

THE UNITARIAN CHRONICLE.

ADDRESS.

THE Editor hopes that the further alteration made this month in the Unitarian Chronicle will be acceptable. The present page and type would have been adopted in the preceding Number, if he had been aware that in reducing the double columns to a plain page, so heavy a mass of letter-press would have been presented to his readers. He has no intention to make other changes, unless some unanticipated strong necessity should arise for so doing. He loves not novelty for its own sake. He deems that good is to be done most effectually by preserving a steady onward course, in an accustomed path. He has sufficiently shown that he can adopt what is new, if it should promise advantage that the old does not possess.

The Unitarian Chronicle owes its birth and nurture to the Monthly Repository. To that publication it records its gratitude for its existence, and that it was permitted to grow up as its 'Companion.' If now it ventures independently into the world, it is that it may fulfil its own separate duties, and take such a station as its own merits may entitle it to, and its own industry secure.

The Editor returns his best thanks to the several correspondents of the Monthly Repository, who have kindly permitted their papers to be transferred to the Unitarian Chronicle, and is bold to hope that they will favour him with further communication. He intends the Chronicle still to be a record of passing events, interesting to the Unitarian public; but at the same time, a medium for the communication of such other articles as are calculated to advance the cause of pure and undefiled religion. There is abundant work to be performed in the Master's vineyard, and different orders of labourers are required. While the pastor assembles his flock on the day of rest, visits them at their homes, attracts the young by his gentleness, engages their sympathies towards himself and the holy cause of which he is the servant, and assists in opening their minds to the perception of the truth, beauty, and excellence of the gospel, and to the glory of him whom the Father sanctified, and sent into the world to proclaim it unto men—while the missionary labours in his still more arduous vocation, among heathen tribes, in lands of superstition and darkness; or among the miserable outcasts of Christian countries, whom destitution, ignorance, and wickedness cut off from

the usual sources of religious instruction—while parents are pouring light and knowledge into the minds of their children, and those who are yet unacquainted with that tender and blessed relation, devote some portion of their time and energies to the instruction of the children of the poor, or to the superintendence of their instruction by others,—books and periodical publications have their duty to perform, their portion of the master's work to accomplish, each according to their nature and capability.

From these remarks it will be judged, that the Editor's intention is to continue the Unitarian Chronicle simply as a religious publication. There are abundant opportunities for the discussion of purely political topics ; and he intends, therefore, to exclude them, since many things must be excluded from his limited space, though no one can be more ready to acknowledge than he, the inseparable union between the political and religious condition of a country. Bad government has ever been a cause of pauperism and degradation, and they of vice and meanness of spirit. Political questions, in which the interests of religion are directly involved, are not, of course, intended to be excluded ; such as the question of the established church, tithes, church rates, and all other ecclesiastical impositions, negro slavery, infant slavery, national education, &c. These are topics which the Editor hopes will be occasionally brought before the notice of his readers in such brief form as is suitable to his pages. His aim is to advocate the cause of truth and righteousness in a 'spirit of love and of a sound mind.' From this he will not be diverted. In pursuing this he doubts not to find both internal satisfaction, and outward approbation. He commends himself to the kindness and candour of his readers.

THE TRUTH TELLER.

Speaking the truth in love.—*Paul.*

To the Rev. Thomas Arnold, D.D. Head-Master of Rugby School &c.

SIR,—In a publication of yours on the 'Principles of Church-Reform,' distinguished by no small share of good sense, good feeling, and good taste, one passage, among other objectionable things, is found, in which, by implication at least, you withhold from Unitarians the honourable title of Christians. In meeting objections to the plan which you propose for comprehending all the Christian denominations in the realm under the sheltering aid of the civil power, you at least remark, (p. 31.) 'There remain the Quakers, the Roman Catholics, and the Unitarians, whose differences appear to offer greater difficulty. And un-

doubtedly so long as these sects preserve exactly their present character, it would seem impracticable to comprehend them in any national christian church; the epithet 'national,' excluding the two former, and the epithet 'Christian' rendering alike impossible the admission of the latter.' From the latter part of this passage the natural inference is, that, in your opinion, Unitarians are not Christians. Yet I am not sure that the inference, however authorized by your language, would be in agreement with your conviction, for either you know that at least some Unitarians are Christians, or you are guilty of inconsistency, seeing that in page 36 you say, 'The Unitarian body in England consists of elements the most dissimilar; including many who merely call themselves Unitarians, because the name of unbeliever is not yet thought creditable, and some also who are disgusted with their *unchristian* associates, but who cannot join a church which retains the Athanasian creed. Every means should be taken to separate these from their unworthy society, that they who are really Christians might join their fellow Christians.' I do not stop to animadvert on the rashness of assertion which, even when bringing what I must call a 'railing accusation' against your brethren, led you within the space of a few pages to say and unsay the same thing; I pass on to offer you some considerations which may serve to establish the claim of Unitarians to the title of Christians; and in so doing, I shall consider that you have denied us the name, because, while your meaning is in itself obscure, the bigot and the ignorant will unite in quoting your respectable authority against us. I wish also to premise, that I write this not because you have excluded Unitarians from your scheme of comprehension, about which I, for one, am in no way anxious, nor because the charge involved in your refusal is new, but because it comes from one whose principles are liberal, whose station is influential, whose knowledge is profound. It is the assailant not the weapon I regard. In maintaining that Unitarians are Christians, I wish to be understood as speaking in general terms. You have asserted that many who are so called are in reality unbelievers: of which assertion the grounds may be known to you better than to me; for I neither have, nor wish to possess any power of inquisition into men's opinions as contradistinguished from their professions; and it remains for you to determine whether you have not been hasty in deducing a general charge against others, from what you knew to exist in your own communion. Whether or not, however, common report be true or false in respect of the unbelief said to be sheltering itself under the ample wing of the established church, and being quite satisfied that nothing could be more unfair than to refuse to Episcopalians the Christian name, on account of the alleged infidelity of many who 'merely call themselves' Episcopalians, 'because the name of unbelievers is not yet thought creditable.' I challenge for

Unitarians the appellation Christian, on grounds which cannot be impeached without impeaching the claim of the several other sects of which the Christian world consists.

If, Sir, any one in the height of self-estimation should undertake to declare that you and yours are not Christians, you would perhaps think it a sufficient answer to declare in turn that you were; on the ground that in all probability you knew what you were as well as the assailant. Should he press you with the objection that you did not interpret Christianity as he did, and therefore were not a Christian, you might retort that by a parity of reason he himself was an unbeliever, since he differed from you as much as you differed from him. He might, indeed, urge that you denied the essential doctrines of Christ—such as transubstantiation, extreme unction, and purgatory, and could not therefore be a Christian. What could you reply, but that these, which appeared to him the essentials of the gospel, appeared to you the traditions of men, and that if he unchristianized you on the ground of difference of opinion, he did by that very act, except he was really infallible, strike from under him the ground on which his own right to the name was built?

I cannot see, I confess, how the change of the names Catholic and Protestant into Trinitarian and Unitarian could in any wise affect the argument. The Unitarian, as such, believes that he is a Christian as strongly as can the Trinitarian, and, but for the repetition of the charge, would feel as surprised that any one should presume to know in such a point better than himself, as could the Trinitarian if denied the Christian name. And then if essential doctrines are the criterion, as many votes at least could be numbered against the Protestant as against the Unitarian; for to say nothing of the relative bulk of the Catholic and Protestant bodies, where you will find ten agreed on the doctrine of the Trinity, you will find tens of thousands agreed on that of transubstantiation; so that the condemners of Unitarians, if required to agree not in word but idea, would be a small minority in comparison of the thorough and unhesitating condemnation of the whole catholic world. But till I am better informed, I shall continue to think that a man's own declaration is a sufficient evidence of the nature of his sentiments. What other evidence have we or do we seek in the ordinary intercourse of life? How curious would it sound for a man who declares himself a Quaker, to be told that he is an Episcopalian, or for him who professes himself a friend of the present government to have the name of Tory fastened on him. And is the declaration which actions give to go for nothing? Do you hesitate to call them Mohamedans who habitually worship in a Mosque? Do you withhold from the Brahmin the title he assumes to himself, because he has ceased to think that the burning of widows is essential to the true worship of God, while at the same time he conforms to the ordinary rites

and holds in the main the religious opinions of his forefathers? Would you take from him the name of Episcopalian who thinks with yourself that Episcopacy should be frittered down to little more than a "name," though he worships with Episcopalians, receives the rites of an Episcopalian church, labours to extend and is not unwilling to accept the honours and rewards of Episcopacy? Now is there any ambiguity in the language which the conduct of Unitarians holds? Do they not regularly assemble as professed Unitarians? Is not Unitarianism, as another name for the gospel, the avowed bond of their union—its defence and propagation the object of local and general association? What say the various places of worship over the land in which Unitarian worship is maintained? what say those which have been built expressly, and often with no small sacrifice, for the service of the God and Father of our Lord Jesus Christ? what say the prayers of our ministers offered up 'in the name and as the disciples of Christ?' what say their discourses, not merely those in defence of the gospel, and the assertion of Christ's office, work, and character as set forth in the scriptures, but those of which the direct intention is to enforce the practice of righteousness,—what say they, based as most at least of them are, on the great practical principles of the New Testament? what say our academical institutions for the supply of our churches with men of God, mighty in the Scriptures, and not destitute of the power and grace which secular learning gives? what say the voluntary supplies by which these and nearly the whole of this spiritual machinery is kept at work? what say our Sunday-schools, our libraries, our fellowship funds, our periodicals? what says the moral heroism evinced in no few instances by ministers among us who take willingly the loss of almost all the comforts of life and respect of the world, and quite all of the honours and emoluments of popular systems of faith, choosing rather a peaceful conscience and a pure faith than a show of godliness with much gain? what says the resignation of Belsham, and the conversion of Priestley, and the sacrifice of Lindsey? what do all these tongues declare but the fulness of our conviction, that we are Christ's even as much as you are Christ's? Or is all this but one great, multiform, and unanimous falsehood? Are you prepared to assert that a lie is our bond of union, and deception our habitual and intentional practice? The only alternative is to allow that our conduct evidences our own conviction that we are in the faith; and who should know better than ourselves? who can know better than ourselves? who, in the admitted (among Protestants) absence of infallibility, can plead for himself a better plea than his own convictions deduced from the recognised standard of Christian truth?

