

THE UNITARIAN CHRONICLE.

THE TRUTH TELLER.

Speaking the truth in love.—*Paul.*

EDUCATION FOR THE CHRISTIAN MINISTRY.

A PRACTICE has prevailed of dedicating a child to the work of the ministry from an early age, if not from the period of its birth. So pure and amiable has been the motive which, in many cases, prompted the conduct, so earnest has been the desire to present a hallowed and acceptable offering on God's altar, and so great and sustained, in some cases, the labour in order to realize the desire, that, however mistaken, parents who have made the dedication merit nothing at the Christian's hands but respect. I honour their pious zeal while I doubt the wisdom of their pious efforts. I admit that the knowledge of the sacred destination of the child may increase the parents' anxiety, and double their labours to render their child eminently qualified for his future duties. In some cases such anxiety and labour may be crowned with large success; but in other cases the anxiety being undue, would defeat its own object. I know not but I may have *seen* how an intense concern to strengthen the mind has weakened the body,—has even impaired the mind itself, by leading to a premature expansion of its faculties;—how an intense anxiety to keep the heart pure and the actuating principles lofty, has unfitted the character for the intercourse of earth, strung the nerves to too delicate and trembling a tension, and exposed the breast to influences which robust natures would have been proof against, and in that exposure diminished the usefulness, harassed the soul, shook and eventually broke up the frame.

However this may be, clear is it to me that these early dedications ought not to take place; because, if for no other reason, the varieties of natural character are as numerous as the individuals of the race. Allow that you render a youth the best minister he could be by an early dedication, yet it may be only the best of an inferior kind. The soil is cultivated to the utmost, but by nature the soil is poor. I take for granted what I suppose no one who has lived, not in the schools, but the world, will deny, that we are all born with diverse aptitudes. In the mind what variety!

What facility for learning have some ! how arduous is acquisition to others ! Some are slow to acquire, but find retention easy ; others part with information as quickly as they receive it. A dunce in one branch of knowledge will prove a prodigy in another. Even the period of life has an influence on the faculties, and as premature talent sometimes ends in disappointment, so early dullness is requited by tardy yet durable success. In the heart what variety ! Some natures are heavy and sluggish, others active ; some constitutionally cold, others ardent ; some grossly and basely selfish, others of a lofty disinterestedness ; one man's heart is moved only by the things of sense, another's burns with a holy benevolence, and finds delight in mental exercises and refined engagements. Now these diversities are of power sufficient to give a tone to the character throughout life. I do not say they cannot be modified ; they can, and greatly ; but still more will they modify every influence to which the character is subjected. Except in rare cases they mainly determine what sort of persons we are to be. With them, education is mighty ; opposed to them, it is a child in conflict with a giant. But the fact is that generally their influence is not counteracted, but left to work silently and incessantly in the formation of the character.

I hardly need remark, that no office requires more than the Christian ministry a union of mental and moral excellencies. Ought not he who has to enlighten others, to be himself a man of an active no less than a well-informed and well-disciplined mind ? To foster the exercise of intellect is one duty of a person whose very office calls on him to encourage every thing which wars against sense, and elevates the character. But vain will the attempt be made by those whose mind nature has endowed with a niggardly hand. They will be little more than barren retailers of others' thoughts, touching all subjects without imparting living energy to any, and speaking to the mind without that kindred vitality which, as with a creative power, says, let light be, and light is ; which impregnates while it enlightens, quickening thought in the very act of imparting information. No early dedication can secure this mental energy, but may send into an office an inferiority of talent which might in another station have made its possessor useful and happy.

Ought not he to possess a susceptible and glowing breast who has to kindle the affections of others ? There can be no greater mistake than to send into the ministry men, however excellent, whose bosoms are constitutionally cold. The great object of the pulpit should be to rouse ; not merely to teach people their duty, but far more and rather to impel them to perform it ; to excite an intense and durable interest in whatever is good, holy, and benevolent ; to alarm the slumbering conscience, to quicken the sense of obligation, to throw a veil over the enchantments of earth, and disclose the splendours of heaven. Here, if any where,

is needed a master's hand to touch with power the harp in the human breast, and a master's mind to preside over the soul, and fill it with joy or sorrow, hope or fear, as the occasion may require. Who can effect these great objects that is constitutionally defective in moral enthusiasm? It is flame that kindles flame. To feeling only does feeling respond. He that would awaken the affections of others must himself possess the nobler and purer passions of our nature. What folly, then, to dedicate to the pulpit at an age when the moral powers are all but dormant, when the passions lie unfolded, when at best but a few, and those faint, a few glimmerings of the character are seen! Who does not see what a risk is run of devoting to the service of the altar men who might have been of the greatest service where probity or mental industry, where a skill almost mechanical, or the humbler labours of the body, were the chief qualities required? No, it is a pitiable mistake to set apart for the ministry any but such as God has touched with the finer and intenser emotions, who know not on any subject what indifference is, who have kindness blended with their whole moral frame and mental vitality as the actuating principle of their lives. The power of felicitously expressing one's thoughts would seem to be rather a gift of nature than the result of discipline; for a striking and efficient style of composition men are certainly more indebted to native aptitudes than to self-cultivation. Even the devotional feelings originally vary in each individual, not merely in force but in delicacy and elevation. Surely, then, with all the actual variety we see around us, we are admonished not to dedicate our children to the ministry till we have learned what are the leading features of their mind and heart. Who does not act thus in the far less important concerns of business? Yet the obligation is of tenfold more power in the dedication of a child to the Christian ministry. Yes, as in times of old, whether among the heathen or the chosen people, none but perfect and spotless victims were offered on the altar of sacrifice; so should we choose those whom heaven has most highly and richly endowed to express our gratitude for its bounties, our zeal for its service, to stand between God and man as mediators to stay his anger and conciliate their obedience, to set forth truth in somewhat of its native power, and to make it lovely and attractive while they invest it with the glowing energy of their own minds.

It is before all things desirable that the choice of the ministry should be made, not by others, but by the person himself who is to enter on its functions. What on this point is the language of men's conduct in regard to secular pursuits? Fix not the destination of your son till an age when he is capable of judging for himself. If you wish him to enter on business with that earnestness and industry which are the best guarantees of success, let him, as far as possible, make his own choice; aid him with your knowledge and advice, but let the act of election be his own. Is

the reason for such a course less in regard to the Christian ministry? in a pursuit where, if a man's heart be not engaged, he can hardly fail to be despised and wretched,—where a supreme love for the work is its chief reward, is needed as much to countervail the vexation arising from the difficulties of the office, as to cooperate with conscience in giving a compensation for care and labour which is rarely found either in pecuniary competency, or the improvement and respectful attentions of a congregation. The choice must be free, or the labour will not be a pleasure; and sure I am that unless a love of the labour predominate in the heart the duties of the ministry will be wretchedly discharged. There is no office in which spontaneous and self-denying exertions are so much needed. To do good a minister must not stint himself merely to the literal interpretation of his bond. For every good work he must be ready. Volunteer efforts and volunteer sacrifices he must make, without grudging and without thinking he does a whit more than his duty, if he wishes to accomplish his work, and to lead men to God.

