify in future; indolence will waste the finest genius, and obscure the noblest powers; self-indulgence will degrade the finer feelings of the soul; and, evil habits once formed, we may possibly struggle in vain to free ourselves from their tyranny. No evil stops short in its career, and this may be but the beginning of the perversion. The waste of splendid gifts, the ingratitude for means of good, is the commencement of a want of discipline which will be still more felt in the deeper trials and temptations of life. When restraint is not put over the feelings, then indeed is the anchor of the soul lost, exposing it helpless and unprotected to all the stormy changes and sorrows of the world. And where but in Christianity can this anchor be found? Where else can we look for the highest purity of motive, the most animating principles of action, the most exciting and sustaining hopes? Where else shall we find, so well set forth, the law of self-government, the certainty of accountableness, the knowledge of our moral nature and our final destiny? Nay, where else shall we find so clear an exposition of the character of our Heavenly Father himself, or the knowledge of those glorious attributes which are the foundation of all our belief? Science and philosophy have penetrated the mysteries of nature, and revealed them to our gaze, but they have never penetrated the deeper mystery of things divine; here their ingenuity has paused, their pride has been shaken. It has been said to them, ‘Hitherto shalt thou go, and no further.’ It is Christianity alone that, in a thousand doubtful cases, continually occurring, where the man of the world would hesitate or yield, or see no call for conscience on so small an occasion; it is Christianity that says these things are all interwoven with high and eternal consequences, with events mightier and greater than themselves; they have an important bearing on character; and thus it forms that pure and elevated strictness of principle, which views every circumstance of this life in connexion with a

holier and a better. This is the natural result of a religion, whose destinies reach beyond the cares and sorrows of a few brief years ; perhaps its strongest power is in this sustaining influence. The human mind requires much support in duty and deprivation, and perhaps it is not possible, it is certainly not reasonable, that they who have no fear of a future or present scrutiny, no thirst for the approbation of a superior power, should by lower or earthly motives be impelled on a course of continual improvement, which can only be pursued by a combat with difficulties and sufferings ; for why should it be denied that the Christian warfare is often a watchful and a painful process ? Surely the counterbalance of its virtues and its hopes are an ample indemnification for a few transient years of care and conflict upon earth.—To the greatest sufferer, soon, very soon, that warfare will be accomplished—the trial will be over, and the glorious results will be all that remain ; here then is a motive, a reasonable and sufficient motive, for every occasion in life and for every exertion. Let this be fixed permanently and steadily in the mind as a spring of action, and the work of education is accomplished. The powers of the mind are under the guardianship of conscience, and all else is of lesser value. If persons have once gained the command and regulation of their own characters, they have gained the noblest and truest independence ; they may be more or less learned, more or less enlightened, may possess more or less sensibility according to circumstances and constitution, but in all cases they possess the freedom of virtue and the peace of self-respect. They will daily improve in the best wisdom, the knowledge of the management of themselves. Were these simple principles attended to, there would be fewer *systems* of education, and fewer failures. While some parents covet literary eminence for their children, others accomplishments and influence in society, and all are solicitous to shield them from poverty and sorrow, they will ever be open to disappointment ; let them teach them early to govern their passions, to understand the sacredness and the value of the personal trust assigned them, and whatever they are deficient in, according to the requisitions of society here, or whatever they lose in the changes that await them in their earthly pilgrimage, they will have given them a peace, which nothing can destroy, and sources of usefulness and happiness which death itself will only increase.

PETITION TO TIME.

BY BARRY CORNWALL.

Touch us gently, Time !

Let us glide adown thy stream
Gently,—as we sometimes glide
Through a quiet dream !

Humble voyagers are we,
Husband, wife, and children three—
(One is lost,—an angel, fled
To the azure overhead !)

Touch us gently, Time !

We've not proud nor soaring wings,
Our ambition, *our* content
Lies in simple things.
Humble voyagers are we,
O'er life's dim unsounded sea.
Seeking only some calm clime ;
Touch us *gently*, gentle Time !

COMMON MERCIES.

WHEN we are very unhappy from any selfish sorrow or disappointment, how does the face of nature itself seem darkened, and how do our daily and common blessings fade into insignificance in our estimation; the heart is absorbed, is filled with one deep grief, and in its repression or indulgence all our faculties and feelings seem concentrated. To change this one unhappy circumstance, how often do we feel as if we could yield up, even unrepiningly, all our other earthly goods, and feel as if we made no sacrifice. To recall our friend from the untimely grave of his youth, to save the form dearest to us from a wasting disease, to arrest the footsteps of one we love, on the path to destruction, or to light up the changed and averted aspect of a beloved countenance once again with the former smile of friendship and kindness, and regain the affection that is cold and dead, we feel that no offering would be too precious, no sacrifice too costly. But God is more merciful to us than we are to ourselves; thankless, and even thoughtless as we are, he continues to shed down upon us with a gentle and constant influence, almost as silent and imperceptible as the dews of heaven, those uniform and common blessings, the deprivation of any one of which would place us in an immediate state of destitution; our eyes, though dimmed with cares, still open to the pure and reviving influence of the morning sun, our returning wants meet each with their appropriate and unmerited gratification, and at the advance of night, however we have past the short-lived day, whether in usefulness or idleness, the same tender care still draws softly around us the dark curtain of our repose, and still watches over us in insensibility and slumber. Were but the fate of any one individual, and that individual the best of human beings, to be moulded according to his own wish at any period of his life, what strange

and unhappy mistakes would he not make in his choice! How would he soon, with bitter regret, learn the humbling but necessary lesson, that his destiny is in a wiser keeping than his own. And yet is not this wish, this presumptuous, this misguided wish, the secret source of all the discontent and repinings which are so prevalent upon earth? Did we estimate as we ought our daily mercies, did we regard our duties as our best and noblest pleasures, did we feel as we ought, that we never could be permanently unhappy while we cultivated our communion with God, and a spirit of habitual and influential piety in our lives, we could not by any fortuitous concurrence of circumstances be placed at the mercy of events; we might suffer indeed, with a feeling heart in a world like this we *must* suffer, but we should know that we had garnered up our hope, and placed our reliance where we could not meet with disappointment, that by no possible calamity could we ever be made altogether and entirely unhappy. This can only be the case in an irreligious or ill-regulated mind, where the passions are indulged, and the imagination is morbid; then indeed, when the fever and irritation of the spirit is super-added to the painful external excitement, the suffering is complete, and the fortitude is sunk. But where this is not the state of mind, where the hope of religion still survives all other hopes, and burns but the brighter in the desolation around, there are still open to the sufferer a thousand avenues of innocent pleasures, from which he will not turn away: the very change of the seasons in their periodical revolutions speak to him of the watchfulness of a Father and a friend; he looks abroad on the rejoicing earth, mantled in the loveliness of spring's first tender green, he sees all nature springing into life and bloom, and his heart must be dead indeed to pleasure, or cold in selfishness, if it feels