It appears to me the more inconsistent in you to deny to Unitarians the appellation of Christian, since you disown the ordinary test of discipleship among men, and even reflect on the

'irritating phraseology' used on the subject of the Trinity, which, as you say, has confirmed so many in error. But, repudiating the touchstone of the many, you adduce a criterion of your own; and, while you cannot go all the length of the unco-orthodox, keep close enough to popular error, not indeed to escape the suspicion of heresy, but certainly, in your own estimation, to thrust out the poor Unitarians from the Christian pale. Now who is so blind as not to see that all these human tests are sheer human inventions, bred of self-esteem or vulgar prejudice? While you adhered to received standards, there was a show of reason in your favour, but the moment you disallow them and set up one on your own account, even the show vanished and the reader is reminded that all this pretension to infallibility is but a play of words. If, therefore, you seriously believe that Unitarians are not Christians, you must adduce something better than the spurious test of your own fond notions; you must appeal to the word and the testimony; there is no alternative; desert antiquity, desert the many, desert the councils and the fathers, and in place of them set up your own dictum, and you reduce the matter at once, and obviously, to the arbitration of individual judgments; your test is simply the test of Thomas Arnold, and for value will not be better than the decision of any well-educated Unitarian. I use these considerations only as an *argumentum ad hominem*, for I most seriously believe that, after all, tests of discipleship can be nothing more than the opinions of individuals, seeing that even the tests supplied by scripture may be, and are variously interpreted. If there be truth in this, what folly for any one to assume a right to judge another's faith so as to deny his discipleship! Let the matter be viewed as it may, it will prove at last in every case, and however disguised, an assumption of an error which Protestants have exploded in words, but which it is of the very essence of orthodoxy to retain in fact,—an assumption, I mean, of infallibility. It is strange, no little strange, that a mind so well disciplined as Dr. Arnold's should not have seen that in the matter at issue the very first principles of disputation are not settled, since no definition has been given and allowed of what constitutes a Christian; and therefore, till this is done, assert as we may, and struggle as we may, we can be doing nothing more than raise a dust to blind our own vision and disturb our neighbour's quiet.

But what, let us ask, is this newly-discovered test; a test which convicts Athanasius of error, and reproaches him with bigotry, yet still excludes the ever-to-be-reprobated Unitarian? It is the worship of Christ. 'The addressing of Christ in the language of prayer and praise, is an essential part of Christian worship.' In this there is a vagueness by no means consistent with the accuracy and definiteness of a test, which makes me uncertain how to think or speak of it. Does it mean that the adoration of Christ as the very God is essential? If so the test will unchristianize many

besides Unitarians, for the bulk of ordinary Christians, especially among Dissenters, and in the lower walks of life, regard Jesus with emotions very different from those they entertain and cherish towards the Creator and Father of all. Wherever the Testament rather than the creed is the teacher, Christ, though addressed perhaps (and that sparingly) in the language of prayer and praise, holds something like the subordinate rank with which he appears in Scripture, and the early deviators from scriptural simplicity. If the language does not involve the highest homage of the soul, and an acknowledgment of the supreme deity of Christ, what does it amount to? Is it meant to be a return to the worship which Justin, for instance, paid to Christ, and of which he could speak in the very language by which he spoke of his respectful allegiance to the Roman Emperor? If so, though the form of direct address be an exception, where, but in that exception, does the required sentiment differ from the ardent and reverential love which Unitarians consider it their duty and their privilege to cultivate towards Christ? And for a shade of diversity, if a shade there be, and for a mode of evincing a sentiment, which after all some Unitarians use in those apostrophic addresses which strong excitement dictates; for this, are thousands to be cut off from the fold of the great Shepherd who himself received and welcomed every sincere disciple?

We have spoken of the reverence and love which Unitarians generally encourage, I hope I may add, feel, towards Christ, but I may go farther. Did Dr. Arnold never hear of any Unitarians who considered 'the addressing (of) Christ in the language of prayer and praise, an essential part of Christian worship?' Did he never hear of Socinus and the thousands who thought and acted with him? These are his words. '*Video nihil hodie edi posse in tota Christiana religione majoris momenti, quam hoc sit, demonstratio videlicet, quod Christo, licet rei creatæ, tamen invocatio et adoratio seu CULTUS DIVINUS conveniat.*' But not only did Socinus consider the adoration (divinus cultus) of Christ of great moment, and the contrary opinion a 'foul and pernicious error,' but he even anticipated Dr. Arnold, and held that 'the addressing of Christ in prayer' was essential to make a man a Christian. 'Recte,' he says in reply to Niemo Jevius, vol. i. page 467, '*igitur existimavisti, mihi quoque verisimile videri, eum, qui Dominum Jesum Christum invocare non vult, aut non audet vix Christiani nomine dignum esse. Nisi quod non modo vix, sed ne vix quidem; et non modo verisimile id mihi videtur, sed persuasissimum mihi est.*'

Socinus, then, and Dr. Arnold are of the same school; nay, of the two the thorough-going orthodox believer might from the strength of his language, to say nothing of his actions towards Davidis, judge Socinus the better Christian. And still do at least the bulk of the transylvanian Unitarians abide by the doctrine

and practice of him from whom they took mainly their origin and name. The following is a quotation from Dr. Rees's translation of the Racovian Catechism, p. 189.

‘ But wherein consists the divine honour due to Christ? In adoration likewise’ (as to God) ‘ and invocation. For we ought at all times to adore Christ, and may in our necessities address our prayers to him as often as we please.’

ON THE CALVINISTIC DOCTRINE OF PARTICULAR ELECTION.

(Continued from page 78.)

THE modern doctrine of election, as well as that other point of Calvinism which is, in fact, only a corollary from it—the perseverance of the saints, seems to me directly contradicted by many passages of the epistles. For example, 2 Cor. vi. 1, ‘ We then as workers together with him, beseech you also that ye receive not the grace of God in vain.’ By the grace of God is here to be understood a gratuitous admission to the privileges of the gospel covenant. But to what was it an admission? Not surely to eternal life unconditionally, and without the possibility of final failure; on the contrary, it is evident from these words of the apostle, that he considered the grace of God as a gift that might be abused and forfeited. He considers it not as indicating a state of final and complete acceptance, but as the conferring of peculiar advantages, as a free gift on the part of God, of which the converts were to show themselves not unworthy by exerting themselves to work out their own salvation with fear and trembling. It was not a proof that the entire work was accomplished, and was now past the risk of defeat; because then it would rather have been an argument for sitting still, contented with what was already well done. On the contrary, he represents it as a motive to renewed and increased exertion. In proportion as they possessed new and increased and peculiar advantages, in consequence of the blessing and favour of God, for acquiring a knowledge of his will and intentions concerning them, which they could never have learnt for themselves, and which none of their philosophers, if they had been so disposed, could have taught them, it was expected that they should press forwards to secure the prize which was placed within their reach. It was not attained, but attainable; and accordingly he exhorts them to run that they might obtain. In this passage, having referred to the prophetic language of Isaiah xlix. 8, ‘ In an acceptable time have I heard thee,’ he breaks out into the impressive appeal, ‘ Behold *now* is the accepted time, *now* is the day of salvation.

The same general inference will serve to throw light on that remarkable passage, 2 Pet. i. 10, ‘ Wherefore the rather, brethren, give diligence to make your calling and election sure.’ The writer

begins his epistle by reminding his converts of the benefits they had derived from the ministry of the apostles, who had received all the things that pertain to life and godliness, (that is, all those communications of the Divine will and intentions concerning sinful men, and those instructions concerning our duty which are fitted to promote godliness, and procure eternal life as its happy result,) ~~through the knowledge of him that had called them to~~ be apostles, by the exercise of his glorious power; by which means (he continues) are granted or fulfilled to us the greatest and most valuable promises, in order that by the use of these things ye (the disciples) might become partakers of a divine nature. He proceeds to the well-known powerful and impressive exhortation to all the practical graces of the Christian character, ‘and besides all this, giving all diligence, add to your faith virtue, (or fortitude,) and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for when these things are in you and abound, they make you that ye shall not be barren or unfruitful in the knowledge of our Lord Jesus Christ.’ In the ninth and following verses he continues, ‘For he that lacketh these things is blind, wilfully closing his eyes, (*μυωπαζων*,) having forgotten the purification from his old sins,’ (that is, the acceptance in the sight of God with which he had been favoured through the grace of God in the gospel, notwithstanding the sins of which he had been guilty in the days of his ignorance,) ‘wherefore *the rather* brethren, give or exercise diligence to make your calling and election sure;’ so to improve the talents wherewith ye have been gratuitously intrusted, as that the hopes which have been made known to you may be fully realized, and their accomplishment established upon a sure and fixed foundation. ‘For, if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.’

The purification here spoken of from former sins, combined with the powerful exhortation which precedes to cultivate the bright train of christian virtues, strikingly illustrates the twofold meaning, contended for by Taylor and others, of the term justification and other kindred phrases. By faith in Christ, the heathens were introduced to a most satisfactory acquaintance with the true character of the Father, in reliance on his own declarations by the mouth of his inspired messenger; they had thus the delightful assurance that God was merciful and gracious, ready to receive the repentant sinner. On embracing Christianity they had this most valuable boon immediately; that they were admitted at once to begin an entire new course of life, to adopt new principles, and become in all respects new creatures; none of their former sins were remembered against them. But the apostle here

admonishes them that it would be a most strange and short-sighted forgetfulness of the principles on which this mercy was shown them, to continue in sin, under the idea that grace was to abound in excusing the habitual and impenitent sinner. Wherefore, he proceeds, do not relax in your exertions; but let your christian profession be only an additional incentive to a life of holiness; giving so much the more diligence to confirm this your *first* calling and election, (namely, your invitation to accept the privileges of the gospel by faith in Christ, and your separation by the grace of God, independently of any previous merit on your part, from the great mass of your unbelieving and idolatrous neighbours,) seek to establish on a fixed and immovable foundation, the solid benefit both for time and for eternity, which it was intended to procure for you, and which it only depends on your own diligence and exertion to secure.