Besides, he has to mingle with all men as a friend and a brother; himself of a cultivated mind with men ignorant, prejudiced, and gross; himself of pure and elevated tastes with men whose thoughts rarely ascend above the range of sensual affections and pursuits. There is no other instance in the whole of society in which so much of what is good and elevated meets together with what is bad and low. The Christian minister, so far as he discharges the duties of his office, mingles with the worst as well as the best characters in life. With the foulest forms of human depravity he becomes acquainted, witnessing, at least occasionally, the most revolting exhibitions of passion, anger, violence, fraud, cruelty. He leaves the society of the intelligent to visit the ignorant, of the good to visit the bad, of the refined to visit the brutal; he leaves the neatness and comfort of his own home to visit the filth and wretchedness of the hovel. I cannot but think that those know nothing of human nature who expect that these most important duties will be discharged if the love of man and the love of God, if, consequently, the love of the work, be not a predominant affection of the soul. Most important, then, is it that in the work of the ministry every candidate should make his own election, and make it at an age sufficiently advanced to think, judge, and act independently. If early made, it is not the youth's but the parent's choice. Let it be deferred till the mind is sufficiently enlightened and the judgment matured to make of itself a well-weighed and determinate election. It is, too, an advantage to leave home at a later rather than an earlier period. The affections are stronger, the character more determined and stable, the judgment more ripened, and, therefore, a better guide. It is an advantage to enter at a public place of education at a later rather than an earlier period. Virtue is less in danger, wise designs are

less liable to counteraction, the mind is more fitted for acquiring knowledge, and to benefit by the discipline to which it is subjected. It is an advantage to leave such institutions at a later rather than an earlier period. A more matured character is brought to the duties of the sanctuary, a somewhat better knowledge of the world, that most important qualification, to deal with men who are in and too much of the world, about their highest yet most neglected interests. And here let me beg and implore those who have any thoughts of entering the ministry to scrutinize with the exactest care the character of their motives. Give not place to the bad; let them, if possible, have no weight in your final determination. Oh the disgrace of choosing the ministry for the loaves and fishes, for an elevation in society, for a reputable profession! The very term 'profession,' in such a connexion, is an offence. What do we by this term but degrade the ministry to a trade, make it an affair of purchase and sale, and act in the very spirit of the abominable man who wished to buy, that in turn he might sell, the gifts of the Holy Spirit? There is no being so much out of his place as the man that serves at the altar with unhallowed hands. He desecrates the holiest things, he trifles with the holiest affections, he perils the highest interests, and is generally as unhappy as he is misplaced. In the best of cases motives will be mixed; but let him not touch the sacred thing who is not conscious of a predominant love of God and man, of Christ and his Gospel; who does not deem it the highest honour to be associated with his Maker and his Saviour in the labour of human regeneration.

These points appear to me to comprise the ground-work of an efficient ministry, yet they have not received that attention which their importance merits. I believe that students influence the character of institutions as much, if not more, than institutions influence the character of students. I believe that much more depends on the character which students take with them into institutions, than on the discipline, mental and moral, which institutions enforce. And I know that students in general prove good or bad ministers, mainly as was the character of the dispositions which they took with them when they left the privacy of home for the comparative publicity of college. A virtuous home, a good elementary education, a free and a late choice are of essential necessity in probationers for the ministry.

To enforce the necessity of a collegiate education must be almost a useless work. Human weakness is no longer made strong by miraculous aid. Original capabilities, however great, are of less service without cultivation, than are inferior qualities with it. And surely those need, who have to impart knowledge; those need energy of mind who have to influence and sway mind. No cultivation of mind can be too great, provided a good heart be the presiding power, and where the dispositions are bad, a little know-

ledge but makes them worse, more obvious, more injurious, less likely to be rectified. No, there is no knowledge, there is no cultivation, however high, however minute, however extensive, which the Christian minister may not use for the benefit of his fellow-creatures, and there is no guarantee for a proper use of knowledge, whether it be less or greater, but a good and pious heart. But in the present day, mental information and energy are supremely needed in the Christian minister. How without them can he expose the sophistries of unbelievers, defend the bulwarks of the Christian faith, expound the gospel, so as to secure it a reception into cultivated minds? If religion is to modify the age, it must appear equal, nay superior to the spirit of the age, and one reason of the actual deficiency of its influence is found in the fact, that the exposition of it has been too much intrusted to men of sordid hearts or inferior minds. In each succeeding generation, religion is mainly that which are those who expound its truths. It is seen and felt rather in the lives of its ministers, than in the pages of its history; rather in the spirit of the church, than the spirit of Christ. How important, then, that ministers of the gospel should be men able to take their stand beside the highest and noblest of the race, should utter a voice of power and attractiveness equal to the voice of philosophy, and superior to every spirit that would debase or mislead the mind. There is needed now, if ever, not merely a pure and benevolent heart, but a largeness and liberality of soul, a freedom and power of mind, a loftiness, a nobility of character. What is the parent of these virtues?—education.

But not every kind of education. Not that education which keeps from the eye some of the most valuable departments of knowledge, merely because of modern origin; not that which consists to a great extent in an attempt to uphold all but obsolete prejudices, to engender and feed party animosities, sectarian and antisocial distinctions; and preeminently not that, which requires a student to subscribe himself slave or hypocrite before he commences his studies, which exacts from him an assent to points he has never investigated, and which, when he does investigate, he will find fraught with ambiguity, not to say contradictions; no, but that kind of education which allows and fosters the freest exercise of the faculties, which bids the student inquire for himself, think for himself, determine for himself, which in theology makes the records of divine truth, not the formularies of human invention, the test of sound doctrine, which holds out no bribes, offers no threat to influence the decision of the mind, but says, ‘love truth, seek truth, follow truth, avow truth, disregarding every minor consideration, and intent only on learning and declaring what is God’s will, and what man’s duty.’ I am not without a fear, that, in one point at least, our notions in regard to ministerial education, as well as to general education, are seriously deficient.

By education the majority still mean the culture of the mind, and a comprehensive and systematic course of intellectual discipline is the great, if not the sole process through which theological students are conducted. But is there not a higher education, and as higher, so more important, more important because involving the cultivation of those powers, which modify the direction of intellectual strength, and, in a word, sway the whole character? Why should the culture of the affections be forgotten? Is it involved in the routine of a collegiate life? The ordinary mode of a college-existence furnishes no scope for the play of the heart, is fitted to drain the sources of its feelings, and to make the man worse, almost as certainly as the scholar better. What if there be an entire want of friendly society, except the little that student may cultivate with student; what if years are spent within dreary walls and drearier rooms, without scarcely ever, in the college life, feeling the warm pressure of a friend's hand, or beholding the human face divine irradiated with joy at your approach; what if no blazing hearth and social circle await your coming at the close of the day; what if, when you leave your narrow and joyless chamber, you feel yourself moving in a freezing atmosphere, amid stiffness, distance, and formality; what if all the changes of the year—spring with its new creation, summer with its radiant bounties, autumn with its majesty, and winter with its severe grandeur—what if all this varying scene goes forward with an unbroken uniformity of human coldness, no mind to watch with you the passage of the seasons, no heart to exult with yours in the splendour of a summer's sun, or compensate by its warmth for the chill of nature's frost and snow; are such things good schoolmasters of the affections? Must they not make the heart cold that is fraught with human emotions, and wither that which nature has left dry and phlegmatic? Yet who needs to have a heart full of the milk of human kindness, if not the Christian minister? Pride will not stand him in place of beneficence, nor stately distance serve instead of that warmth of Christian love which fuses down all the arbitrary distinctions of life, and leaves man and virtue the only stamp on the image of God. Nor will a forced and unnatural heat of manner do the work of that earnest and tender concern for human salvation which springs out of a bosom that has imbibed the spirit of Christ by mental intercourse with him, and the spirit of humanity by mingling in the scenes of actual life. Jesus led not the life of a monk to fit him for discharging the duties of a man. The scene of his preparation was not the cloister nor the college, but, with the exception of forty days, a home. He lived among men, that he might know their characters, and feel as well as know their wants, and when he had to send out heralds of his gospel, he chose not priests but men, not scholars but men; he disregarded all factitious distinctions, in order to avail himself of the force of goodness which unperverted