no sympathy with the animating spirit that surrounds him: the voice of gladness is on the breeze, and the instinct of hope is over the wide creation, and can he, the possessor of a loftier, even an immortal hope, close his soul against its influence? It passes away like a dream, and it is gone. But a deeper and richer verdure succeeds, the fruits of a brighter sun are on the earth, the promise of the young year is fulfilled, and nature is clad in more resplendent beauty. Summer is come with her profusion and her glory, and she flings from her lap a superabundant treasure; but this too must fade, and even as her votary gazes, the fashion of it perisheth away. But it has not bloomed in vain, the religious man has drank deep lessons from all that perishing loveliness, he has traced his Creator's benevolence, he has rejoiced in his bounty and his goodness; with the inanimate creation around him, he has lifted up the voice of a noble offering, he has elevated at once his heart and his intellect to God; he has hushed the voice of selfish sorrow, the murmurs of selfish repining at the glorious sight before him, and with a Christian sympathy he has rejoiced with those that rejoice. Nor does the mild and melancholy season of autumn, clad in the soft and dying hues of decaying beauty, in vain attract his gaze. As the red leaves flit

across his lonely path, as the wind sighs through the fading trees, as the dirge of nature is heard over her departing glory, he beholds the type of his own dissolution, he reads engraved on all around him the affecting lesson of his mortality: but it is not with vain regret or cheerless despondence that he regards the scene; the religious mind is too deeply imbued with a steadfast trust and hope, to yield itself up to the unhealthy sadness of a morbid sentiment. To him, the remembrance of his departure is an association of holy pleasure, a fresh incentive to disinterested and vigorous exertion; instead of regarding it as an event to be deprecated or feared, he contemplates it with pious gratitude as amongst the many mercies of his God, by no means one of the least conspicuous, notwithstanding its solemnity; he regards it with a placid confidence as the soul of his virtues, the welcome period of his labours, and the crown of his faith. Can such a being be entirely unhappy, whatever his deprivations, whatever his afflictions? As long as life itself remains to him, will he not find in these common mercies abundant sources of improvement and joy? and with the vision of eternity full before him, can he waste a regret on the path he is treading, because the mortal flowers, which many would fain linger to gather, fade at his touch, or are placed beyond his reach?

INTELLIGENCE.

UNITARIAN CONGREGATION, SOUTH PLACE, FINSBURY.

On the 6th February, the Annual Dinner of the above Congregation took place at the London Tavern, The Rev. W. J. Fox in the Chair—

The CHAIRMAN, in proposing the first toast, said, As a tribute of respect for the first Magistrate of the land, who happily here exists by the people and for the people, we will commence our proceedings by drinking 'the King.'—In proposing the next

toast he said, Now that we are fairly afloat for a pleasant afternoon, with our ship in full sail, her decks cleared, having made our bow to our captain, it is for us to hoist our colours. The standard under which we have fought and conquered, and under which we will fight and conquer again, the standard to which by every principle we are attached, and which we have nailed to our mast, is 'Civil and religious liberty.' This toast has always been prominent at

our meetings, because it expresses one of the dearest wishes of our hearts. We regard religious liberty as a civil right, and the assertion of civil liberty as a religious principle. We seek them at home and abroad, and our wish is that our country may enjoy them, and not only our country, but that they may bless every corner of the earth. I look back with interest to the varying circumstances under which I have from time to time, during the last sixteen or seventeen years, proposed this toast. It has always hitherto had, in our minds, reference to some peculiar subject which then was uppermost in our attention. Shortly after I came amongst you, it bore in my ideas upon the endeavours which I was then making, and in which you materially strengthened my hands, to put an end to the prosecutions then prevalent against those who were not believers in Christianity. It was at that time that the celebrated prosecutions against Mr. Carlile and others were instituted. You then petitioned, as Christians, for those who professed their disbelief in, and hostility to Christianity, and that the name of your religion might not be stained by oppression for religion's sake. Herein you acted up to your principles, and your efforts have not been thrown away; for if the Legislature has not altogether recognised the great principle which is the subject of our toast, such prosecutions have become less frequent, and have emanated, I believe, in all cases, from private individuals against the inclination of the public authorities, and the sentences consequent upon them have been much less vindictive. After this time, about the year 1819, our views were directed by this toast to Parliamentary Reform, not under the aspect it has lately assumed, but as it appeared to us at the period when, by the Manchester Massacre and the atrocious Six Acts, it was attempted to silence the free expression of public discontent. A year

or two more recently this sentiment associated itself in our minds with sympathy for an oppressed woman. For one year at least we gave a magnificent testimony of that feeling, by omitting the King's name from our list of toasts, to show that we would vindicate the rights of humanity, not only when any great public interest was at stake, but in whatever quarter they were insulted and outraged. Afterwards our toast referred more especially to the Catholic question, and it is with pleasure I remember, how that you uniformly refused to ask for your own rights individually, but would only claim them as linked with the rights of all who were persecuted for conscience sake. The times have now changed. This sentiment is not now, as heretofore, connected with any peculiar topic—it now associates itself with all the great questions to which the attention of the world is directed—it is now linked with every improvement, ecclesiastical and legislative—with every right that can conduce to that full measure of enjoyment which it is the design of our great Creator that man should possess upon earth. Our sympathies are now bestowed upon every country which is combating for its rights, and endeavouring to maintain the position which man ought to hold. We have sympathized with our friends in France in shaking off the yoke of a Monarch who ought no longer to reign over them. We are not, like the Edinburgh Reviewers, sick of hearing of America, as connected with civil and religious institutions. You well remember how often her sons have mixed with us at these social meetings—and how often we have found delight in contemplating that noble country with her broad rivers—her rich and yet uncultivated plains—her cities, ever and anon springing up in her desert wilds—with the horn of plenty in her hand, and the olive of peace on her brow, and crowns and mitres under her