When thus understood, it will appear that this passage presents a great and insurmountable difficulty in the way of their principles of interpretation, who derive from the use of such expressions the notion of an unconditional election; applying that term to the special grace of God, which they suppose to be extended in all ages towards those who are, as they express it, *effectually* called to eternal salvation; and not, as it surely ought to be, to the separation of those few who were called to enjoy the privileges of the gospel in the apostolic age. This election was through the grace of God in Jesus Christ, that is through the gospel of Jesus Christ. It was his *free grace*, unmerited by any previous services or pretensions on their part. Neither Jews nor Gentiles could set up any claim of right by the obedience which they had paid, the one to the ceremonial law of works, the other to the law of conscience or of nature written upon their hearts; nor could any of those to whom the glad tidings of this salvation were made known, and who were thus admitted to the possession of advantages which were denied to the great bulk of their countrymen, show any ground of preference in themselves, which should authorize them to ascribe this distinction to any thing else than the sovereign good pleasure of that Almighty Being who had thought fit so to appoint it. This election of theirs might be considered as predestinated or determined beforehand; and so it might be said, in the language of St. Paul, that they were predestinated to be conformed to the image of the Son of God, inasmuch as all the great events which prepared the way for, and accompanied the gospel dispensation, doubtless formed an indispensable part of the plan of Divine Providence for the moral government of the world. It related *not* to their *final* salvation, but to their *present* enjoyment of those benefits, of that superior knowledge, and of those facilities for moral and spiritual improvement, which they could not have procured for themselves, and which they could possess only through faith in the divine commission and authority of that

heavenly messenger who was empowered to make them known. In this point of view, far from indicating that their work was accomplished, or that their *final perseverance* (to speak in the technical language of modern theology, a language however which derives little, if any, countenance from that of holy writ) was fixed and certain, so as to render it impossible for them to fall away from grace, it rather imposed on them additional duties and responsibilities; it called upon them to use further and increased diligence to show themselves, in some measure, worthy of the privileges with which they had been honoured; to make that calling and election which they had already received, firm and stedfast, by bringing forth the fruits of righteousness. They had been already signally distinguished by the grace and blessing of God in Jesus Christ; but their knowledge of the right way would be of no use to them, unless they carefully trod therein. Their belief in the reality of the precious promises which he came to publish would be of no benefit, but rather the contrary, if it did not operate as an effectual motive with them to add to their faith greater degrees of fortitude, prudence, patience, godliness, brotherly kindness, and charity. For these things being in them and abounding, the knowledge which they possessed of our Lord Jesus Christ, and the exceeding riches of the grace of God published to mankind by him, would not be found in them vain and fruitless.

That those who were elected did in general persevere unto the end, so as to reap the blessed fruits, we have every reason to believe; those who were admitted to receive this unspeakable gift, for the most part showed themselves in such a sense worthy of it, as to lead a life not unsuitable to their Christian profession. But though this might be generally, it was by no means always or necessarily true; nor is there any passage of scripture which in the slightest degree countenances such an idea. There are, on the contrary, frequent allusions to a falling away; as though some of those who had been thus distinguished, had shown themselves still under the fatal influence of the god of this world; crucifying to themselves the Son of God afresh, and putting him to open shame; of whom the writer to the Hebrews declares that it is *impossible* to renew them again to repentance; by which he means *morally* impossible, since, in order to this, no new or additional arguments remain to be urged upon them which they have not already heard and heard in vain.*

* It is surprising, that notwithstanding the frequent occurrence of allusions to this falling away, which we know to have taken place in the primitive church, through the evil influence of false judaizing teachers, and from other causes, the notions of an absolute unconditional election has prevailed very extensively, and, if I mistake not, has, in several instances, led the authors of our common translation to misrepresent the true sense of scripture. Of this we have a remarkable example (Matt. xxiv. 24. not corrected in the Improved Version, where by the unauthorized insertion of two little words, they have entirely altered the sense of the passage; 'so as to deceive, if [it

It ought not to be forgotten, in our examination of this subject, that the doctrine of election implies that of *reprobation*, which is a necessary consequence from it; or rather an equally essential part of the same tremendous system. If some are elected from all eternity as the objects of divine grace, then it is equally certain (in fact it is only the same thing expressed in different words) that the rest are appointed by an absolute decree, altogether independent of any evil works of *theirs* determining him thereto, to be vessels of God's wrath, ordained to eternal torments, to the praise of his glorious justice! This is a part of the question which is not unfrequently kept in the background by the advocates of this doctrine, and to say the truth, it is not much to be wondered at that they should be unwilling to look such a consequence of their principles fairly in the face. It becomes them, however, to consider it attentively, both as it affects the character of God and their own condition and future prospects, which may be more deeply involved in it than they are often ready to imagine.

If I mistake not, we shall find upon attentive observation, that one great cause of the extensive reception of such tenets as that of particular election, and several of the kindred doctrines of Calvinism, arises from the confidence which most men repose in their own good fortune. They are instructed by this system that God has arbitrarily, and without any reference whatever to any of their own good works determining him thereto, but purely of his own sovereign will and pleasure, elected some of his rational creatures to eternal life, and doomed the rest, not in themselves more undeserving of his mercy, to the regions of intolerable woe. From a misapplication, similar to what has already been pointed out, of certain words of our Lord, which were probably intended to have an immediate reference to the circumstances of those times, but which they understand as relating to the future prospects of the whole race of mankind, they have concluded that the number of the elect will be small, in comparison with those who are rejected. Nevertheless, there are few who do not persuade them-

were] possible, even the elect.' With this insertion it seems to imply that it was quite impossible that the elect should be deceived, notwithstanding that these impostors attacked their faith with lying wonders and great powers of deceit. The correct translation is simply, 'so as, if possible, to deceive even the elect;' even those who have enjoyed the unspeakable advantage of a thorough knowledge of the gracious intentions of God, as made known in the gospel, authenticated by the preaching and miracles of my apostles. Having been led to speak of mistranslations, it may not be amiss to advert to another instance in which a text of Scripture has been perverted to the support of this false doctrine by (to say the least of it) a very dubious rendering, 'The Lord hath made all things for himself, yea even the wicked for the day of evil,' Prov. xvi. 4. So the passage is given in our authorized version, (following the vulgate,) and in this form it is cited among their *proof texts* by the Westminster Assembly. The correct translation I conceive to be, 'The Lord hath done all things for himself, and the wicked also (have done all things) for the evil day.' That is, the Lord hath done all things for the promotion of his own excellent designs in the government of the world, and the wicked also have done that which, in a day of righteous retribution, will end in their destruction.

selves that their own names will be found in the former catalogue ; that they will be guided to the strait gate and the narrow way, instead of being carried along by the crowd which throngs the broad road that leadeth to destruction. As they have no means of penetrating the secrets of God's absolute decrees, which indeed, they are assured, are (as far at least as they are concerned) altogether arbitrary, it must be to them a mere calculation of chances whether they shall ultimately belong to the one class or the other. They ought therefore on all fair and rational principles to conclude that the probability is strongly against their being admitted to the mansions of the blessed. I apprehend that, if men generally came to examine the evidence for these doctrines under the influence of this impression, which is certainly the proper one, the view they would be disposed to take of them would be materially altered. But when they read or hear from their preachers appalling details of the dreadful condition of the reprobate, or the horrors of eternal damnation, it never occurs to them to imagine that *they* can have any personal interest or concern in such descriptions, still less that according to the only consistent practical application of these notions, it is more than probable that this tremendous lot will be their own. If it were possible to induce them to undertake the serious examination of the evidence under the influence of such views of their personal interest in the just determination of the question, it is reasonable to think they would be more ready to perceive how utterly insufficient are the scriptural grounds upon which so terrific a superstructure has been erected.

In the preceding pages I have endeavoured to show that the terms, election, chosen, called, and several others of similar import which frequently occur in the apostolic writings, were intended to relate, not to Christians at large, but to the disciples of those times ; so that many of those who have attempted to give them a universal application, have greatly misconceived the true meaning of Scripture, and have consequently been led into much false and dangerous doctrine. Some may, perhaps, be disposed to object that if these views of the interpretations of such passages be admitted, a great part of Scripture being supposed to have no longer any immediate reference to us and to our circumstances and duties, will lose its interest and value to the great body of Christians at the present day. This however is not a well-founded objection. In the first place, it must be remembered, that as Christianity is properly speaking an *historical* religion, depending for its authority upon the truth of certain facts which supply the foundation and evidence of its doctrines, the sacred writings must ever derive their main value to us (and a value beyond all price it surely is) from their containing the authentic and unquestionable *record* of those facts and of the doctrines founded upon them. Of these doctrines, one of primary importance is that great mys-

tery and stumbling-block to the Jews, that by the gospel all mankind were placed on a level in respect of acceptance in the sight of God ; that his favour was limited to no particular age or country, but that in every nation he that feareth God and worketh righteousness is accepted with him. This opening of the gates of grace and mercy to all mankind, who are all invited to enter and partake of the inheritance of the saints in light, is surely a discovery of great and unspeakable importance, which can never lose its interest, in whatever respects the outward circumstances of men in the most distant nations and periods may be altered. We may add, that the developement of this great mystery gives us a view of the comprehensive grace and mercy of God, not easily reconciled with the exclusive notions of some later theologians.