humanity, the humanity of a good home and humble life, would furnish in aid of his holy cause. I do not hence infer that we should neglect the mind, but that we should educate the heart. Opportunities of social intercourse should be deemed an essential requisite in locating an establishment for the education of ministers, and wherever such an establishment exists, occasions should be found, or made by those who preside over it, for enabling the students to keep alive the play of human affections. Every system of education for the pulpit must be regarded as seriously defective, which does not comprise exercises having a direct bearing, not only on the pastoral, but on the pulpit duties. And where accessible, good models, in which the rules of science are realized, modified, and consummated in practice, are of a value that cannot be easily overrated. But of preeminent consequence among these preparatory exercises, is the practice of preaching itself. At least one third of the time occupied in collegiate studies should be improved by the practice of occasional preaching; and if the time of going to college were delayed, no objection could arise to this from the youth and inexperience of students. By what possible arguments can the propriety of preaching during the latter part of a theological education be impeached? Is preaching of all things the only one that requires no preparation and practice to secure acceptance and success?—How can even mediocrity be attained without previous labour? In this nature, indeed, is the best master; but nature, even under the most favourable circumstances, is weak and deficient apart from art and practice. Yet it sometimes happens, that a young man has to preach perhaps for the first or second time in public, when the question is whether or not he shall be chosen by Christians to lead their devotions and instruct their minds. How absurd, that when excellence is wanted, he should take the first lesson in one of his most important duties. Besides, what so efficient to keep alive the flame of piety in a student, to keep his attention from being engrossed by secular studies, and fixed on the great object of his life, to improve the character, to support energies that otherwise might flag, to increase the ardour of pursuit after knowledge, and especially after that which has most directly a bearing on ministerial duties, to give some knowledge of men and manners, of the wants, hopes, and fears of Christians, to give a reality and a practicality to sentiments and feelings derived from books—what so efficient for these valuable ends, as the occasional preparation of discourses, as the delivery of them to Christian congregations, as the mingling with society which such a practice would occasion?

In this important matter there is much neglect. I abhor, indeed, the prepared and studied arts of the pulpit declaimer. Simplicity in the pulpit is before all things necessary. But there is an ease, a self-possession, not to say a grace, which are as needful to allow the workings of the soul full play, as they are to

avoid revolting an audience by awkward and painful mannerism, and to draw and rivet the attention, if not to win the heart. This power has, I fear, been underrated by some, by those who have had and used influence in the education of our ministers. A greater mistake could not be easily committed. Why do ministers preach but to enlighten, to rouse, to sway. For what mainly is their influence in the pulpit needed but to enlighten, to rouse, to sway? and how can these great functions be discharged, except in the way in which excellence of all kinds is secured, by systematic instructions, by practice, by a high estimate of its importance and ceaseless efforts after increased excellence? Delivery, said the great master of oratory, is the first and last requisite in the orator, and excellence in preaching is likewise the first and last requisite, and should be the object of his earliest and latest care in the Christian minister.

But no system of education, no rules of art, no practice in pulpit duties can make the students or the minister a 'man of God.' Learning may be thus acquired, talent may be thus developed, skill may be thus attained, but beyond and above, immeasurably above all these qualifications is one which is of such value, that without it all others are of little service, and with it almost alone a minister would in some circumstances be largely useful,—I allude to excellence of character. This should be the basis, and this the top-stone, and for this no pains should be spared. But they are pains, which, for the most part, must be undergone by each individual for himself. It is not the gift of public institutions, but the acquirement of the closet, the footstool, the result of hours and years of active labour.

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 144.)

JESUS AT THE PENTECOST, CURES AN INFIRM MAN AT BETHESDA,
AND AFTERWARDS DISCOURSES WITH THE JEWS CONCERNING
HIS MISSION.

JOHN V.

AFTER these things there was a feast of the Jews, [probably the
Pentecost,] and Jesus went up to Jerusalem. Now
A. D. there is in Jerusalem at the sheep-gate, [see Nehemiah
29. iii. 1,] a bath, which is called in Hebrew, Bethesda,
May 14. having five porches. In these lay a great multitude of
infirm people, blind, lame, and withered,* awaiting the motion of
the water. For an angel occasionally went down into the bath,
and troubled the water; wherefore the first, who went in after the
troubling of the water, was made whole [or restored to sound

health,] with whatsoever disease he was afflicted.* [This passage between asterisks is of very doubtful authority, but may be explained by the water being occasionally disturbed by an intermittent medicinal spring, which might by the ignorant multitude be attributed to supernatural agency.] And a certain man was there, who had been thirty and eight years in [a state of] infirmity. Jesus, seeing him lie, and knowing that he had been now a long time [afflicted,] saith unto him: 'Wilt thou be made whole?' The infirm man answered him: 'Lord, I have no man, when the water is troubled, to put me into the bath; but while I am coming, another goeth down before me.' Jesus saith unto him: 'Arise, take up thy bed, [a portable couch or mattress used by the common people,] and walk.' And immediately the man was made whole, and took up his bed, and walked. Now the sabbath was on that day. The Jews therefore said unto him who had been cured: 'It is the sabbath; it is not lawful for thee to carry thy bed.' He answered them: 'He, who made me whole, said unto me: "Take up thy bed and walk." Then they asked him: "Who is the man that said unto thee: "Take up thy bed and walk?"' But he that had been cured, knew not who it was; for Jesus had gone away, there being a multitude in the place. Afterwards Jesus findeth him in the temple, and said unto him: 'Behold, thou hast been made whole; sin no more, lest something worse befall thee.' The man went and told the Jews, that it was Jesus who had made him whole. Wherefore the Jews persecuted Jesus, because he had done these things on the sabbath. But Jesus answered them: 'My father worketh hitherto, and I work.' Wherefore the more sought the Jews to kill him, because he had not only broken the sabbath, but also called God his own father, making himself equal [i. e. especially related] to God. Then Jesus answered and said unto them: 'Verily, verily, I say unto you, The son can of himself do nothing, but what he seeth the father do; for whatsoever he [the father] doeth, the son also doeth likewise; for the father loveth the son, and sheweth him all things which himself doeth, and will show him greater works than these to your wonder. For as the father raiseth the dead, and maketh them alive, [or restoreth them to life,] so also the son maketh whom he will alive. Nor doth the father judge any one, but hath committed all judgment unto the son; that all may honour the son, as they honour the father. He who honoureth not the son, honoureth not the father who sent him. Verily, verily I say unto you, He who heareth my word, and believeth in him who sent me, hath everlasting life, and cometh not into judgment, [or condemnation,] but is passed from death into life. Verily, verily I say unto you, The hour cometh and now is, when the dead shall hear the voice of the son of God; and they who hear, shall live. For as the father hath life in himself, so hath he given unto the son also to have life in himself; and hath given him authority to execute