feet. With feelings the most expansive to all our fellow-creatures, and the most firm as regards our own principles, let us drink 'Civil and religious liberty all the world over.' In proposing the next toast, he said he should lead their attention to the celebration of the anniversary of the erection of a building which the founders intended as a temple of religion and charity—an intention which he hoped time had not disappointed. In mixing with persons to whom we are not known, I am often thought an odd sort of a minister, because I do not affect the airs generally assumed by priests. On such occasions I might answer, that I have to do with an odd sort of a congregation: a congregation distinguished by peculiarities similar to my own. I will advert to a few of these peculiarities for the sake of our friends who are present, and because it is desirable we should, as often as may be, place before ourselves those principles which we hold, and which in our several spheres, it is our duty to diffuse as widely as possible. We, as well as the Roman Catholics, are Christians; but we differ from them in that we do not tolerate the existence amongst us of an order of men vested with special authority: we acknowledge no privileged priesthood; our consciences allow of no domination and no interposition; we are all brethren, and upon equal terms. Like the members of the established church, we are Protestants; but we differ from them in that we do not put our hands into other people's pockets, and we endeavour that others shall not put their hands into ours. We build our own chapels, and pay our own ministers. Let others do the same; and let us take care, as far as we can, that they do not plunder us. We are Protestant Dissenters; but we differ from others who bear that name, because we hold that freedom in religious opinion should be esta-

blished internally as well as externally. Whilst rejecting, in common with them, the imposition of dogmas by the authority of the magistrate, we do not set up a form of belief to be received amongst ourselves; the majority do not impose their creed upon the minority; we hold that religious liberty is a good thing in the church as well as out of it. We have actually no creed which we are cramming down others' throats, at the very time that we are exclaiming against the magistrate or the priest for serving us in the same way. You have proved that upon these principles it is possible for a society to flourish. We are increasing in numbers and in the means of usefulness. Our prospects are brighter for the future, and we may fairly anticipate the realization of the wish we express in drinking 'Prosperity to the Finsbury Unitarian Congregation.'

Mr. PEACOCK, after saying that it was hardly possible to find a Unitarian who is not a reformer, gave the following toast: 'The Reformed Parliament, and may they firmly and indefatigably carry on the work of reform.'

The CHAIRMAN, in calling on Mr. Davison for a toast, said, that church and state was a common expression, and it was one of their heresies to reverse its order. The last toast related to the state, and he would now call on Mr. Davison, from his known attachment to that corporation, to give a toast relating to the church.

The Rev. Mr. DAVISON, after expressing his gratitude to them for their kindness, in allowing the ministers of other congregations to come amongst them, and see their harmony and their attachment to their own minister, said, that the Chairman, amongst all his protestations against creeds, had himself given them a creed, which was perhaps no bad one; viz. that we ought to profess no creed at all. If, however, a church and a mode of belief ever

ought to be established, it should be one having very large claims on the public regard. We wish for Church Reform both in a pecuniary and in a doctrinal point of view. The toast he was going to propose, was 'a thorough Church Reform, to begin in Ireland.' If any country requires this reform, it is Ireland. In this country (England) the principles of the established church are in some unison with the feelings of the population; but in Ireland not one-eighth of the inhabitants profess to belong to the established church, whilst its revenues are much greater than here, and its duties much less, and in many cases nothing at all.

The CHAIRMAN then rose and said: We are honoured by the presence of one whose spirit-stirring poetry has ever since my boyhood made my heart thrill—ever will make it thrill to my extremest old age, even were I to live the years of Methuselah—of one who, like Milton, is not only poet but patriot. I shall request from him a toast, which, as it relates to Poland, must inevitably make him speak more of the 'Pains of Memory,' than even of the 'Pleasures of Hope.'

Mr. CAMPBELL: Priests have been persecutors in times past, they are in times present, and always will be. They have ever a hankering to offer up victims. Our Chairman has the same hankering, and is now offering us up one after another. Does he think nothing of relentlessly fastening us to the stake of extempore public speaking, without any other hope in our torments but the breath of your applause, which but serves all the while to fan the flame, and make it burn more fiercely? To speak seriously, I rise with feelings of gratitude and pride—with feelings of gratitude for the hospitable reception I have met with in this most honourable assembly—of pride, in mingling with a body whose sentiments I have ever most deeply respected, since I heard in my youth of the persecutions of Priestley. With pride, that

sitting beside the man whom I esteem to be the best preacher in England, I should be called on to give the toast I am about to propose. The Chairman has over-rated my talents to do justice to the subject. How is it possible to talk of any man as being able to speak eloquently, or even un-eloquently, of the wrongs of Poland? The subject is independent of eloquence. The cause of Poland lies unhappily in a nutshell; it is a piece of monotonous injustice. God knows, he said, it had been to him long past too painful a subject.

Mr. GIBSON said, many were the years that had gone by since he first met in this room those with whom he had been associated in promoting the cause now so successful; and he could not look back without the liveliest emotions of delight on even the very small part he had had the happiness of being able to take in forwarding this great cause. He rose as a member of their Society, to rejoice in the anniversary of an event which gave their respected Chairman a power which, without their support, he could scarcely have possessed in the same degree. There was no one more desirous than their Chairman to inculcate by his example and in his own character the precepts which he laid down. He wished that there were thousands of societies such as theirs, not because that would be extending any particular creed, but because they shut out any creed as the bond of their association. That we have this feeling amongst us, gives, I believe, (said Mr. G.) to our respected leader higher satisfaction than could any thing else, for I, expressing my own feelings, express those of all of you; and all of us wish that every portion of health and happiness and comfort and enjoyment may attend him.