And this leads us to observe further, that although we may be led into serious error by a too close and literal application to ourselves, of expressions in the New Testament which were intended to apply only to the disciples of those times, there is yet a most valuable practical benefit which may arise to ourselves, if we read the holy book with understanding, and derive from these sacred records of heavenly grace, those views of the great principles of gospel morality, and of the methods of the divine moral government which they were intended to explain and exemplify in their application to the primitive disciples. And though circumstances and characters may vary, yet these principles are unchanged and unchangeable. Nor can it be alleged that there is any such alteration in the situation and condition of Christians in the present age, that the same motives and exhortations which were addressed by the apostles to their converts, may not also be addressed to us. The early disciples were what they were, they enjoyed advantages, and were enabled to acquire a knowledge of divine things which others had not attained, not at all by any previous good works or merit on their part, but entirely through the grace or good pleasure of God, who thought fit so to favour them. In like manner, let us compare our condition with that of the poor heathens, who are still wandering in darkness and the shadow of death ; let us compare ourselves with those of our brethren nearer home, in respect of whom we enjoy peculiar advantages through the *accidents*, as they are sometimes called, of birth or education ; and then let us ask ourselves the question, is it in consequence of any virtue or merit on our part, that we possess, in these respects, opportunities and blessings which have been denied to others ? If not, we may, without impropriety, apply to ourselves language not unlike that which was addressed by the apostles to their immediate disciples. By the kind providence of God, we who have been born in a Christian country, and have received the inestimable blessing of a religious education, conducted on enlightened and evangelical principles, have been *elected* to the possession of these advantages, which place us in a condition so

much superior to a large portion of our fellow-creatures, in consequence of the free grace and kindness of our heavenly Father, and not of our own good works. This we readily perceive; we acknowledge it with joyful gratitude to the bountiful giver of every good gift; and it is manifest that in so far as these peculiar blessings are concerned, there is a close analogy between our condition and that of those to whom it was first said, 'Blessed are your eyes for they see, and your ears for they hear,' what great things God hath prepared for them that love him and keep his commandments.

It is important also to observe, that, in both cases, the terms are applied to advantages in *possession*, not in *prospect*; in both cases the exhortation of the apostle is equally appropriate, that we give all diligence to make our calling and election sure. Have *we* been called to receive the word of this salvation which is by Christ, while, perhaps, a great majority of our fellow-men remain in the depths of ignorance and idolatry? have we been called to partake of the blessings of Christian instruction? have we been singled out through the special protection and appointment of God to know the truth as it is in Jesus? have we been favoured with valuable advantages, in a moral point of view, over some even of our countrymen and neighbours who may have been brought up in ignorance, without the means of learning God's laws and the promises of the gospel? These are gifts of divine bounty which we *already* possess; these are among the talents of which an account will be demanded, conformable in all cases to that just and equitable principle, of them to whom much has been given much will also be required. If your righteousness, said our Lord to his disciples, do not exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Having been chosen to receive the promises, to learn the terms of a new and better covenant, to profit by a more pure and holy law; to be enlightened by more just conceptions of Divine Providence, by more enlarged and liberal manifestations of Divine grace, extended to all the rational creatures of God, it became them to show that they were wiser and better for the peculiar means of instruction with which they had been honoured. And in like manner to us it may be said in the spirit, if not in the language of the apostles, having partaken of the benefits of religious knowledge, having learnt the will and intentions of God concerning his creatures both here and hereafter, be careful to bring forth the good fruits of holiness in heart and life. Let it not be said, 'Ye were called to partake of the means of grace, but ye trampled them under your feet; the hopes of glory were proposed to your acceptance, but ye despised and rejected them.' Having received the word of Divine truth, give all diligence to follow its heavenly guidance, and thus to make your calling and election sure.

W. T.

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

(Continued from page 75.)

TWO OF JOHN'S DISCIPLES FOLLOW JESUS; ANDREW INTRO-
DUCES HIS BROTHER SIMON.

JOHN I. 35—43.

ON the morrow again, John was standing with two of his dis-
ciples; when, looking upon Jesus as he walked, he saith,
A. D. 29. 'Behold the Lamb of God!' And the two disciples heard
Mar. 4. him speak, and followed Jesus. Jesus, turning and see-
ing them following, saith unto them, 'What seek ye?'
They said unto him, 'Rabbi,' (which signifieth by interpretation,
Doctor, or Teacher) 'where dwellest thou?' He saith unto them,
'Come and see.' They came and saw where he dwelt, and abode
with him that day; it was about the tenth hour. Andrew, Simon
Peter's brother, was one of the two, who heard John and followed
him [Jesus]. He first findeth his own brother Simon and saith
unto him, 'We have found the Messiah,' (which is by interpre-
tation, the Christ, or anointed.) And he brought him to Jesus.
Jesus, looking upon him, said, 'Thou art Simon, the son of Jonah;
thou shalt be called Cephas,' (which is interpreted, Peter, or a
rock).

PHILIP FOLLOWS JESUS, AND INTRODUCES NATHANAEL.

JOHN I. 44—52.

ON the morrow, Jesus would go forth into Galilee, and findeth
Mar. 5. Philip, and saith unto him, 'Follow me.' Now Philip
was of Bethsaida, the city of Andrew and Peter. Philip
findeth Nathanael and saith unto him, 'We have found him, of
whom Moses in the law, and the prophets wrote, Jesus the son of
Joseph, who is of Nazareth.' Nathanael said unto him, 'Can
any thing good be of Nazareth?' Philip saith unto him, 'Come
and see.' Jesus saw Nathanael coming unto him, and saith of
him, 'Behold an Israelite indeed, in whom is no guile.' Nathanael
saith unto him, 'Whence knowest thou me?' Jesus answered and
said unto him, 'Before Philip called thee, when thou wast under
the fig-tree, I saw thee.' Nathanael answered and said unto him,
'Rabbi [Teacher] thou art the son of God, thou art the king of
Israel.' Jesus answered and said unto him, 'Because I said
unto thee, "I saw thee under the fig-tree," believest thou? thou
shalt see greater things than these.' And he saith unto him,
'Verily verily I say unto you, henceforth ye shall see the heaven
opened, and the angels of God ascending and descending upon
the son of man,' [i. e. the will of God shall be revealed to you,
and ye shall witness his heavenly communications with the son
of man.]

To be continued.

INTELLIGENCE.

SIR,—The following letter has lately been received from that faithful and industrious servant of Christ, William Roberts, of Madras. It relates to a subject which deserves the favourable consideration of the Unitarian public, and I trust that you will secure for it all the attention which the pages of the Unitarian Chronicle can afford.

To the Rev. E. Tagart.

REVEREND SIR,—I have often mentioned in my letters to my respected friends my having written notes and discourses on the gospels; these have been copied, and divided into several parts, and put into the hands of my brethren. This was done about twelve years ago. From my further reading and thinking I thought I could improve them. Accordingly I began about three years ago, and am still continuing, to revise and write them fresh. I have lately made David Savermooto copy the revised parts. These notes, &c. are on the harmony of the four Evangelists, (in arrangement I have followed Dr. Priestley's notes, &c., on his harmony of the four Evangelists,) by which it is plain to be understood that it is not a literal translation of Dr. Priestley's notes, &c., to which my capacity is not equal. I endeavoured to comprehend his meaning and spirit to the best of my abilities, and put it into Tamil in my own way; in so doing, I was sometimes obliged to use more words than would be thought necessary, owing to my countrymen not being much acquainted with theological writings. Paraphrase I have very little in it. On doctrinal and practical parts of morality I have been copious; in this I have often exceeded the original, because this was necessary to help my readers to the full compre-

hension of the Evangelical subjects. These notes, &c. in general I make use of in our Sunday services instead of sermons, most of my brethren, particularly men, having the bible in their hands, examine the explanation with the texts; if at their leisure they read over the passages, they will recollect more of my illustrations than a long discourse on a single text.

According to my humble judgment, any young man who is tolerably well acquainted with the Scripture, and my controversial tracts, using these notes and discourses, may easily acquire the ability of teaching the plain truths of the gospel to others, and by perseverance for a few years he may write discourses with facility on any parts of the Evangelists for his audience. The copying of it is very expensive and subject to mistakes; none of my brethren can well afford to pay for the copying of it. If these notes were printed and put into the hands of my young assistants and other intelligent members of our society in Madras, and elsewhere, it would be the happiest thing of what I have hitherto done for them by your benevolent assistance. This will be the means of bringing to their recollection what I had taught them in the course of many years of my life, when I am no more; and I doubt not that it would be a lasting blessing to my countrymen. The whole of these notes and discourses are 700 pages foolscap; when printed it will be nearly about 1,200 pages. I should think in size equal to the pages of my vindication of Unitarian Christianity. At the present rate of printing, nearly as I could calculate, the printing charges and paper will come to no less than £270. It is a great sum of money, but it would

be of immense benefit. I earnestly wish to lay this my statement before my respected English and American Unitarian friends for their mature consideration. The printing when commenced will not be done within three years; therefore I should not want the money at once. As the work goes on through the press, if I had money enough to pay in the end of every year it would do. Even I will not wish them to advance anything till the work is gone through the press six months. If my friends should think it fit to authorize me to commence the work I should think it a joyful task in my time of life, if heaven should prolong it.

I have also written notes on the Acts of the Apostles, which contain 190 pages. Of the Old Testament, I have written notes on Genesis and part of Exodus. May the Being to whom all intentions of human undertakings are present dispose agreeable to his good will is the prayer of, Reverend Sir, your ever grateful and obedient Servant,

WILLIAM ROBERTS.

Pursewaukum, Madras,
10th Sept. 1832.

The funds of the Unitarian Association are by no means equal to so large an expense as must be incurred, according to this excellent man's statement, by the proposed publication. It has therefore been suggested that a separate subscription should be immediately commenced for the purpose of raising the sum required. And surely in this country and in America there can soon be found an ample number of persons willing to contribute towards such a work.