judgment also, because he is the son of man. Wonder not at this, for the hour cometh, when all who are in the tombs shall hear his voice, and shall come forth, they who have done good, unto the resurrection of life, and they who have done evil, unto the resurrection of judgment [or condemnation.] I can of myself do nothing. As I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of him who sent me. If I testify of myself, my testimony is not true. There is another who testifieth of me; and I know that the testimony, which he testifieth of me, is true. Ye sent unto John, and he testified the truth. Yet I receive not testimony from man; but these things I say, that ye may be saved [from unbelief.] He was the burning and shining lamp, in whose light ye were willing to rejoice for a while. But I have greater testimony than that of John; for the works which the father hath given me to finish, even the works which I do, testify of me, that the father hath sent me. And the father, who sent me, himself hath testified of me. Have ye never heard his voice, nor seen his form, and have ye not his word abiding in you, [probably alluding to the circumstances of his baptism,] that him, whom he hath sent, ye believe not? Ye search the scriptures, [*i. e.* the writings of the Old Testament,] for in them ye think to have everlasting life, and they testify of me; yet ye will not come unto me, that ye may have life. I receive not glory from men; but I know you, that ye have not the love of God in you. I am come in my father's name, and ye receive me not; if another come in his own name, him ye will receive. How can ye believe, who receive glory one from another, and seek not the glory which is from God only? Think not that I will accuse you to the father; there is one who accuseth you, Moses, in whom ye hope. For if ye believed Moses, ye would have believed me; for he wrote of me, [Deut. xviii. 15.] But if ye believe not his writings, how will ye believe my words?

JESUS, AFTER REMAINING IN RETIREMENT IN GALILEE, GOES PRIVATELY TO THE FEAST OF TABERNACLES AT JERUSALEM.

JOHN VII. 1—13.

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.
 A. D. 29. Now the Jews' feast of Tabernacles was near. His
 May—Sept. brethren therefore said unto him, 'Depart hence, and go into Judea, that thy disciples also may see the works which thou doest; for no one doeth any thing in secret, while he seeketh to be known in public. If thou doest these things, manifest thyself to the world. (For neither did his brethren believe in him.) Then saith Jesus unto them, 'My time is not yet come, but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up to this feast; I go not up [yet] to this feast, for my time is

not yet fully come.' Having said these things unto them, he [still] abode in Galilee. But when his brethren were gone up, then he also went up to the feast, not openly, but as in secret. The Jews therefore sought him at the feast, and said: 'Where is he?' And there was much murmuring [*i. e.* whispering] among the multitudes concerning him. Some said: 'He is a good man.' Others said: 'Nay, but he deceiveth the multitude.' No one however spake openly of him, for fear of the Jews.

JESUS AT THE FEAST OF TABERNACLES.

JOHN VII. 14—52.

Now in the midst [or on the middle day] of the feast, Jesus Sept. 16. went up into the temple and taught. And the Jews wondered, saying: 'How knoweth this man letters, without having learned?' Then Jesus answered them and said: 'My doctrine [or teaching] is not mine, but his who sent me. If any one will do his will, he shall know of the doctrine, whether it be of God, or I speak of myself. He who speaketh of himself, seeketh his own glory; but he who seeketh his glory who sent him, is true, and there is no unrighteousness in him. Did not Moses give you the law? yet none of you keepeth the law. Why seek ye to kill me?' The multitude answered and said: 'Thou hast a demon; who seeketh to kill thee?' Jesus answered and said unto them: 'One work have I done, [alluding to the cure of the infirm man on the sabbath day,] whereat ye all wonder. Moses gave you circumcision; (not that it is of Moses, but of the fathers;) and on the sabbath ye circumcise a man. If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye angry with me, because I made a man altogether whole on the sabbath? Judge not according to appearance, but judge just judgment.' Then said some of them of Jerusalem: 'Is not this he, whom they seek to kill? yet lo! he speaketh openly, and they say nothing unto him. Do the rulers know indeed, [*i. e.* are they really convinced] that this is the Christ? This man however we know, whence he is; but when the Christ cometh, no one knoweth whence he is.' Then cried Jesus, as he taught in the temple, saying: 'Ye both know me, and ye know whence I am; yet I am not come of myself, but he who sent me is true, whom ye know not. I know him; for I am from him, and he sent me.' Then sought they to take him; yet no one laid hands on him, for his hour was not yet come. But many of the multitude believed in him and said: 'Will the Christ, when he cometh, do more miracles than these which this man hath done?' The Pharisees heard the multitude murmuring these things concerning him, whereupon the Pharisees and the chief priests sent officers to take him. Then said Jesus: 'Yet a little while am I with you, and [then] I go unto him who sent me. Ye shall seek me, but shall not find me; and where I am, [thither] ye cannot come.'

Then said the Jews among themselves: 'Whither will this man go, that we shall not find him? will he go to the dispersed of the Greeks, and teach the Greeks? What is [the meaning of] this word, which he said: "Ye shall seek me, but shall not find me; and where I am, [thither] ye cannot come?"'

On the last, the great day of the feast, Jesus stood and cried, Sept. 19. saying: 'If any thirst, let him come unto me and drink. Who believeth in me, as said the scripture, [Isaiah xlv. 3,] out of his belly shall flow rivers of living water.' (This said he of the spirit, which they who believed in him, would receive; for the holy spirit was not yet [given,] because Jesus was not yet glorified.) Then many of the multitude, having heard the word, said: 'This is indeed the prophet,' [Deut. xviii. 15.] Others said: 'This is the Christ.' But others said: 'Cometh the Christ out of Galilee? hath not the scripture said, [Jer. xxiii. 5, Micah v. 2,] that of the seed of David, and from the town of Bethlehem, where David was, the Christ cometh?' So there was a division [of opinion] among the multitude concerning him. Some of them would have taken him, but no one laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them: 'Why have ye not brought him?' The officers answered: 'Never so spake man, as this man.' Then answered them the Pharisees: 'Are ye also deceived? hath any of the rulers or of the Pharisees believed in him? but this multitude, who know not the law, are cursed.' Nicodemus, he who came by night unto him [Jesus,] being one of them, saith unto them: 'Doth our law judge the man, without first hearing him, and knowing what he doeth?' They answered and said unto him: 'Art thou also of Galilee? search and see, that no prophet hath arisen out of Galilee.'

AN ADULTERESS BROUGHT TO JESUS.

JOHN VII. 53—VIII. 11.

[N.B. This section is of doubtful authority.]

Then went every one to his own home; but Jesus went to the Sept. 20. mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. The scribes and the Pharisees bring unto him a woman taken in adultery, and having set her in the midst, say unto him: 'Teacher, this woman was taken in the very act of committing adultery. Now Moses in the law commanded us, that such should be stoned [to death,] [Deut. xxii. 22, 24;] what then sayest thou?' This they said, tempting him, that they might have [cause] to accuse him. But Jesus stooped down, and wrote with his finger on the ground. When, however, they continued asking him, he lifted himself up, and said unto them, 'Let him who is without sin among you, first cast a

stone at her.' And again he stooped down, and wrote on the ground. But they, hearing this, and being convicted by their conscience, went out one by one, beginning from the elder, even to the last [or youngest;] and Jesus was left alone, with the woman standing in the midst. Then Jesus, having lifted himself up, and seeing no one but the woman, said unto her, 'Woman, where are those thine accusers? hath no one condemned thee?' She said, 'No one, Lord.' Then said Jesus unto her, 'Neither do I condemn thee; go, and sin no more.'

FURTHER DISCOURSE WITH THE JEWS.

JOHN VIII. 12—59.