Mr. Fox said, weak feelings may weaken, but strong ones become stronger by repetition; and though now, for so many years, he had met them, year after year, under the same

circumstances, he felt every year at least equally the expression of their regard; he still felt embarrassment in responding to it; it still operated upon him as a recompense for past, and a stimulus to future exertion. The manner in which the compliments were introduced was peculiarly acceptable to him, because it was not merely personal, because it associated him with great and comprehensive principles; he was not like Alcibiades of old; at least, Alcibiades, as Marmontel represented him, who would not be loved because he was young and beautiful and witty and eloquent; because then it was youth and beauty and wit and eloquence which was loved, and not he; but he would put on the appearance of being without any of those advantages, that he might be loved for the *caput mortuum* of self, which is left when all qualities whatever had evaporated. He (Mr. F.) was of an opposite disposition; he wished, on the contrary, to be carried out of himself, and identified with the principles in which all their hopes were centred, and by the realization of which both the social character and the happiness of the human race will arrive at the highest attainable perfection. In whatever sphere he laboured, whatever exertions he made, he was conscious to himself of an entire singleness of aim. Whether he was preaching in the pulpit, or mixing in private society, whether engaged with his pen, to meet the public in that way, or in his solitary studies, or in the turmoil of politics in which he sometimes embarked, or in the pleasures of social intercourse as at that moment—he was still striving for the same object. At no time and in none of these spheres of action did he lose sight of a rational, yet glowing theology—a theology which does not demand the sacrifice of reason at the outset—a faith not resting in vain and empty forms or acting by arbitrary laws, but of which the principle is all-pervading love. In all

capacities, equally he stood up for that freedom of thought, and equal freedom of speech, that full and fair investigation on all subjects, which is the first thing a teacher of religion should aim at at present. He hoped with all the time was going by, and with them it was already gone, when it was necessary to deny that any opinion whatever is a proof of moral depravity. He had read with delight in the last work of their excellent friend, Dr. Channing, an eloquent passage, in which he declares that unbelief in what he holds most sacred was no presumption of moral turpitude, and that if unbelief was sometimes the result of vice, belief is frequently the result of vice also—the result of base conformity. It was not the dogmas, but the spirit in which those dogmas were received and investigated which marks the moral character of the man. This he had ever tried to enforce upon them, because he held it to be more important than any creed or doctrine whatever. It was not that he deemed the doctrines he himself held true to be unimportant. There was to his mind one great doctrine which includes all other religious truths—the idea of a spirit of love which works in all and pervades all, and leads on all things towards the unlimited improvement of all mankind here and their universal felicity hereafter. ‘This (he said) is my notion of the state of things in which we live. I could not cherish the hopes I do if, while I saw that the verses of Mr. Campbell must be immortal, I could imagine that he himself could become nothing but dust and less immortal than the emanations of his own mind. Could I imagine this, I should exclaim in his words—

There, melt, ye elements, that form’d in vain
This troubled pulse, and visionary brain!
Fade, ye wild flowers, memorials of my doom,
And sink, ye stars, that light me to the tomb!

But I believe that the belief we profess holds out the brightest hopes of advancement for the human race un-

der the superintendence of its great Father.' He should be dead to his own principles if he could look with indifference at the operation of the great principle of improvement which is at work in every department of human affairs—all are important, all deserve our attention, all may be perverting to the character, and, better, all may be made levers to raise it. We should see that education in all its modes tends to elevate the character of the great mass. Whether in the most sacred or in the most secular employment, there were two objects which he chiefly strove for—and, whatever might be said of ministers who meddle with politics, with politics he *would* meddle until those were set right. The first was to give to the people the amplest means of instruction—not only reading, writing, and arithmetic, or instruction in the manual arts, but political instruction. To make such instruction pervade the country, and bathe it with a flood of light, was an obligation on society of the most imperative kind. No interests of a few—no endeavours to support institutions—no reverence for antiquity, or regard for *vested* interests, should stand in the way of giving to the whole people the most solid instruction. He had read this morning with pain and grief, of the hesitation of Ministers to take off what have been very properly called the Taxes on Knowledge. He would say in the name of the people of England, that they must and shall be taken off. Better tax the light of heaven as it enters our houses—better the clothing which we wear—better tax anything, than that without which man ceases to be a little lower than the angels, and becomes but little above the brutes. Those taxes operate most unequally, absurdly, and injuriously; they prevent the best intercourse between man and man—between country and country—and there is too much reason to think that they are imposed, not

simply for the pittance they yield to the revenue, but to keep down that very intercourse. Why else was the tax on foreign books less in the proportion of one to five, upon books published in the last century, books interesting chiefly to collectors, and those curious in typography—while all recent works, those containing the light of modern days, and the latest and best editions even of the older works, were taxed five times more heavily? When the tax on newspapers was last raised, about forty years ago, by Mr. Pitt, it was affirmed that newspapers were a luxury; but man has now found them out to be a necessary—they are his only security for freedom—the only security against his servants becoming his masters. The other point to which I am determined to adhere is this—I would give to the people political rights, to compel the giving them instruction. This is far better than the reverse way, because the first must lead to the last. Give them popular rights, in order that we may be obliged to let in the light, which will qualify them for the exercise of those rights. The possession of political rights is a good in itself, by the consciousness it gives to the possessor of being something in the state, entitled to equal consideration with his fellow-citizens, when the peasant begins—

—— his rights to scan,

He learns to venerate himself as man.

This good should be secured to him by the same honourable course of exertion by which we have lately shown ourselves one of the greatest of nations, and by which we have gained what elsewhere would have cost a bloody struggle, and yet not been so perfectly and securely gained. To carry this into private life, is to carry out to its full extent the principle expressed in that grand form of words which Priestley invented, and Bentham promulgated—the promotion of the greatest happiness of the greatest number—a maxim which

coincides with the Christian rule of doing to others as we would that they should do unto us; and which I regard as the end and summing up of all virtue and all religion. I would carry out this principle to the extent of teaching all persons to enter into all the beauties of nature, and by such discipline leading them to more vivid conceptions of that heaven which we believe to be ultimately reserved for all. There is no incongruity between the two worlds of a Christian—he is not fit for a world to come, who does not strive to be wise, benevolent, and active in the world in which we live. These were the objects to which all his (Mr. F.'s) exertions were directed, and it was pleasant, from time to time, to feel that the seed was not sown on stony ground, but that the minds of others responded to these principles. A German poet has said that 'one voice has many echoes.' He had found it so, and when he had raised his voice those echoes had cheered him on. He trusted that he was as independent as most people of the encouragement of applause and sympathy, and that he could act up to his own ideas of right without that support; but, he must say, that from his earliest youth to the present time he had had as much of it as those who were most servilely dependent upon it. And though not sought, it had flowed in upon him, and he trusted it would still flow in, and that it would accompany him on his bed of death, and he desired no better dirge.