Those who have enjoyed an opportunity of seeing the writer's 'Answer to Anantachary, or Unitarian Christianity Vindicated,' (a few copies of which have been sent over to this country,) were surprised at the clear reasoning, the critical knowledge, and the forcible language

which that pamphlet contained; and they have formed a very high opinion of the author's powers and labours. His punctual and satisfactory correspondence with his Unitarian friends in this country, which has been continued through many years, bears ample testimony to his zeal, industry, discretion, and usefulness. His letters display an admirable union of practical sense and rational piety, with an earnest desire to spread the knowledge of pure Christianity amongst his countrymen. His long and faithful labours in that distant field deserve to be contemplated with respectful admiration and even enthusiasm. He has broken up new and otherwise impracticable ground, we know not for what future harvests. There is reason to believe that such a work in Tamil as he proposes, would emulate, if not excel, the translations of Dr. Carey, while to give him all the encouragement in our power, presents an opportunity of practically rebutting the sarcasms of a late contributor to the Congregational Magazine upon the lukewarmness and indifference of Unitarians, and, still better, of gilding with happy sunshine the evening hour of a most worthy labourer in the vineyard of the Lord.

I will only add that Mr. Horwood at the Association Office will receive the names of subscribers, and remain, Sir,

Yours, very respectfully,

EDWARD TAGART.

Addison Road, Kensington,
13th March, 1833.

P. S. Since the above was written, a letter has been received from Theophilus Roberts, which gives an interesting account of his proceedings at Secunderabad, and states that his father, though growing weaker and troubled with a severe cough, is employing himself in preparing the notes, &c. referred to in the foregoing letter, and in writing a memoir of his life in English.

WIDOWS' FUND ANNIVERSARY.

THE Annual Sermon on behalf of the Society for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the 10th April next, at the Rev. D. Davison's Chapel, Jewin Street, Aldersgate Street, by the Rev. E. Tagart, of York Street Chapel, St. James's. Service to begin at Twelve o'clock precisely.

**ANNIVERSARY OF THE OPENING
OF THE MEETING HOUSE, GREEN-
GATE, SALFORD.**

THE religious Services connected with the Eighth Anniversary of the opening of this Meeting-house, took place on Sunday, Dec. 30th, when sermons were preached in the morning at that chapel by the Rev. J. R. Beard, Minister, and in Mosley-street chapel by the Rev. J. J. Tayler; and in the evening, in Cross-street chapel, by the Rev. J. G. Robberds; and collections made in aid of the fund for liquidating the debt on the Greengate Meeting-house, amounting together to £40. 11s.

It has been usual, in previous years, for the friends of the Greengate congregation to dine together with its members in the Sunday-school room under the chapel. On this occasion, however, it was resolved, instead, to have a tea-party, by which the ladies of the three congregations were enabled to meet. The tea-party was held on Wednesday evening, the 2nd of January, in the spacious apartments called the Exchange Dining Rooms, which were tastefully decorated with festoons and wreaths of flowers and evergreens. On this occasion 395 ladies and gentlemen, chiefly members of the three congregations sat down to tea and about 50 others came in during the addresses. The Rev. J. G. ROBBERDS took the chair. After explaining the circumstances which had led to the change of character

in this anniversary meeting, and expressing a hope that it would be the means of promoting a greater degree of union amongst the members of the three congregations, he said that sentiments would be proposed and responded to, and the only difference between that meeting and a public dinner would be that no wine would there be drank to the toasts; but he had never been able to discover that wine (though it might show that a number of glasses were drank to a number of toasts) added anything to the sincerity and cordiality of feeling which led those present on such occasions to adopt the sentiments announced from the chair. The sentiments to be given that evening, would have no accompaniment but that of Christian feeling and kindness. It was usual to commence public proceedings of this nature with a wish of kindness towards those at the head of affairs in this country, and though they did not there meet as politicians, there was on that very account the more claim upon them to express their kind wishes; for he had too often found that those influenced by political feelings were either biassed by them to look up to the high and great of this world as if they were exalted above humanity, while those on the other hand who were disinclined to particular individuals by their political feelings, seemed as if they could not give them the benefit of any of those rules for our conduct towards each other, which were enjoined by the Christian law. It appeared to him that Christianity taught us to behold in the highest as well as in the lowest, not a man connected with some particular office, but a human being—a man and a brother,—one who has feelings such as we have, interests such as we have, and one whose real happiness, whatever be his station, must depend upon the very same great principles of morality and religion upon which we believe our happiness depends. And

as this the commencement of a new year was a natural time for the expression of good wishes towards one another, he proposed to begin the public business of the evening by wishing 'A happy new year to our King and Queen, may they live to see many years of increase and prosperity to the people, and to find, in their strength and intelligence, the best foundation for the safety and honour of the Throne.'

The CHAIRMAN next said—The new year has begun to us in peace, and health, and safety; but how has it commenced to many of our fellow-creatures in various parts of the widely extended British Empire? Are there not instances in which we can fancy, that were we to attempt to utter the wish of 'a happy new year,' the words would die away in our throats. Were you now in one of our West India Islands to meet with a slave, would not the idea cross your minds, what sort of a year this is likely to be to him. 'A happy new year!' What! if it should still continue to bind upon him those fetters in which both his body and mind are enslaved? What, if it should continue to place him at the absolute disposal of his fellow mortal? Your wish, then, for him, if it be a sincere one, must be that this year shall tend to loosen the bonds in which he is held,—that something may be done this year which shall tend to wipe off that foul blot from the national honour, and to relieve the national conscience from a great burden. But we need not go so far, we need only go to many parts of our own or a neighbouring country, to find thousands in the most wretched state of ignorance and pauperism,—those who are placed in circumstances that would seem almost to make crime necessary to them, at least to accustom them to it, from their very birth; and what would be our meaning, if to them we expressed the wish of 'a happy new year? If we wish happiness to be their lot,

we must endeavour to remove their ignorance, to improve their condition, and to place them in circumstances much more favourable for forming a virtuous and respectable character. And I think if ever there was a year when we might entertain the hope that something would be done for our fellow-subjects, this is that year, for never has one opened on the British empire when so much might be expected from the House of Commons. I speak not from political feelings, but as a philanthropist and a Christian, when I say, that I think we may look forward with greater confidence than Britons could at any former period, to measures that shall promote peace and comfort throughout this empire. In accordance with this opinion is the sentiment which I now propose:—'May the deliberations of the new Parliament be directed to the wisest measures for promoting peace, order, and contentment in all parts of the British empire, for the abolition of slavery abroad, and for the diminution of ignorance, pauperism, and crime at home.'

RICHARD POTTER, Esq. M. P. for Wigan, said that he should think the new year but ill employed if at least some of the important objects referred to in the sentiment, were not accomplished. After expressing his regret at the state of Ireland, and his hope that it would engage the early attention of the legislature, Mr. Potter said, a state of things in which a man had less interest in his own person than was possessed by another, was in itself so monstrous, that no consideration as to the effect on property ought, in his opinion, to interfere with the emancipation of the slaves without loss of time. He for one should not consider the principles of civil and religious liberty fully established till dissenters were relieved from contributing to the wealth and splendour of an establishment from which they derive no benefit, of whose connexion with the

state they disapprove, whose discipline they reject, and whose tenets they in part disavow and disbelieve. He never could see, either, why the dissenters of England should not be permitted, as well as the dissenters of Scotland and Ireland, to marry in their own places of worship, by their own ministers, and in such form as they approved of. Lord (then Mr.) Brougham, after his election for Yorkshire, had said that he was convinced the dissenters had only to ask this boon at the hands of parliament and it would be granted. He (Mr. Potter) therefore hoped, that the dissenters of England of all denominations would approach parliament in a manner not to be misunderstood, and request to be placed on the same footing with other dissenters in the British empire. But he thought that there was not, generally speaking, a sufficient bond of union amongst dissenters. He did not, for his part, like merely to meet his fellow-worshippers once a week in the house of prayer, and then all intercourse between them to cease. He thought social meetings of this kind would lead to the happiest results, and he hoped that this would not be the last.

The CHAIRMAN said, that all present owed a debt of gratitude to the Greengate Society for being the means of bringing them together. They would discharge part of that debt by expressing their hearty good wishes for the prosperity of the Greengate congregation, and for the increasing satisfaction and comfort in every way of their worthy minister. They had peculiar claims on the hearty co-operation and support of the other two congregations, not merely as a body of sectarians contending for certain peculiarities of doctrine, but also as an advance-guard of strenuous adversaries to ignorance, and vice, and crime. They were desirous of making their place of worship a centre of instruction and enlightenment to the neighbourhood,

by the Sunday-school which they had established, and which was supported with great zeal and success, by an infants'-school which they had also established in the same room, and by a library and other valuable institutions connected with their place of worship. He was sure all present would join in the sentiment that 'while we express our hearty good wishes for our brethren the Greengate Society and their minister, we would particularly congratulate them on having added an infants'-school to the other useful institutions connected with their place of worship.'

The Rev. J. R. BEARD returned thanks for the good wishes expressed in the sentiment, and said, that he considered the congregation with which he had the happiness to be connected, owing to the strenuous, disinterested, and untiring efforts of its members, and to the unceasing kindness of its friends, to be in a far better state at present than it had ever before been, and to be doing a good if not an extensive work in the neighbourhood in which it was situated. He would just allude to the infant school, which had not been established quite twelve months, because he wished to pay a meed of praise where it was most justly due, and to show that with small means much good might be done,—that in fact wherever a Sunday-school existed there might also be an infant-school. Mr. Beard detailed the circumstances under which the school had been established, owing chiefly to the liberality of Mr. Thos. Potter, the result of which was that the school was now flourishing with an average of 130 children. He thought that the efforts made to raise up new congregations, crowned with success as they had been in Greengate and other parts of the kingdom, showed that much valuable good might be done in this way to the cause of truth. He would refer to another question, that respecting a

national provision for the support of religion, a question of deep interest, and which must come ere long before the consideration of the legislature. He believed that man was necessarily a religious being, and that therefore religion would never perish out of the earth. We might not be all we ought to be, but the silent recognition of a superior Power was deeply inlaid in the heart, and never could be eradicated. Therefore he would say, 'Let us alone.' If true religion, then, took care of itself, if they as dissenters took care of their own religious interests, and did their own work therein, they ought not to be called upon to do the work of others; and if the events now in operation did not remove from them the grievance of being called upon to support a church from which they most conscientiously dissented, and in which they could find no good, particularly if they were not relieved from the grievance of church-rates, then it would become a question whether dissenters should not resist, as the Quakers had done. But whatever might be the efforts of individuals and congregations, he could not look around him and see the mass of ignorance and consequent wretchedness which existed in society without feeling the inadequacy, the insufficiency of the present instrumentality employed to remove it. If this be the case, it was our bounden duty to institute other machinery, and he rejoiced that in this respect so good an example had been commenced by the Unitarians of Manchester, as that of a mission to the poor. If this work were undertaken in a truly Christian spirit by a man who loves Christianity and loves the poor in his heart, going to his ignorant and sinful fellow-creatures, not to promote his own but their interests, (and such a man he believed they had found,) then he would say that good must ensue. But this would not effect all the good that

was desired, and he would appeal to those present to make up by their individual exertions the deficiencies that must attach to that ministry. Was there one present who might not take one poor, it might be sinful, family under their own Christian superintendence, advice, and care? Was there one present who at the least might not endeavour to reclaim and preserve from evil, one poor child? Suppose that each were thus to save one child from error and sin, would not such a plan soon go far to change the state of society. In conclusion, Mr. Beard said, that he trusted the day was not far distant, when his infant congregation, which they had so kindly fostered, would not only be able to run alone, but even to rise to the full and perfect stature of man in Christ.