Then again spake Jesus unto them, saying: 'I am the light of the world; he who followeth me shall not walk in darkness, but shall have the light of life.'* Then said the Pharisees unto him, 'Thou testifiest of thyself; [therefore] thy testimony is not true.' Jesus answered and said unto them: 'Though I testify of myself, [yet] my testimony is true, for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge according to the flesh; [*i. e.* outward appearance;] I judge no one. Yet if I judge, my judgment is true; for I am not alone, but I and the father who sent me. It is also written in your law [Deut. xix. 15] that the testimony of two men is true. I am one who testify of myself, and the father, who sent me, testifieth of me.' Then said they unto him, 'Where is thy father?' Jesus answered, 'Ye know neither me, nor my father. If ye had known me, ye would have known my father also.' These words spake [Jesus] in the treasury, as he taught in the temple; yet no one took him, for his hour was not yet come.

Then again said Jesus unto them, 'I go, and ye shall seek me, but shall die in your sins; [for] whither I go, ye cannot come.' Then said the Jews, Will he kill himself, that he saith, 'Whither I go, ye cannot come?' And he said unto them, 'Ye are from below, I am from above; ye are of this world, I am not of this world. I therefore said unto you, that ye shall die in your sins; for if ye believe not that I am he [covertly meaning the Christ] ye shall die in your sins.' Then said they unto him, 'Who art thou?' Jesus said unto them, 'Even what I told you at first. I have many things concerning you to speak, and to judge; [or condemn;] but he who sent me is true; and those things, which I have heard from him, I say to the world.' (They understood not that he spake to them of the Father.) Then said Jesus unto them, 'When ye shall have lifted up the son of man [alluding to his crucifixion] then shall ye know that I am he, and that of myself I do nothing, but as my father hath taught me, I speak these things, and that he, who sent me, is with me; the father hath not left me alone, for I always do those things which please him.' As he spake these things many believed in him.

Then said Jesus to those Jews who believed in him: 'If ye abide in my word, ye are truly my disciples, and shall know the truth; and the truth shall make you free.' They answered him: 'We are Abraham's offspring, and were never slaves to any one; how sayest thou, "Ye shall be made free?"' Jesus answered them: 'Verily, verily, I say unto you, every one who committeth sin, is a slave of sin. Now the slave abideth not in the house for ever; the son abideth [there] for ever. If then the son make you free, ye shall be free indeed. I know that ye are Abraham's offspring; but ye seek to kill me, because my word hath no place in you. That which I have seen with my father, I speak; and that which ye have seen with your father, ye do.' They answered and said unto him: 'Abraham is our father.' Jesus saith unto them: 'If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man, who have spoken to you the truth, which I have heard from God; this Abraham did not. Ye do the works of your father.' Then said they unto him: 'We were not born of fornication; we have one father, God.' Jesus said unto them: 'If God were your father, ye would love me; for I came forth, and [even now] come from God; nor came I of myself, but he sent me. Why understand ye not my speech? because ye cannot [or will not] hear my word. Ye are of a father, the devil, [or, the devil is your father,] and the desires of your father, ye will do. He was a man-slayer from the beginning, and abode not in the truth; for there is no truth in him. When one [of you] speaketh a lie, he speaketh of his own; for his father also is a liar. But because I speak the truth, ye believe me not. Which of you convicteth me of sin [i.e. falsehood]? and if I speak the truth, why do ye not believe me? He who is of God, heareth [or is willing to hear] God's words; therefore ye hear not, because ye are not of God.' The Jews answered and said unto him: 'Say we not well, that thou art a Samaritan, and hast a demon?' Jesus answered: 'I have not a demon, but I honour my father, and ye dishonour me. I seek not mine own glory; there is one who seeketh and judgeth. Verily, verily, I say unto you: If any keep my word, he shall never see death.' Then said the Jews unto him: 'Now we know that thou hast a demon. Abraham is dead, and the prophets; yet thou sayest: "If any keep my word, he shall never taste of death;" art thou greater than our father Abraham, who is dead? The prophets also are dead; whom makest thou thyself?' Jesus answered: 'If I glorify myself, my glory is nothing. It is my father who glorifieth me, of whom ye say, that he is your God; yet ye know him not, but I know him; and if I say that I know him not, I shall be like you, a liar; but I know him, and keep his word. Abraham your father earnestly desired to see my day; he saw [i.e. foresaw] it, and was glad.' Then said the Jews unto him: 'Thou art not yet fifty years old, and hast thou seen

Abraham? [It is evident that they mistook his meaning in this, and also in the following passage.] Jesus said unto them: 'Verily, verily, I say unto you: Before Abraham was, I am he.' [i. e. was pre-ordained to be the Christ.] Then they took up stones to cast at him; but Jesus concealed himself [among the multitude,] and went out of the temple.

LONDON MISSIONARY SOCIETY.

WE have recorded in another place, with great satisfaction, the substance of the annual report of this society. We are always glad to learn that the work of Christian instruction is proceeding, though it be mixed with human traditions, and wrong inferences from misunderstood scripture. The two great commandments of the law, love to God and love to man, must form the foundation of all Christian morals, and extensively, though not entirely, neutralize the effect of false doctrine.

The Rev. Dr. Wardlaw, who moved the first resolution, must have writhed, however, under the infliction of the following flattery, for it must have opened afresh the wounds received from the castigating hand of the Rev. J. Yates, and which he cannot have forgotten, however his eulogist may not know, or not remember.

'The Rev. Dr. Samuel Cox, of New York, spoke in support of the motion. His soul had often been comforted, and his ministry confirmed, as hundreds in America could testify, by the productions of Dr. Wardlaw's pen against the neology of the British Islands, of Germany, of Boston, and of human nature.'

How senseless is this charge of *Neology*! The very question in dispute between us and our Trinitarian brethren is which is the new and which is the old doctrine; and we wonder what good can arise to the cause of missions, or to the Christian cause at large, by bandying about names of reproach which one party may use with as much propriety as another! but it is easier to revile than to convince, to use a hard word, unknown to the multitude, with a tone of pity or contempt, than to show that British, or German, or Bostonian exposition and criticism, do not display the true meaning of sacred scripture.

Neology! There is a sense in which '*the word*' should be perpetually '*new*' to every Christian, in the increasing light which it sheds upon his mind, in the increasing influence which it has upon his spirit, in the progressive control which it exerts over his actions and words, so that he may less and less offend against that universal charity which gives its proper tone of harmony to every faithful and zealous labour.

Again, we are sincerely grieved that on the anniversary of so

truly benevolent an institution, any one should have disgraced himself by the utterance of such calumny as is contained in the continuation of the above-mentioned gentleman's speech.

'The missionary cause was dear to the Christians of America; there the missionary cause was identified with Christianity. He recollected to have read somewhere of a chieftain who attempted to rally his dispirited troops, by contradicting the comparative census of their numbers. "~~I condemn your arithmetic,~~" said he, drawing his sword; "how many do you count me?" Neology counted Christ but a small ally: not so with the friends of missions; they felt that it was his own cause, and that he was all and in all.'

Do they, whom he designates under the collective term of reproach, 'neology,' 'count Christ but a small ally?' They have a deeper reverence, and bow to his supreme authority in his church, having laid up his words in their hearts, 'Ye call me Master and Lord, and ye say well, for so I am.' To say that they 'count Christ a small ally,' is altogether untrue. They confess, with the apostle Paul, that he is 'Christ the power of God, and the wisdom of God.' They rejoice in his own imperishable declaration, 'My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.' On this declaration they rest in confidence; for though they receive reverently the affirmation of their Master, 'I can of mine own self do nothing,' they are made glad also when he asserts, 'All power is given unto me in heaven and in earth.' They 'count Christ a feeble ally!' They maintain, on the contrary, that he is 'the power of God unto salvation.'