The Rev. Mr. TAGGART, in proposing 'The Friends of an enlightened theology in Switzerland, Germany, France, America, and Hindoostan,' related some facts which he had just heard from the last-named country, showing the progress of Unitarian opinions among its natives, and also the rise of the religious communion, styling itself the French Catholic Church, and which might be called the French Catholic Unitarian Church. What would they

think were they to see a priest enter a gothic Cathedral, arrayed in his grand robes, sprinkling the holy water, and surrounded by all their pompous ceremonies, and then to hear him deliver to the people an Unitarian sermon? Yet such was the fact. The priests see through the mummery, but say, We must let it go on for a time, and we are preaching the truths which will lead on people to see it also. There were here too many clergymen of the established faith, who, if their congregations would support them, would get rid of much of its lumber; and amongst the rest, of the Athanasian creed, of which archbishop Tillotson said it was a thing the church were well rid of, and would preach the sentiments of those before him. Let ministers be allowed to preach, and their congregations to hear what is most acceptable to themselves, and then Unitarian sentiments, it must be believed, would diffuse themselves much more extensively.

The CHAIRMAN said he had a toast to give, which he should give under suspicion, 'The health of the treasurer,' with whom, from time to time, he had very acceptable communications in his official capacity. They all knew his public and his private claims. His exertions in their service had been most laborious, and most useful, as they had been also in other capacities in which he (Mr. Fox) had cooperated with him.

Mr. TAYLOR, the treasurer, after returning thanks, begged to propose as a toast 'Success to the *Monthly Repository*.'

Mr. Fox said he had to thank them for the toast which they had last drunk, almost as much as for the former, because his personal sentiments were embodied in that work, because he had its success very much at heart, and because one of the most acceptable modes in which they could afford him pleasure would be by co-operating with him in its support.

He had to acknowledge great assistance from many men of high talent and literary reputation, some of them not peculiarly connected with their body, who had come forward, most disinterestedly it must be, to give the aid of their pens to 'The Monthly Repository'. In the present state of that work, the contributors were without any other remuneration than the consciousness of labouring for the public good. One of his first wishes was, that its increased circulation might enable him to place them on the same footing as the contributors to other similar works, and he was determined that they should share with him whatever profits it might produce. Their table had been graced to-day by several visitors who had acquired honourable distinction by their literary exertions in the cause of enlightened and liberal opinions. It was pleasant to him to have by his side the author of the 'Essays on the Lives of Cowper, Newton, and Heber,' the 'Religion of Socrates,' and the 'Mysticism of Plato,' works which show a union of learning, philosophy, and religion, not common in these days, or in any days. It was incumbent on them to show their sense of the affinity of sentiment existing between them and that gentleman. He therefore proposed 'The health of Mr. Potter and their other visitors.'

Mr. POTTER returned thanks.

Mr. HARDY, in proposing 'The Civil rights of Dissenters,' commented upon the great change in the meaning implied in that toast, which twenty-five years ago meant nothing but that they should obtain the rights of christian burial, and of entering the church for civil purposes. Now, he scarcely knew whether they ought to admit the term 'Dissenter' at all. They had not yet completely attained the complete equality they sought; but, under a reformed legislature, there was no longer any doubt of its attainment.

Mr. BISCHOFF, in proposing 'The

Rights of Industry, may they be well understood and fully enjoyed,' adverted upon negro slavery, and (what had been termed White slavery) the condition of children in factories.

The Rev. E. CHAPMAN said he rose to propose what he felt sure would meet with a cordial welcome from the assembled company of Christian men. They had not been, and would not be, indifferent to the cause of city missions. He hailed the establishment and continuance of such a mission in London, not only on account of its intrinsic benevolence, not only because it was directed to the poor, the wicked, the miserable, the outcasts of society; but also, though in an inferior degree, because it was an indication of the state of the Unitarian cause; that the battle and the strife were passing away; the time in which it was necessary for all its advocates to buckle on their armour and defend the citadel of their faith; and that now there was leisure to engage in the more pleasing duty, a duty more accordant with the spirit of the gospel, of turning the sinner from the error of his way, and showing him the beauty of holiness. He should conclude by proposing 'The Success of the City Mission.'

Mr. CORDELL proposed 'The speedy Abolition of Negro Slavery.'

The CHAIRMAN then gave 'The health of Mr. Field, the Secretary, and the Committee of the Chapel;' also that of Mr. Bicknell and the other stewards.

Mr. FIELD and Mr. BICKNELL severally returned thanks.

The company dispersed a little before ten o'clock.

YORK SUNDAY SCHOOL ANNIVERSARY.

THE seventh anniversary of the Jubergate Unitarian Sunday-school was commemorated on Tuesday, January 29th.

The business of the day commenced at half-past two o'clock with the reading of the scriptures, and an address to the children and their parents, by the Rev. C. Wellbeloved, at the chapel in St. Saviour-gate, in the presence of a considerable number of persons, including members of the congregation and the friends of the children, many of whom have no further connexion with the chapel. All who are acquainted with Mr. Wellbeloved's little volume of Devotional Exercises, must feel assured of his desire and peculiar ability to serve the interests of humanity, by presenting to the youthful mind, in an intelligible and interesting form, the precepts and motives, which, if followed by their natural consequences, must infallibly lead to the practice of virtue and the attainment of happiness. Although, therefore, a more open tribute to the excellence of the address itself would willingly be offered, it is feared that that gentleman might shrink from an encomium commensurate with the feelings of those who heard it. Hymns appropriate for the occasion were sung by the children in a very pleasing manner; and the service at the chapel having been closed by a suitable prayer, the scholars, together with their teachers and friends, proceeded to the Merchant's Hall, Fop-gate, where they were regaled with tea and buns. The distribution of the prizes followed; and Mr. Fox in delivering the books which had been awarded by the teachers to those of their pupils who were conspicuous for punctuality and good behaviour, accompanied them with many judicious remarks, applicable to the character and circumstances of the scholars, some of whom were on the point of forming a new connexion with the world by becoming apprentices or going into service.