The CHAIRMAN said, that whatever they might be individually inclined to do, they must wish for improvements to be introduced on a wider scale, to co-operate with their individual efforts. The Greengate infant-school had been mentioned: there were, perhaps, five or six other schools of this sort in the town; but what were they amongst such a multitude? There was a great want of day-schools for elder children. In Manchester and Salford there were only three or four such schools, including the Lancasterian-school in Manchester, and the (so-called) National-schools in Manchester and Salford,—but what were these towards supplying our immense population with the instruction they needed? Children could not be sent from a great distance through the streets to these schools, and they should, therefore, be more numerous and equally spread through the districts of the town. They had been told that Government would take into their early consideration a scheme of national education. His great hope was that it really would be national, so that nothing would

prevent Catholic or Protestant, Churchman or Dissenter from unhesitatingly sending his children into the schools. He also hoped, that the management of those schools would be committed to persons chosen indifferently from all sects and parties, religious and political. With these views, he would propose the sentiment:—‘We would express our hope that if any system of national education be proposed, it will be truly national,—such as will exclude none and favour none, but be adapted to the wants of all and admit the co-operation of all.’

The Rev. EDW. HAWKES in replying, referred to the opposition made by the Dissenters to Mr. Brougham’s plan of public education, because there was a clause in the bill which made it imperative on every teacher in the proposed schools to be a member of the established Church. Now that the people had gained their right as to a share in the representation, they had a further right to look forward to the establishment of a national system of education, which should carry knowledge, the knowledge of their duties as fellow-citizens and subjects, to the most distant and deserted portion of the population of our country. He looked forward with confident anticipation to the adoption of a system of that sort, and he would not exclude females from a participation in its benefits, for he thought it one of the greatest faults in Mr. Brougham’s bill, that it contained no provision for their intellectual wants.

The Rev. Mr. SMITH, of Bolton, said, that in asking for a system of national education, we demanded an establishment for the effectual training of our humbler brethren in the knowledge of their duties,—an institution that would perform that work fully and freely, unimpeded by the shackles of sectarian feeling, and uncramped by the trammels of political partiality,—that would offer its

aid and its encouragements to all, and would recognise no distinction amongst those to whom it tendered its blessings but that of the willing and the unwilling. It might be asked, would such a system of education justify the expenditure of a nation’s resources which is already pressed to the earth by a great and increasing burden of taxation? He hoped, that in replying in the affirmative he was embodying the opinion of the assembly he was addressing. He was persuaded they would repudiate the maxim that ignorance secured subjection to the laws, and was the parent of virtue. He was certain they would impugn that maxim, for they knew that it was invented by tyranny, and that while influenced by motives of self-interest, the mighty proclaimed its truth, the wise and good of every age declared it false, and that the experience of all time had confirmed their opinion. Nor did he think that the burden of taxation need be increased for the purpose of national education. A reform in the Church was contemplated: why could not a portion of its revenues be appropriated, as they were once, to the support and benefit of the poor? Better a portion of wealth should be abstracted from that Church, than that one inquiring mind should be allowed to perish for lack of intellectual food. It might be objected that in the system they desired to see in operation, by excluding sectarianism, they deprived education of a truly scriptural character. He would meet this objection by affirming, that no truly national system could be otherwise than deficient in this respect, and he must pity that man whose benevolence would lead him to shut up the well of knowledge, unless he were permitted to mingle his own favourite ingredients with its pure and unadulterated waters. Such a system of education might be pronounced unholy by those who claimed for themselves alone the possession of

the true gospel faith, and who excluded from the pale of salvation all who refused credence to their own peculiar doctrines; but he looked upon the condition with praise instead of blame, and he rejoiced that in the operation of such a system they would extinguish sectarian animosities, they should cherish in the classrooms of the schools friendships and affections which in after life would smooth down the asperities of political and party distinctions, and promote that harmony which would increase our national strength and ensure our national virtue.

The CHAIRMAN said, that it had been thought by some friends that the present occasion was a favourable one for expressing their opinion on the question of Church reform. He believed that many of the public were very much in error as to the notions which dissenters entertained with respect to the established Church.—As a proof of this misapprehension, he would mention that on his last journey to York a lady in the coach had gravely assured him, that the puritans of Manchester were very desirous to pull down the venerable minster at York, the goodly Cathedral of Durham, and all the other beautiful and venerable ecclesiastical structures of the kingdom, and that with the materials they would build up meeting-houses. This was only one of many instances in which it was supposed that dissenters were lying in wait for an opportunity of appropriating those buildings to their own purposes. Those present knew well that they had no such feelings,—that they had no hostility to churchmen as churchmen,—no objection to their having places of worship where their own doctrines might be preached to them,—but that they did object to paying for keeping up those fine places. It appeared to him that the case of the dissenters and the Church was something of this kind:—‘Here we are, a large party, who have chosen to

take tea. Now supposing that in the news-room below there is a still larger party who having chosen to take cocoa, after having taken their cocoa, send their bills up to you and me and make us debtors for a great part of what they had expended in the purchase of cocoa. We should be very much astonished at their demand, and we should go to them and say, ‘We have no right to pay, for we have not had any part of your cocoa.’ ‘Oh, but,’ they would perhaps reply, ‘the room was open, and you might all have come and each of you might have had a cup of cocoa if you chose.’ ‘Well, but, we don’t like cocoa, we don’t think it so good as tea.’ Then perhaps, might come to us their medical authorities, proving to us that tea is a most pernicious drink, and that we cannot do better than forsake our tea and go and take their cocoa. And so firmly convinced of this is the party below, that they would enforce our payment of a share of the cost of their cocoa, whether we think fit to drink it or not. Really, monstrous as this seems, I do not see in what it differs from the demand which the Church makes upon us to support their spiritual cocoa. If this were a new country, and the question for consideration was ‘how shall we support religion?’ he should certainly agree with the friend on his right, (Mr. Beard,) who had said that religion would support itself; but the question was modified in this instance by having a Church establishment already in existence, probably possessing the attachment of a very considerable body of our fellow-men. Their wishes then, he trusted, with respect to this Church, were, that it should continue to exist in such a form as would make it as extensively useful as possible for the objects which it professes to have in view—the moral and religious improvement of the country at large. And dissenter as he was, he had a firm wish and hope that some such reform as that

would be carried into effect. If there must be an establishment, he should delight to see it so extensively useful, that dissenting ministers should be left without congregations, and have to go in search of other employments. It would then be, what Mr. Smith had described the plan of a system of education to be, truly national. He was glad to have this opportunity of disclaiming anything like hostility to churchmen, he would have them, if possible, to understand that we did not want to get the possession of what is properly and justly their own; but merely to be let alone in our own particular way of religious worship. With these feelings and views he would propose the sentiment, 'While we shall rejoice in any reform of the established Church by which it can be made extensively effective for the moral and religious improvement of the people, we are desirous of expressing our conviction that no such institution can have any just claim upon the support of all, unless it can be proved to be for the benefit of all.'

The Rev. Mr. JOHNS fully acquiesced in the sentiment; he agreed in the first part of it, because he wished that any reform, anywhere throughout the world, whether among the different sects of Christians at home, or among the followers of the prophet, amongst the Brahmins of India, or the bonzes of China, might always be of that character which should be for the good of the great body of the people. From the second part of the sentiment, he drew the inferences that the establishment had no just claims upon us for support, and that if all were obliged to support any exclusive system of religion they were labouring under oppression and injustice, for they paid as much as churchmen, while they received no benefit.

The Rev J. J. TAYLER, of Mosley-street chapel, said he had felt that this subject was, and always must

be, a delicate one. In connexion with the subject of the Church there were two views which ought to be kept perfectly distinct, and they were these. What is it right and proper for us as protestant dissenters to do on this as on every other emergency? and secondly, what we should wish to see done in the way of practical reform with respect to an institution to which we are on principle opposed, but which, it must at the same time be admitted, in the present state of society, is a great engine of moral influence for good and for evil? As protestant dissenters, said Mr. Tayler, I conceive our course is perfectly plain and straight forward. We take our stand upon this principle, (and it is the ground upon which our forefathers stood, who were taught the lesson of religious wisdom and toleration by stern and suffering times,) we acknowledge no human authority whatever in religion, we do not conceive that any man or any society of men has any power or ability to prescribe to us what we ought or ought not to believe in religion; we believe that religion is strictly a personal concern, standing between a man's own conscience and his God, and that to God alone he is amenable for his opinions. These are the principles which I entertain as a protestant dissenter; and it appears to me that the obvious and necessary application of that first principle is, that we do not recognise in any government or legislature whatever, the ability to decide, among different forms of religion, which is the truest and the best, and to select in consequence of that decision, any one amongst these forms as the special objects of its own patronage, endowments, and remunerations. These, sir, seem to me to be the principles of protestant dissenters, and they may be expressed in two propositions:—That we acknowledge to the fullest extent the right of free inquiry and private judgment in mat-

ters of religion, and as one necessary consequence of that, we do not approve, under any circumstances, or in any degree, of any political connexion between Church and State, which would virtually go to the denial of that right. I agree with what has been said by former speakers ~~that it is but just that they who~~ conscientiously dissent from the establishment should be released from all liability to its support; and that all civil, all social distinctions, grounded upon varieties of religious opinion, ought to be entirely taken away, so that there shall no longer exist in society that disgraceful thing that in the 19th century, in this day of increased knowledge, it shall affect a man's influence or reputation, that he shall be on the one hand a churchman or on the other a dissenter.