Did the American divine cross the Atlantic but to insult English ears with slanders a thousand times refuted? We hope for his own sake that he has some other and better mission. We rejoice with him that the heathen are approached in various ways by the Gospel. We should have rejoiced if more of its spirit had animated his advocacy of a noble cause.

RELIGION AND PLEASURE.

A Sketch from Memory.

'It has often been brought as an objection against Unitarians,' said my friend Mr. H——, early one luxurious morning in July, 'that they do not mingle religion with their pleasures; that when they meet together their amusements are only mere amusements. Now I should like this impression to be removed; and I do not see why we should not make a beginning to-day. Besides the friends

we have already in the house, (and his good old English hospitality had filled his ample residence with guests,) a number more will arrive in the course of the morning, and several ministers among them, who were at the association at W—— yesterday; and I think this would be a good opportunity to try whether we could not mingle religion with pleasure; especially, I mean, so as to make it interesting and pleasant to the young people. Don't you think we might have something in the way of a discussion after dinner, when some interesting religious subject, to be fixed upon beforehand, should be brought forward; and let those who feel inclined express their sentiments upon it.' The proposal was a delightful one, and when mentioned at the breakfast table, met with universal approbation.

Mr. H—— lived in a lovely little village in the north-east of England; a village lovely because he had made it so. Nature had done little to distinguish it. The surrounding country was flat and fenny; but he had gradually brought it into a high state of cultivation, and had long exercised upon it his taste and skill in planting, till now he lived imbosomed in the rich varieties of woodland scenery. His own residence had partaken, both within and without, of the progressive improvement that his presence seemed to infuse into every thing around him; and presented the unique appearance of a large and somewhat antiquated house, nursed up into elegance and comfort. But his attention had been especially bestowed upon a garden, that lay for several acres along one side and at the back of the house. And a delightful sight it was, as the friends arrived one after another, and party after party, to the number of nearly fifty, to see the old and the young rambling in groups along the green walks and among the clustering trees, and enjoying themselves unconstrained amid that heart-cheering scene.

As soon as dinner was over, we all adjourned to a roomy grass-plot at the side of the house, where the seats were ranged in the shade of an oak that had stood more than its hundred years, and whose leafy branches descended to the ground on every side. And after the fruits that were in season had been handed round, fresh from the neighbouring trees, one of the ministers was called to the chair, who introduced the subject for discussion with a cheerful propriety, that showed at once how well religion might be made to blend with pleasure, and how well the pleasantness of social enjoyment might be made to open the heart to the best feelings of religion. The subject, though not chosen with that view, formed a striking contrast with the scene. It was the doctrine of hereditary depravity; and its horrors, as they were unfolded, only seemed to set off the innocent happiness of that friendly group. One of the speakers took this very position; and said, that if he had wanted one argument more conclusive than any other against the doctrine that mankind were from their birth corrupt to the heart's core, he would appeal to that scene, and

put it to the native feelings that he then saw beaming forth from the countenances of all around him, whether this bespoke a nature utterly depraved. And the involuntarily smile of all said 'No!'

When about an hour and a half had been spent in this pleasant manner, some white frocks were seen glancing behind the shrubs at a little distance, which gave warning that tea was getting ready in another part of the garden; and the party broke up again into little groups. Would other Unitarians make the same experiment next July, they might be able to judge in some measure with what light hearts they again rambled through that delightful scene; and would Unitarians in general cherish the union of enjoyments wherever they can, at home and abroad, they would find, with more than common impressiveness, how beautifully their views of Christianity harmonize with social delights and the loveliness of nature; and the reproach would cease, that they do not mingle religion with their pleasures.

INTELLIGENCE AND CORRESPONDENCE.

AMERICA.

WE deem the following account so important, that we make no apology for the considerable space which it occupies in our columns. It affords matter for grave and serious consideration on this side the Atlantic.

'Proceedings of the American Unitarian Association respecting the General Agency.'

"At a Meeting of the American Unitarian Association, holden on the thirty-first day of May, A. D. 1832, at five o'clock P. M., at the Vestry in Berry-street; Rev. AARON BANCROFT, president of the Association, in the chair:—

'The object of the meeting was stated to be to consider whether it is expedient to appoint a general agent of the Association, and what measures shall be taken to raise funds for his support: and after a full and fair discussion of the subject, it was

'Voted, That the Association will proceed to the election of a general agent by ballot.

'Upon receiving and counting the votes, it appeared that the Rev. Ezra Stiles Gannett, of Boston, was unanimously chosen.

'A meeting of gentlemen was afterwards held, at which several resolutions were passed, approving the object. A general Committee, consisting of the executive Committee and two gentlemen from each parish in the city, directed a sub-Committee to prepare a circular to the several Societies and Auxiliary Associations, which was adopted as follows:—

'CIRCULAR.

'We have been directed by a Meeting of the friends of liberal Christianity to address you in behalf of a projected enterprise of the American Unitarian Association,—an enterprise which seems to them and to us of vital consequence to the interests of religion in our community, and to which we are therefore solicitous to draw your favourable regard.

'The state of the times, and the demand of the public mind for reli-

gious instruction, seem to render it the duty of the friends of free inquiry and wholesome religious influences, to exert themselves more strenuously than ever in behalf of enlightened views of the Christian faith. The American Unitarian Association, desiring to discharge something of this duty, has proposed to appoint and support some individual, whose known character and standing shall insure confidence and respect, whose office it shall be to act as the representative of the Association before the public, to superintend its publications, to conduct its correspondence, to answer the calls which are made from every part of the country for information, advice, and assistance, to visit all portions of the land for the purpose of ascertaining their religious condition and wants, of preaching the truth, encouraging societies for worship, and opening means of communication and fellowship. There is reason to believe that such a messenger would be extensively useful in correcting error, removing misapprehension and prejudice, repressing infidelity, uniting and confirming believers, and erecting permanent religious establishments in places where they do not now exist. It is especially thought that he may do good in the great field of the West,—a region, the importance of whose moral condition to the future welfare of the nation, cannot be too highly estimated; in which it has been ascertained that there are not far from two million persons unconnected with any religious denomination, and where, consequently, there must be opportunity to gather many congregations. Having these objects in view, the project in question is not to be regarded merely as a movement in favour of our own denomination; but as the discharge of a solemn duty, which, as Christians and patriots, we owe to those portions of our country which are less blessed than we are with Christian institutions.

‘This object has long been contemplated by the executive Committee of the American Unitarian Association. It has been discussed at several public meetings, has been examined and approved by many of the most intelligent, judicious, and influential religious men, and has been regarded with increased favour the more it has been considered. Those who have most thoroughly weighed the design, are the most entirely convinced that to accomplish it is a great and pressing duty.

‘Having been thus aided by the counsels of many minds, the executive Committee of the Association is ready to commission such an agent, as soon as the funds shall be provided for his support. These funds must be of such an amount as shall offer a suitable salary to a competent man, and enable him to meet the expenses of travelling. That any person may be induced to accept so responsible an office, it is necessary that the Association should be able to secure to him the permanent payment of an adequate stipend. As the present income of the Association is not equal to this expense, it is proposed to raise the requisite sum by means of donations and subscriptions collected for the purpose. We respectfully and earnestly solicit your cooperation and aid. We beg of you to give the subject your immediate consideration, and convey to the Secretary of the American Unitarian Association, the earliest possible information respecting the subscriptions and donations which you may be able to devote to it.