The children having dispersed to their respective homes, the teachers and friends of the institution, to the number of a hundred, sat down to

tea, which was provided on the tables at which the children had just before been enjoying themselves. It has been usual on these occasions for the senior student of the college to preside during the evening, and in conformity with this custom, the tea-things having been removed, Mr. J. R. Commins was called to the chair at seven o'clock. Various subjects, directly or indirectly connected with the objects of the Sunday-school, were brought under the consideration of the meeting, and spoken to by different persons. Mr. Fox gave an account of the state and prospects of the 'Jubbergate school.' Mr. James Rountree and Mr. Kingston offered a few observations in connexion with the subjects of 'Welburn chapel and Sunday-school,' and 'the Malton congregation.' 'The British and Foreign Unitarian Association,' embracing the topic of city missions, was recommended to the best wishes and support of the meeting by Mr. Simpson. The following sentiments, 'Free inquiry without scepticism, and rational religion without enthusiasm;' 'Civil and religious liberty;' 'The diffusion of knowledge a cause of rejoicing;' 'May difference of opinion never interfere with the exercise of a spirit of Christian charity and cooperation,'—were spoken to respectively by Mr. Mark Rountree, Mr. Hutton, Mr. Robberds, and Mr. Higginson, members of Manchester College, York. Mr. Stansfield addressed the company, in an animated speech, on 'The principles of the Reformation;' and Mr. Goodacre, lecturer on astronomy, who was passing through York at the time, and who in the course of four years spent in America had been in all the States of the Union, gave an entertaining and satisfactory account of Unitarianism in that country. Thanks were voted to the chairman: a hymn and short prayer concluded the proceedings of the day, and a little after ten, the company separated, highly gratified with the ra-

tional and religious enjoyment of the evening.

The report of the Sunday-school was not quite so satisfactory as might have been wished. This depression in the state of its affairs, however, is to be attributed in great measure to circumstances over which human vigilance and exertions could have no control. The Jubbergate chapel, in which the business of the school is conducted, is unfortunately situated in what is now in every respect the worst part of York; and when the cholera broke out in the city last summer, it was deemed advisable that the school should be closed until the pestilence had disappeared. Every precaution, however, was unavailing to prevent the mournful death of two of the teachers, by the ravages of this disease: and it is generally a long time before an institution of this kind recovers itself from a temporary suspension of its operations. But there is every reason to hope and believe that better things are in store. The new street which is contemplated in York will either pass over the site of the chapel that now serves as a school-room, or will come very near it. In either case, advantages to the school will result from the projected improvement. If the present building is removed, funds will be provided for the erection of a commodious school-room in some more eligible situation; if not, the chapel will be laid open to the street, and a pleasant and airy approach to it may reasonably be expected. It may be suggested, however, to those who meritoriously take an active part in the school, that organization and punctuality can do a great deal in an undertaking of this kind, even under the most unfavourable circumstances; without these, the best advantages are of little avail.

That this unpretending institution may prosper and contribute its share towards the great and good work of human improvement, *ought* to be

the wish of all who are interested in the diffusion of human happiness.

Manchester College, York;
Feb. 5, 1833.

MANCHESTER COLLEGE YORK.

THE forty-seventh annual meeting of the trustees of this institution will be held on Thursday, the 7th of March, in the Cross-street Chapel Rooms, Manchester, at eleven o'clock in the forenoon.

S. D. DARBISHIRE, } *Secretaries.*
J. J. TAYLER, }

UNITARIAN CONGREGATION AT DUNFERMLINE.

From the Rev. G. HARRIS.

SINCE I last wrote I have been to Dunfermline, and was much gratified by the intelligence and piety of those who have embraced our opinions in that town and neighbourhood. Our attendance in the morning was 80, in the afternoon 400, in the evening 600. We held meetings at the close of the morning and afternoon worship, and our friends unanimously resolved to form themselves into a society. They will meet regularly on Sundays for worship, &c., and once in three weeks one of our ministers will visit them.

The following is a copy of a paper which has been circulated in the town and neighbourhood.

‘And Jesus answered him, The first of all the Commandments, is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Mark xii. 29, 30.

‘And this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.

‘But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in

truth, for the Father seeketh such to worship him.—John iv. 23.

‘But to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—1 Cor. viii. 6.

‘In accordance with these principles, as laid down by the Saviour and the Apostle, illustrated and enforced as they are by numerous precepts and their uniform example—several individuals at Dunfermline, convinced that their duty as Christian believers has been clearly pointed out by their blessed Master, have formed themselves into a Society, in order to worship the one God and Father of all, according to the commandments and the practice of the Author and Finisher of the Christian faith. The constitution of their Society is, as follows:

‘1. That we form ourselves into a Christian Congregation for the worship of the One God, the Father, in the name and as disciples of our Lord and Saviour Jesus Christ.

‘2. That any persons of good moral character, male and female, holding these doctrines of the New Testament, and desirous of acting in accordance with them, shall be admitted Members.

‘3. That every aid and encouragement will be given to free and serious inquiry on religious subjects.

4. That repentance and reformation of manners, piety to God, and benevolence to man, and a strict abstinence from every sinful passion and indulgence, will be enforced, as the only means of obtaining happiness in this life, and in that which is to come.

‘The Scriptural authority and supreme importance of these principles will, it is hoped, induce all who perceive their close connexion with the welfare of individuals, and the general improvement of society, to connect themselves with a society, in which they may worship the Father in spirit and in truth—in which pure and elevated devotion may spring from

their knowledge and contemplation of the character of their Maker, in all its majesty and loveliness—where they may meet with kind and friendly assistance in the calm, dispassionate, and unbiassed investigation of sacred truth—and where they may be incited to do honour to their Christian profession, and to accomplish the great ends of their being, by growing perpetually in conformity to the image of their Saviour, and in fitness for the presence of their God.

‘If any man trust to himself that he is Christ’s, let him of himself think this again, that as he is Christ’s even so we are Christ’s.—2 Cor. x. 7.

‘Dunfermline, 20th Jan. 1833.’

UNITARIAN CONGREGATION, SUNDERLAND.

From the Rev. J. WRIGHT.

THE Sunderland Congregation continues to improve. The regular attendance upon the morning and evening services is numerous and respectable, and applications are made for sittings every other week. The attendance upon the Lord’s Supper is also increasing very much.

Mr. Wright goes on to state Mr. Stewart’s departure from Shields, and his own endeavours, (zealous and disinterested we must call them,) in conjunction with those of the indefatigable and excellent Mr. Turner of Newcastle, to keep the society together. He says, ‘I promised to give them a service every Sunday, and Mr. Turner to visit them the last Sunday evening in every month. It is attended on my part with very considerable labour and expense. I preach at Sunderland in the morning, at Shields in the afternoon, and at Sunderland again in the evening, so that from half-past ten in the morning till eight o’clock at night I have not a quarter of an hour to spare. But though laborious, I have hitherto found it very pleasant; the congregation has increased, and the

members seem to appreciate and reciprocate the zeal manifested on their behalf.'