I am perfectly well aware that as to the question of Church property, it may be considered an indecorous and indelicate thing for dissenters to allude to it at all; but I must confess that there is a view of it in which it is interesting to ourselves as well as to the Church. When we speak of Church property I apprehend we mean the donations of our ancestors, as well as that large rent raised by the tax upon land which I trust will be redeemed, (because it has one of the most injurious and malignant influences upon society,) and converted into a fund of another description. But even supposing the tithes annihilated, as I trust they will be, there will still be funds arising from the commutation of those tithes, in the hands of government, as well as a large mass of property which consists in the funds originally created, and in foundations. I think we cannot disguise from ourselves that, as members of the community, we are interested in the future disposal of this property. What property is it of which we speak? Is it the property of a private individual, or the permanent

property of a corporation? Or is it not, in its true and proper character, national property? I trust that the question has been already set at rest by the well-known incident in our history. By whom was it set apart, concentrated, and originally placed at the disposal of the Church? Assuredly not by those who now hold it, not by the present Church of this country, but by the Roman Catholics; and I conceive that the legislative act which, in the reign of Henry the Eighth, transferred that property from those who then held it to those who now possess it, was an act which stamped upon it decidedly and indisputably the character of a national property. If any doubt remains upon this subject, then we may appeal to the most temperate and enlightened writers of our own country, to men whose prejudices and prepossessions were all in favour of the Church, and in opposition to dissenters; and I will take this opportunity of mentioning two of them, the late Sir James Macintosh, and Mr. Hallam, the enlightened interpreters of our constitutional history. Both these writers have taken the same view of this property, that it is held conditionally, for specified purposes, under the sanction of the legislature. Regarding it as national property, we are consequently entitled to some consideration for the degree of interest we feel in the disposal of that fund which may be made by the legislature.

There is one part of this subject upon which I feel very strongly,—I mean with reference to that part of this great national property which is set aside avowedly for the purpose of national education: I mean the two great corporations of the universities of Oxford and Cambridge. These are called national institutions, and so they ought to be; but I appeal to any one who knows how they are conducted, whether that designation properly describes them.

They are not for persons of all classes and opinions; but, from the manner in which they are constituted, they are for a particular class, and (I use not the term invidiously) for a particular sect amongst all others. A gentleman, a friend of mine, who has travelled much on the continent, and who has been in habits of intercourse with men of learning and science in the various universities abroad, has told me that amongst these men nothing excited their astonishment so greatly as to find that in England, which is generally considered the most enlightened country on the face of the earth, and in the 19th century, places of avowedly national education were not open for the instruction of all. What can be a more gross anomaly than that a man shall be required to make a declaration of opinions, which it ought to be one of the last results of the whole of his studies through life to form, to fix, and to ascertain? Yet this actually is done at our universities; and though I am perfectly well aware that there are those who call themselves dissenters, and are so, who nevertheless do not hesitate to make that declaration and to subscribe those forms, yet I do not consider that subscription consistent with the integrity or with the reverence to be attached to making a solemn declaration upon oath. Suppose an enlightened individual were to found a chair for the teaching geology or astronomy, or, for instance, political economy, and were to tell the person appointed to it, 'You are to teach political economy, (or whatever may be the science,) but you are not to avail yourself of the new lights which have broken in upon it, you are not to comprise in your inculcations any new discoveries, or any recent facts; you are only to teach what Dr. Adam Smith taught seventy years ago; and if you teach one syllable less or more than that, on that very instant you forfeit your chair.' I ask, is not that

paralleled by the proceedings of our universities? We actually take the barbarous remnants of the superstitious theology, the dark and monkish ignorance of the 14th and 15th centuries, and we make this the test and measure of moral and religious opinions in the 19th century. When a younger man, before I finished my education, there was no one subject excited such deep and painful regrets in my mind as to feel, that because I was a protestant dissenter, because I had been taught by my parents to reverence the principles of protestant dissent, and still more because I was intended for the exercise of the ministry amongst protestant dissenters, I was obliged conscientiously to forego all the advantages and benefits of these universities, (and they are the very highest to a man who seeks to cultivate his mind,) because institutions which were formed for avowedly national purposes were limited to the benefit and advantage of one particular class. As to the fund which is set apart for the maintenance of the clergy of the national Church, I think that this, like every other part of the property, should be considered as national property, and be completely at the disposal of the national legislature. And I trust that the time will come when religion will be entirely severed from the state. In the mean time, for all those truths do not break upon all men's minds at once, I for one shall be perfectly content to retain my situation as an unbeneficed, unpatronized teacher of religion, so long as there exists a majority of the people of this nation who think that that connexion between the Church and the State ought to exist. So long as the majority of the people of this country demand a national Church, (though I can have nothing to do with it,) while I will employ my humble powers to point out the mischief of such a connexion, so long I would not have any portion of its property.

If that property were more equitably distributed amongst the clergy, I believe that it would be productive of a wider and more efficient good than it has ever yet been. As dissenters, we can have no interested wishes in desiring to see reforms in the Church; for I believe that a reformed Church would increase in numbers and strength, and would secure its continuance for a number of years; so that if I looked at it in a mere narrow, sectarian spirit, I should say, 'I do not desire Church reform.' But I look at it, asking myself not what will do most to extend the numbers and influence of the body to which I belong; but what, under the actual circumstances, taking mankind as they are, will be best calculated for the moral happiness and harmony of all classes. My fervent hope is, that whatever changes take place will be peaceable and amicable, that there will be a deep and tender respect for the feelings, and even for the honest prejudices of the present generation who are enjoying the benefits and sharing in the distinctions of the Church establishment. There can be no such thing as a national religion; it must be an individual thing. The national will has only to decree the dissolution of the connexion of the Church with the State, and then that connexion will peaceably and constitutionally take place.

The next sentiment given from the chair was the following:—'We profess ourselves heartily desirous of joining together with all our fellow-Christians who will accept our co-operation, in endeavouring to improve the physical and moral condition of the poor in our own town and neighbourhood.'

Mr. JAMES ASPINALL TURNER, in responding to this sentiment, spoke with pleasure of the recently instituted 'Ministry to the Poor' in Manchester, the object of which, he said, was not so much to teach the poor to depend on the aid of

others in buffeting the waves of life's stormy sea, as to show them how they might stem the tide themselves.

Mr. RICHARD POTTER mentioned as an instance of increasing co-operation amongst those of different denominations, that a meeting, at which he had been present that morning, (to consider in what way a few hundred pounds remaining from the cholera subscription should be applied,) consisted of two Catholic priests, the chairman of this meeting, (Rev. J. G. Robberds,) a Church clergyman, a Methodist minister, and two or three others; and that a sub-committee, consisting of a Unitarian minister, a Catholic priest, and (he believed) a Methodist minister was appointed to consider how the money might be best applied to the benefit of the poor.

The next sentiment, 'We cordially wish success to the various experiments which are already going on for the promotion of instruction, temperance, and domestic comfort,' was spoken to by the Rev. Wm. GASKELL, who observed that the reports of several excellent institutions, and of various experiments which had been tried, showed that the higher classes began to take a deeper interest in the welfare of those beneath them, that more of the opulent and the mighty were gathering to the cause of virtue and piety; and, while they had reason to rejoice in this, he trusted it would not be forgotten that none were so mean or poor, but they could take their share in this great work.

The CHAIRMAN next expressed the sentiment, 'We especially wish success to the experiment just begun by ourselves of a City Mission or Ministry to the Poor; and we promise to give what encouragement and help we can, individually and collectively, to Mr. Ashworth, in the important office which he has undertaken.'—For this office was wanted a man of great benevolence, and at

the same time, of sound judgment, of Christian simplicity, piety, and charity. As far as he had any knowledge of Mr. Ashworth, and as he had been assured by those who knew him still better, they would, he believed, have such a man in him.

Mr. JOHN ASHWORTH, the minister to the poor, said that the office he had accepted was one exceedingly congenial to his feelings, and exactly suitable to his heart. It was the great work of the Saviour himself to seek out the disobedient and the lost, and to bring them to the knowledge and practice of the truth. Another and very valuable part of his work was to relieve real and deep distress, though he agreed with the sentiment, that the best way to help the poor was to help them to help themselves. He hoped that something beneficial might be taught in domestic economy, at least so far as to restrain the poor from going to the public-house and the dram-shop. However defective he might prove in ability to do the work, he had no defect in affection for the cause, and he hoped that he should approve himself the faithful servant of the friends of the mission and of the people to whom he had to minister.

The CHAIRMAN next said, 'We earnestly hope that this experiment will be an additional bond of union among our three congregations.'

Mr. RICHARD COLLINS dwelt on the beneficial results of union, especially in the promotion of benevolent objects, and expressed his pleasure at the presence of so many ladies, which he hoped would stimulate his brethren to yet greater exertions in the cause of truth and virtue.

The Rev. J. R. BEARD rose to propose that all present should signify their respect, attachment, and thanks to their Chairman for the untiring zeal he had shown, not only on this, but on every other occasion, connected with the welfare of the Greengate Society. [The concur-

rence of the company was expressed by rising and clapping of hands.]