‘We are, respectfully,

‘HENRY WARE, Jun.

‘WILLIAM SULLIVAN.

‘JOSEPH STORY.’

Committees were nominated in the country, and a circular was directed to them, stating that Mr. Ganuet was appointed the permanent agent of the American Unitarian Associa-

tion, and pointing out the various objects contemplated in such an appointment. It then proceeds as follows:—

‘The means of effecting these objects are a general agency, public meetings, and the press. To provide the first of these, the Association now request your aid; and the warmth of approbation with which their choice has been greeted, proves that the public know the value of the piety, learning, and talent to be devoted to this office. So favoured by Providence is our situation in this city, that the exertions of our agent will be principally needed among others, and not among us; and we entertain great expectations of benefit to the cause of liberal Christianity, from the entire devotion of a single mind to its general success and development, free from the interference of those claims, by which both clergy and laity are bound to particular places, and local and professional duties. It will be a centre to which all information is to be collected; where all who are willing to devote a portion of their wealth, influence, or talents to the support of this cause, (and we trust that there are many such,) may find an opportunity for usefulness, and those who need assistance, advice, or sympathy, may receive them according to the extent of our united ability. Should it produce a common feeling among those who have a common cause, corresponding to the importance of its objects and the wants of the community, it will tend to bring about a new era in the history of our religious progress.’

‘The several gentlemen who consented to serve on committees in behalf of the Association in the several parishes, and other friends of liberal Christianity, were invited to meet at the vestry in Berry Street, on Sunday evening, Oct. 14th, when, among other proceedings, it was

‘Voted, That we are deeply impressed with the utility and necessity

of the appointment of a general agent of the American Unitarian Association, and heartily concur in the general approbation with which their choice has been received, and that we entertain the greatest expectation of benefit to the cause of liberal Christianity from the piety, learning, and talent to be devoted to the duties of this office.

‘Voted, That it is expedient that a general public meeting should be held in this city as soon as convenient, for the purpose of addressing the body of liberal Christians in behalf of the undertaking, &c.

‘Oct. 23d, 1832. In compliance with the above vote, and by order of the executive Committee, a public meeting of the A. U. A. was held in the Federal Street church. Judge STORY, one of the vice presidents, took the chair. After prayers by Rev. Mr. HARDING, of England, the meeting proceeded to discuss the subject of the proposed general agency.

‘Judge ROGERS introduced the subject, and stated the measures which had been taken.’ He was followed by Professor H. WARE, Jun., Rev. Mr. BROWNSON, of New York, Professor PALFREY, and Judge STORY.

When the last-mentioned gentleman had concluded,

‘On the motion of Hon. WILLIAM SULLIVAN, the meeting was adjourned to Thursday evening.

‘On Thursday evening, Oct. 25, the Association again met, Rev. Dr. BANCROFT, president of the Association, in the chair. After prayers by him,

‘Rev. Mr. WALKER, of Charlestown, stated the object of the Meeting, and proceeded to advocate it on the ground of information collected in a recent visit to the Western States.’

He was succeeded by Hon. WILLIAM SULLIVAN, Rev. Mr. MAY, of Brooklyn, Conn., Rev. Mr. BROWNSON, and Judge STORY.

The sentiments and language of the speeches do great honour to our

American brethren, and show that when their judgment is convinced of the importance and practicability of any step for the furtherance of true and undefiled religion among those who are perishing for lack of knowledge, or writhing in the agonies of superstition, a conscientious zeal is enkindled, which prompts to instant and energetic exertions.

‘On motion of Hon. WILLIAM SULLIVAN, it was unanimously

‘*Resolved*, That in the opinion of this meeting, the establishment of an agency of the American Unitarian Association is a measure so important to the best interests of liberal Christianity, that it has strong claims for aid and support upon our religious societies, and upon individual Christians; and that we cordially approve the intended application of the Association to our several parishes in this city, and throughout the country.’

We extract the following from ‘A summary of the argument in favour of a general agency of the American Unitarian Association.’

‘1. *With regard to the management of the affairs of the Association.* As it has been supported to this time by your countenance and patronage, we shall assume, that you are convinced of its usefulness. That this may continue in its extended and extending circle of operation, it is indispensable that some change should be made in its management, which has been hitherto conducted by a committee of gentlemen engaged in other professional duties. All great public interests among us are usually committed to *individuals*, and require their whole time and attention. Experience has shown this to be the only means of success. No man of business would invest his capital in any company for banking, manufacturing, and insurance, if the management were to depend upon the voluntary attention of each stockholder in his turn, much less if upon his moments of leisure. The affairs of no office of public trust and confi-

dence could be administered in this way. The result of all practical experience has been to require all the time and talents of paid and responsible agents. Religious and charitable associations have found the same means to be indispensable, and now confine the management of their affairs to persons making it their business, and selected on account of their fitness for those duties. In proportion as all undertakings extend themselves, the change must be sooner made; and our own denomination has now so much increased in numbers, and spread over such an extent of country, that we can no longer delay it.

‘2. *How are the calls from all parts for aid, advice, and information to be answered.* A knowledge of all the parts of our extensive country, their circumstances, habits, manners, and feelings are necessary to do this with effect. It can only be the result of visits and personal observation incompatible with the local duties of a minister. The information must be accurate, and the aid suited, by a discriminating judgment, to the real wants of the applicant. The advice must be the result of much practical experience, and a thorough acquaintance with the circumstances. Opportunities of usefulness escape if not embraced, and will wait for no man’s leisure. A mind burdened with other cares, and time unwillingly taken from paramount obligations, or moments of leisure, are of little avail for these purposes. To trust to these for the means of doing good is to defeat our own objects.

‘3. *The correspondence of the Association.* The preceding remarks apply also to this subject, and delay or hurry may be equally fatal to its objects. We address so many men of business, who know the importance of correctness, promptitude, and good information in correspondence, that we need not labour this point. Would any one of these leave his

letters to depend upon the kindness of a neighbour, and to be answered at his leisure? This branch of the business of the Association has so increased, that no professional man will much longer undertake it at all. It cannot be diminished in extent, as every one of our friends has an equal claim. If partially or carelessly performed, the question will not be about the agency, but the whole usefulness of the Association; about the confidence and respect which it inspires, and the benefits inseparable from these. The Bible society, and other religious and charitable associations, have found it necessary to adopt the measure now proposed.

‘ 4. *Publications.* Here also an exact acquaintance with the wants of every part of our country, and still more the wants and circumstances of the time, is important to success. The agent must know all persons who can furnish useful papers for tracts, and, as far as possible, the writings themselves, which it is desirable to obtain. He must add to, take away from, and alter them until they are suited to the purpose intended, and superintend and correct the press. Tracts are so essential to a dissemination of truth, and have already been the means of so great and extensive a good, that the importance of this duty can hardly be properly appreciated without experience. The agent must also prepare accounts of the state of religion, the efforts, wants, and means of supply among our denomination everywhere, and embody them in the general annual report. Can all this be expected of one already burdened with professional duties?