UNITARIAN STATISTICS.

CREDITON; Minister, Rev. J. Johns. Attendance—morning 50; afternoon 60 to 70; evening 90 to 100,

Sunday-school; boys 50, girls 40.

ILMINSTER; corrected report. Attendance, independent of Sunday-school, 140; Sunday-school, 100.

WESTERN UNITARIAN SOCIETY; Secretary, William Browne. It was formed in 1792. The number of members is about 180. The anniversary meeting is held on the third week of July, at some place in the Western District.

Yorkshire.

WELBURN and MALTON are regularly supplied by the York College Missionary Society. At Welburn there is a library and Sunday-school. The average congregation is about 70. At Malton the number of attendants varies between 40 and 100.

AMERICA.

EXTRACT of a Letter from Montreal, dated Jan. 9 :—

'I think that our Chapel will succeed. We have a minister who, though not an eloquent preacher, is a good man, and a sound reasoner, which suits the Canadians. We have service morning and evening. The attendance at the latter varies from 200 to 300.'

The Editor has received, through the kindness of the Rev. W. J. Fox, a file of the 'Christian Register,' and also 'Mr. Tuckerman's Tenth Semi-Annual Report as a Minister at large in Boston.' It contains a most interesting analysis of poverty, its classes and causes. Some portions of it will appear in future numbers of this work. Meantime the closing paragraph of the report will encourage our own missionary, and animate his supporters.

'I have had no interruption in my ministry for the last six months

from ill health; and I look back to this term with equal gratitude and happiness, as to any equal portion of the time which I have passed in this service. I trust that this ministry may now be considered as established among us. May it go on increasing in its beneficial results, and commending itself alike to the rich and the poor. It must and it will, if it shall be wisely conducted, be one of the most important of the instruments which can be employed, in cities at least, to extend most widely the purifying and saving influences of Christianity, and to advance social order, security, and happiness.'

REPLY TO JUGEND.

SIR,—In answer to your correspondent Jugend's inquiry, in the number for February, p. 53, I take the liberty of transmitting to your useful publication a brief reply. The circumstance to which he refers of the Evangelists being represented in paintings and engravings as attended by the figures of a lion, an ox, a man, and an eagle, appears to be an instance of that fondness for extravagant analysis for which the Christian fathers are so remarkable. Bishop Marsh, in his notes to his translation of Michaelis's Introduction to the New Testament, vol. iii. part ii. p. 6, ascribes the one in question, which 'has given rise to the well-known paintings of the four Evangelists,' to Jerome, who seems to have discovered, or others to have discovered for him, a wonderful analogy between the four gospels, and the four animals described in Ezekiel, ch. i. 5—10. The following is a translation of Jerome's own words on the subject (Paris edition of his works, vol. vi. p. 730.)

'Some think that the four gospels are referred to under the characters of these animals. Matthew, because he has, as it were, described a man,—“The book of the generation of Jesus Christ, the son of David,

the son of Abraham." They assign the emblem of the lion to Mark. "The beginning of the gospel of Jesus Christ the son of God; as it is written in the prophet Isaiah; (our received text and version have in the prophets, Griesbach, however, has adopted without hesitation the reading of Jerome,) The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." That of the ox is given to Luke's gospel, because he begins with the priesthood of Zacharias. That of the eagle to the opening of John, who, rising to sublimity, commences thus: "In the beginning was the word, and the word was with God, and the word was God, (*et Deus erat verbum.*)"

The description of Ezekiel, as is evident from chap. x. 20. refers to the cherubim that rested on the lid of the ark, an account and engraving of which may be seen in Milman's History of the Jews, (vol. i. p. 104, second edition,) and the same thing which suggested the language of Ezekiel, may have given rise to the imagery in the book of Revelation. It is possible, however, that the latter may have been taken from the words of the prophecy. That Herder, who was familiarly acquainted with Jewish antiquities, should have an allusion to this in the passage which your correspondent has quoted, is, I think, extremely probable.

To inquire into the grounds of the analogy between these figures and the four Evangelists, is quite another matter. On this subject, Jerome must be left to answer for himself, for it is feared that we must wait until we are blessed with an imagination like that of Jerome before we may attempt to explain all the features of the similitude. The most important, perhaps the only point of resemblance lies in Ezekiel's having mentioned four animals, and there having been four Evangelists.

J. R. C.

Manchester College, York.

OBITUARY.

On the 14th of January, at Warminster, in the 84th year of her age, Mrs. Wansey, relict of William Wansey, Esq.

Distinguished through her long life, by a steady attachment to those principles which it is the object of this publication to uphold, she adorned her faith by a Christian practice.

She was independent in her character, moderate in her desires, beneficent to the poor, and zealous in the assertion and support of the great principles of civil and religious liberty.

For nearly thirty years past, she supported at her sole expense a Sunday-school, established by her husband so long ago as the year 1785, and which is considered to be among the very first after that of Mr. Raikes, at Gloucester.

Not content with merely giving alms, she took a warm interest in promoting among the poor any schemes of usefulness or good management, by which they might themselves contribute to their own advantage; and those who once partook of her bounty, if deserving, she continued to remember.

It was some proof of this, that while she positively forbade any of the pomp or ceremony, so often uselessly resorted to at interments, she directed that sixteen bearers, selected from among her old pensioners and poor neighbours, should attend at her funeral, and receive a liberal donation.

No one was more aware than she was, of the value of mind; no one more willing to allow to others that free exercise of it, which she claimed for herself. No one contemplated death more philosophically, or acquiesced more submissively in the lot of mortality.

The retirement of a life so private as hers, affords little to lay before the public; but it is a satisfaction to those she has left behind, to pay her this tribute of respect; and a

record of her in these columns, is due to her memory.

On the 28th January, 1833, at Glasgow, the Revd. Dr. Dick, of Grey Friars Church, and Professor of Divinity to the United Secession Church. He was educated at Mar-schal College, Aberdeen, and studied under Dr. Beattie, the preceptor of Sir James Macintosh, the Rev. Robert Hall, and the Revd. Dr. Waugh.