The CHAIRMAN, in acknowledging the vote of thanks, said, 'I should not have undertaken the office of Chairman, but, as I have told you before, I trusted in your kindness to make allowances for any deficiencies of mine. I am like the *Æolian* harp, which will not respond to the touch of any hand, but depends greatly on the influence of the passing breeze. And if, like this instrument, I have afforded you any harmony to your satisfaction, it is because the spirit of confidence in your kindness has inspired my heart, and has been gently sweeping over its chords.' He then gave the following sentiment:—'We earnestly desire to witness an increase of fellow-feeling between hearers and ministers on all subjects connected with the promotion of virtue and piety.'

The Rev. Mr. MAY, of Stand, near Manchester, dwelt on the power which the zealous co-operation of his congregation gave to the Christian minister in his labours to benefit mankind, and on the increased benefits and advantages which the congregation derived from such a co-operation with their minister.

The last sentiment was, 'In reference to religious societies of other denominations, we would take this opportunity of declaring that we heartily rejoice in all the good which they do, sincerely respect all who give evidence of a serious and Christian spirit, and pity and pray for those who speak or act unjustly or uncharitably towards ourselves.' The Rev. F. Howarth of Bury, addressed the meeting on this sentiment in the spirit of charity to all; after which the Chairman wished to all present a good night, a happy new year, and the proceedings, which, from first to last, appeared highly interesting to all present, terminated.

PETITION FOR COMPLETE RELIGIOUS LIBERTY.

THE following Petition was adopted by the Congregational Meeting of the Unitarians in Hull, on Sunday, February 17th.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned, being members of the congregation of Unitarian Christians assembling in Bowl Alley Lane, Hull, and other friends of religious liberty.

Showeth,

That your petitioners, being Dissenters from the Established Church, avow by the very fact of their dissent the principle, 'That no human authority has a right to interfere with any man's religious opinions and modes of worship,—that all religious sects ought to be on a footing of perfect equality as regards civil rights and privileges, none favoured, none proscribed; and that any distribution of political powers, literary and scientific honours, or worldly advantages, which is founded on the profession of peculiar religious opinions, is hostile to the spirit of true religion, and fatal to the sincerity of many, while it forms no part of the duty of the civil magistrate, whose cognizance properly extends to actions only, and not to opinions.

That your petitioners entreat the Reformed House of Commons to provide for the perfect freedom of conscience, and the absolute equality of all denominations of religious professors in the British dominions.

More particularly, they beg your Honourable House to enact that no British subject shall be compelled to contribute in any way, directly or indirectly, to the support of any form of worship which he does not approve.

To place beyond the possibility of legal doubt the exemption of Dis-

senting places of worship from parish assessments, the levying of which, your petitioners understand, is not unfrequently attempted in a vexatious, and, as they believe, illegal manner.

To provide a legal system of registering births, which shall not involve the absurdity of supposing that every child born in the kingdom is baptized according to the forms of the establishment.

To enact a law of marriage, by which the civil magistrate may be satisfied of the validity of the contract, without interfering with the religious opinions of the parties, they being left at liberty to celebrate a religious service of their own, or not, on the occasion, as they may judge proper or expedient.

To open the national seats of learning to all religious sects without exception or preference, by the abolition of subscription to articles, whether on entrance or in competition for honours.

To remove the cruel disabilities under which the Jewish subjects of this kingdom labour, as regards the law of property, as well as their exclusion from places of trust and profit; and thus to put them in possession of the same civil rights as are enjoyed by his Majesty's subjects in general.

To erase all laws sanctioning legal prosecutions for the avowal of opinion, and enacting a profession of religious faith as a necessary qualification for office.

On the subject of internal reform in the Church by law established, your petitioners forbear to express any opinion whatever, except so far as the principles of religious equality above avowed may be applicable to any of its details. Their only wish is, to be placed themselves, and to see all other citizens of the kingdom placed, on a footing of perfect religious equality. They disclaim all hostility against the Established Church as a religious society; but

they would wish to see it trusting solely to the voluntary regard of its members, and depending, like the Dissenting Churches, entirely on its own resources and its own usefulness.

Your petitioners therefore entreat your Honourable House to complete the great, but still partial, measures of justice which have been recently accorded to Unitarian Christians, to Protestant Dissenters generally, and to Catholics, by the abolition of every remaining restriction on the religious rights of British subjects.

AND YOUR PETITIONERS, &c.

DURING the last winter a course of Seventeen Lectures on Doctrinal subjects has been delivered at the Octagon Chapel, Norwich, by the Rev. W. J. Bakewell, to very numerous and highly attentive congregations.

To express, in a slight degree, their sense of the benefit conferred on the cause of Unitarianism, by the able manner in which the various subjects had been treated; their appreciation of the talent, research, and zeal evinced by their pastor; and their affectionate gratitude for the benefit and pleasure they had themselves derived from his voluntary exertions, some of the congregation presented Mr. Bakewell with a purse containing above £27, which was conveyed to him by a deputation.

At the Annual Meeting, the Treasurer, Rev. T. Drummond, after presenting a satisfactory report of the state of the Society, read the following letter from the Rev. W. J. Bakewell, addressed to the members of the Octagon Congregation.

MY CHRISTIAN FRIENDS,—I return you my sincere thanks for the additional mark which I have lately received of your candour, kindness, and generosity, conveyed to me in a manner most gratifying to my feelings, for the assurances, which accompanied your handsome present, of your approbation of my lectures,

and your affectionate interest in my welfare, are a source of the purest and liveliest satisfaction to my mind. The conviction imparted by numerous testimonies of your approbation of my services, has operated as a powerful stimulus during my extra exertions, and will animate me to secure that good opinion which it is my happiness at present to possess.

I remain, my Christian Friends, in every sentiment of respectful gratitude, your much obliged pastor,

W. J. BAKEWELL.

March 8, 1833.

HULL, EAST YORKSHIRE, AND NORTH LINCOLNSHIRE UNITARIAN ASSOCIATION.

THE twenty-first general meeting is appointed for Thursday, April 4th, and Good Friday, the 5th. On Thursday evening the Rev. W. Duffield, late of Thorne, now of Stockton upon Tees, is engaged to preach; and on Friday morning the services of Mr. Worsley of Gainsbro' are expected. In the evening of Friday, a public religious meeting is appointed to be held in the chapel. On the Sunday evening following, a sermon for the Thorne Sunday-school is to be preached by Mr. Higginson, of Hull; and on the Monday the scholars are to hold their anniversary.

A MEETING of the Somerset and Dorset Unitarian Association will be held at Bridport on Good Friday, April 5th. The Rev. J. Jenkins, M.A. of Yeovil, has kindly consented to preach on the occasion. There will also be a religious Service in the evening; and it is hoped that the Rev. W. James, of Bridgewater, will occupy the pulpit.

E. W.

UNITARIAN STATISTICS.

PLACES of worship connected with the Manchester Village Missionary Society.

SWINTON, (Lancashire,) hearers

afternoon 40; evening 62; scholars 116; teachers 28.

ASTLEY, (Lancashire,) hearers 64; scholars 114; teachers 29.

OLDHAM, (Lancashire,) hearers 8; scholars 34; teachers 3.

PADIHAM, (Lancashire,) hearers 80; scholars 200.

OVER HADDON, (Derbyshire,) hearers 34.

MONEYASH, (Derbyshire,) hearers 42.

ASHFORD, (Derbyshire,) hearers 72; scholars 50.

FLAGG, (Derbyshire,) hearers 54.

SHELDON, (Derbyshire,) hearers 35.

J. R. BEARD, *Secretary*.

BRIDPORT.—Mr. Cree requests that we 'will correct our corrections,' (referring to the Unitarian Chronicle for September and November,) Since the former statement of the numbers of the Bridport Unitarian Congregation is correct. They are as follows:—Morning 300 to 400; evening 400 to 500; F. L. S. 80 girls; 60 boys.

NEW CHURCH: M. John Ashworth, morning 100, afternoon 250 to 300. F. S. boys 108, girls 132.

RAWTENSTALL, M. Two miles from New Church. Edmund Taylor.

OBITUARY.

At Sheffield, Dec. 29, 1832, in the 78th year of his age, Mr. Joseph Fisher. He had been a member of the Unitarian congregation assembling in the Upper Chapel in that town for upwards of sixty years. He was a kind husband, an affectionate father, constant in his attendance on public worship, and a regular communicant at the table of the Lord. He was a steady and consistent friend of civil and religious liberty, of national as well as individual rights, and he had the happiness of seeing those rights, to a certain extent, recognised. It has been often asserted that Unitarianism is incapable of affording satisfaction in the hour of dissolution, but his

family had a striking example to the contrary, for on the evening preceding his death, he supported a long and animated conversation with a friend on the comfort and satisfaction which he had derived from his own peculiar views of Christianity. His remains were interred in the burial-ground attached to the Upper Chapel, and on the following Lord's day, an appropriate discourse was delivered by the Rev. N. Philipps, D. D. from 1 Cor. xv. 39, 40.

1833, March 4, at Bridport, after a long and painful illness, borne with exemplary patience and resignation, Charlotte, the wife of the Rev. Robert Cree.

NOTICE.

Several Communications are unavoidably postponed for want of room.

ADVERTISEMENT.

The Rev. J. R. BEARD begs to state, that he has removed to an Establishment where he will be able to receive Twelve instead of Six Boarders, and also a small additional number of Day Scholars.

Mr. BEARD has been careful to adopt such improvements on the old system of instruction as have received the sanction of enlightened experience, and to procure such assistance as will enable him to realize his plans. While the Classics are studied with that attention which their importance claims, the routine of the School comprises, in addition to Reading, Writing, and Arithmetic, the English and French Languages, Geography, the elements of Science, Mathematics, History, and the Belles Lettres.

Discipline is maintained without the use of corporal punishment, except in extreme cases. To the moral and religious culture of his boarders Mr. BEARD devotes special care, and makes it his study to secure for them as large a share of domestic superintendence and comfort as possible. Connected with the establishment is a large and carefully selected school Library; also a spacious enclosed Play-ground. The situation is airy and pleasant.—Each boarder has a separate bed.