At an early age he entered on the work of the ministry, in the village of Slateford, a short distance from Edinburgh. He there wrote his 'Essay on the Inspiration of the Scriptures.' He afterwards was appointed first assistant, and then successor, to Mr. Pirie of Glasgow. It was chiefly by the advice and influence of that gentleman, that he was elected; for his powers were not those of a commanding popular eloquence. Until his clear and masterly exposition of Divine truths opened the understandings and impressed the hearts of his audience, his preaching was rather tolerated than esteemed. It is high praise of him that it is said, 'The most illiterate peasant or mechanic became intelligent under his instruction.' This was using as a Christian minister should his confessed learning and knowledge.

In addition to his other labours at Glasgow, Dr. Dick delivered a course of Lectures on the first Sunday in each month, on the Acts of the Apostles, which attracted a vast concourse of hearers, many of whom afterwards continued to attend his ministry. These lectures, subsequently published, greatly contributed to extend his fame. He next delivered a course of lectures on the Divine Attributes, which were attended by a numerous and respectable audience, of various sects, as well as by the most enlightened and pious ministers in the city.

It was after the union of the

Burghers and Antiburghers, by the abolition of the burgess oath, that he was chosen Professor of Divinity of the United Secession Church. The lectures which he delivered to the students were the accumulated information of a life of intense study. They are in a state of readiness for publication.

Dr. Dick held that the conscience is accountable to God alone. Consequently, he was a strenuous supporter of the most extended religious liberty. He claimed for the Roman Catholic, as well as the Protestant, the liberty of acting in religion according to the dictates of his own conscience. Entertaining the opinion that the civil magistrate has no right to impose his creed, or the creed of any sect, on the community, or to tax it for the maintenance of religion in any form, he was conscientiously opposed to all national or state churches. He deemed the command of Jesus, 'Freely ye have received, freely give,' to be a prohibition of a forced maintenance of the ministers of the gospel.

He was a man of pure and elevated piety, of a clear and powerful understanding, of extensive, profound, and various information. He had great talent in simplifying, arranging, and condensing his conceptions; and he never employed more words than were necessary for the expression of his sentiments.—
Abridged from the Christian Advocate.

Order of the Funeral Obsequies of the late Dr. GASPARD SPURZHEIM, Saturday, November 17, 1832. 1. Voluntary on the Organ. 2. Prayer by the Rev. Dr. Tuckerman. 3. Eulogy by Dr. Follen. 4. Dirge. 5. An Ode, written by Rev. Mr. Pierpont, and sung by the Handel and Haydn Society.

ODE.

Stranger, there is bending o'er thee
Many an eye with sorrow wet:
All our stricken hearts deplore thee:
Who, that knew thee, can forget?

Who forget what thou hast spoken?
 Who, thine eye—thy noble frame?
 But, that golden bowl is broken,
 In the greatness of thy fame.

Autumn's leaves shall fall and wither
 On the spot where thou shalt rest;
 'Tis in love we bear thee thither,
 To thy mourning Mother's breast.
 For the stores of science brought us,
 For the charm thy goodness gave,
 To the lessons thou hast taught us,
 Can we give thee but a grave?

Nature's priest, how pure and fervent
 Was thy worship at her shrine!
 Friend of man, of God the servant,
 Advocate of truths divine,—
 Taught and charmed as by no other
 We have been, and hoped to be;
 But, while waiting round thee, Brother,
 For thy light—'tis dark with thee.

Dark with thee!—No; thy Creator,
 All whose creatures and whose laws
 Thou didst love,—shall give thee greater
 Light than earth's, as earth withdraws.
 To thy God thy god-like spirit
 Back we give in filial trust:
 Thy cold clay—we grieve to bear it
 To its chamber—but we must.

6. The Blessing. 7. Dirge while
 the coffin is removing.

EDITOR'S NOTICES.

THE Report of the 'Anniversary of the opening of the Meeting-house, Greengate, Salford,' has been received; and the Editor much regrets that he cannot insert it in the present Number without breaking in upon a new arrangement which will be perceived, or cutting down the Report, which he was very unwilling to do, or dividing its interest between two Numbers, which he thought very undesirable. It shall appear in the Number for April.

Advertisements will be inserted in future Numbers of the Unitarian Chronicle on the usual terms. Advertisements sent from the country, must be accompanied by a remittance. J. D. F. will see that in this and in another particular his suggestion has been attended to.

The Editor begs to acknowledge the receipt of a packet from the Rev. S. Wood. He will at the earliest opportunity notice the contents. It quite forms part of his plan to do so, though he cannot afford much room

to such objects, owing to his limited space altogether. Mr. Wood's question is partly answered in the preceding notice. The further information which he will require, may be had at the publishers.

Dr. Thomas Rees is preparing for the press, *Memoirs of the Socini, with Biographical Notices of Contemporary Unitarians*, designed to illustrate the History of Unitarianism in Italy and Switzerland in the sixteenth century.

This Day, March 1st, is published, Price 3d.

THE GENERAL BAPTIST ADVOCATE,

No. XXVII. for March 1833,
 continued Monthly,

CONTENTS: Religion in America.—(Settlement of the New England States—Anniversary of the Landing of the Pilgrim Fathers.)—'Sabbath Evening.'—My Uncle Benjamin's Letters.—The Value of Baptism, in connexion with Unitarianism.—The Division of the Bible into Chapters and Verses, &c. &c.

Nos. XXV. and XXVI. contain, under the head of 'Religion in America,' an Account of a Visit to the Shakers' Community near New Lebanon Springs.

Published by Sherwood & Co., Paternoster Row, of whom may be had Vols. I. and II. 3s. 6d. in boards.

CHRISTIAN TRACT SOCIETY.

The Subscribers and Friends to this Society are respectfully informed, that the Annual Catalogues will be issued in the course of a fortnight from the present time. The new Tracts are,

New Series, No. 4, An Address to the Parents of Sunday scholars. By J. C. Means. To which is added, The Way to be Happy, described in several rules proper to be read and observed in all Families. 1d.

The Way to be Happy may also be had separate, printed on a Folio Sheet, price 6d. per dozen.

No. 5. The Duty and Blessedness of Obeying Conscience. By E. Chapman. 1d.

No. 6. The Sunday Scholar's Progress, or the History of William Dixon. By J. C. Means. 3d.

There will also be an 18mo. Edition of James Talbot, illustrated with wood engravings. 3d.

The above may be had at Messrs. Sherwood and Co.'s, 23, Paternoster Row, or by applying to the Revd. S. Wood, (Secretary,) No. 2, Walbrook Buildings, Walbrook, London.