‘ 5. *Communication and Inter-course.* We mean now, not merely correspondence, but all the means of that interchange of feeling, opinion, and information, so necessary to effect a common object. These are as important to the life and vigour of a cause, as the circulations are to the life and vigour of the body. With

it, there is unity of thought, feeling, and action; without it, there is nothing in common, but division and weakness. With it, we are “one body, members one of another;” without it, we are so many separate individuals, without confidence, resources, or strength, for any purpose, however good. The very thought of good men strengthening and binding themselves together for the support of enlightened views of God and duty, is so elevated and inspiring, that if this agency effected no other purpose, it would be above all human estimate of its value. Every body of men associated for whatever purpose, know the value of united effort. In our country, public opinion controls everything. As the great secret of military success is to bring the greatest number of men, the greatest physical force, to bear on a single point, so the great means of moral success is to bring the greatest number of minds, the greatest intellectual force, to bear on a single point. Without complete communication through the whole, both are equally impossible. There are many among us who have talents, learning, and influence, and want only opportunity and excitement to be useful. An agent would soon find means to bring these into action, and we know not how much strength and encouragement the cause of religion may derive from their character and exertions. These are general considerations which affect all denominations, but our own more than others; for as they will not unite their efforts with ours, we are made the more dependent upon our own union and resources. We need not enforce the idea, that a permanent general agent, visiting all parts of our country, corresponding with all, sought by all, both to give and receive advice, assistance, and information, known to, and knowing all our most intelligent and influential religious men, would be the best organ to effect all these purposes.

' 6. *What can an agent do in New England?*

' 7. *Why should we send an agent to the West? Because its present state demands it.*

' 8. *This measure is a duty we owe to the general interests of religion and good morals.* Every denomination is bound to do all within its power, among those within its influence, to advance these great interests. Every one must fulfil these obligations according to the dictates of his own conscience. All the different sects in various ways have done something towards this end beside the mere support of public worship, and their missionaries and agents have done much good. If what we hold to be truth has any power to make men better and happier in this world and the next, our means are such as to require from us a liberal contribution to these purposes. If we believe that our views inspire a more enlightened piety, and better promote religious freedom and knowledge, then it imposes upon us a stronger obligation to be faithful to the cause of truth.

' 9. *Hence we add that this is not a sectarian measure in any objectionable sense.* It is not its object to interfere with the rights of others. We mean to extend fellowship, aid, and encouragement to societies and individuals of our own denomination, to gather up what belongs to no sect, to awaken the indifferent, and convince the unbelieving, and to offer the means of learning the truth to all who seek it. We should be unfaithful to our obligations, if we should refuse or neglect to do this. If these objects are sectarian, then the first preachers of the Gospel were such. If our ends are not sectarian, the employment of a general agent, or any proper means to attain them, will not make them so. We shall be told that such an organization has been abused to sectarian purposes. So have preaching and all the means of religion, every-

thing useful in life, even Christianity itself; but their abuse is no argument against their use. Churches and individuals scattered among those who are hostile to them, without union and intercourse among themselves, are driven into extremes by this hostility. But if they become united and confident, they feel their relation to their friends more than to their opponents, and are strong enough to practise moderation. No one can doubt which will be most sectarian. If there were no other argument, the character of the candidate is a sufficient security; but in fact, without departing from the principles of our denomination, we cannot become sectarian in any bad sense of the word.

' 10. *We also owe a duty to posterity.* Intelligence gives value to property, but public morality alone renders it permanent. In all countries where the government or the people have not been restrained by its influence, property and personal rights have been insecure and industry palsied. The Inquisition in Spain, the revolution in France, and despotism in Turkey produced this effect. Our civil and religious freedom and the security of our persons and property were the work of a past generation. They are a sacred trust to be transmitted to posterity. If we bequeath our property to our children without this security, we do them little kindness. We are still more bound to hand down to them those enlightened views of religion, which we value so much for ourselves, and to support every measure which will give them a wider influence, and greater strength and permanence.'

Meetings were subsequently held in the various Unitarian churches at Boston, and in other cities of the Union; resolutions were passed approving the measure; and strong appeals were made to the zeal and liberality of the public, which were generously answered. The full re-

sults of the attempt have not of course yet reached us; when they do we shall lay them before our readers, and we have no doubt shall gladly do so; for, from the spirit of mingled piety and zeal displayed, we cannot anticipate a failure.

~~We abstain from any application~~ of the matter before us to our own country. When we read the account it seemed as if our American brethren had penetrated our secret thoughts, had seized on our frequently revolved, but still imperfect ideas, and had brought them to maturity; so completely do the 'Proceedings' accord, in their general tone, with certain daily growing desires, and notions working themselves out of their first obscurity, which we have for some time past experienced.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE twenty-eighth General Meeting of this Society was held in Exeter Hall, on Monday 6th May. The Right Hon. Lord JOHN RUSSELL in the chair.

In the Report a respectful tribute was paid to the memory of the late Rev. Rowland Hill, who had been an active member of the committee for nearly twenty years, and one of whose last acts was to send a spontaneous donation to the funds of the Society. (Hear.) The central School, in the Borough, was in a flourishing state. Sixty-three candidates had been admitted to learn the system; fifty-one had been appointed to the charge of schools; eight schools had been supplied with teachers; fifteen missionaries had applied to obtain an insight into the system. In consequence of the extreme ignorance which was found to prevail in the agricultural districts, it had been determined by the committee to offer assistance to any persons who would endeavour to establish schools in those districts; applications had been received from

fifty-one places, most of which had been met. The Report went on to state that there were many thousands of children in the metropolis who had not as yet enjoyed the benefits of education. In France the Government began to be fully alive to the importance of a moral and religious education, and were disposed to promote the system of mutual instruction: 1581 schools had been opened, 2,900,000 children were receiving their benefits. In the Ionian Isles there were 127 schools for boys, in which 4962 were instructed daily. Throughout Asia Minor scriptural instruction was rapidly spreading; and on the site of the decayed Churches of Asia, schools were now in active operation. In Southern and Western Africa various schools among the Hottentots were in a thriving state. Schools were about to be established in Macarthy's Island, for the benefit of the Foulah tribe. In adverting to Sierra Leone, honourable mention was made of Mrs. Hannah Kilham, who, up to the latest period of her life, had cheerfully encountered dangers, in order to facilitate the welfare of the barbarous tribes of the West, and to prepare the way for the civilization of Africa. The income of the Society during the past year amounted to 2978*l.* 10*s.* 6*d.*; its expenditure to 3212*l.* 11*s.* 7*d.*—*Christian Advocate.*

LONDON MISSIONARY SOCIETY.

THE subscribers and friends to this Institution held their thirty-ninth Annual Meeting at Exeter Hall, on Thursday, 9th of May. At an early hour every seat in the large hall was occupied: the galleries behind the platform were likewise filled. A second meeting was held in the lower hall; but even this would not afford all the accommodation required. The services were commenced by singing, at the conclusion of which the Rev. Mr. Douglas offered up prayer.

On the motion of Mr. Dyer, T. WILSON, Esq. was called to pre-
side.

The CHAIRMAN had the pleasure of stating that the Report, which would be read, would contain more glad tidings than any that had yet been presented to them.

The Rev. WILLIAM ELLIS then proceeded to read an abstract of the Report.

The number of Missionary Stations and Out-stations, belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c., is as follows:—

	Stations & Out-stations.	Mission- aries.	Native Teachers, &c.
South Seas.....	33	14	41
Beyond the Ganges	5	7	3
East Indies	142	32	113
Russia	4	4	—
Mediterranean....	2	2	—
South Africa	25	25	13
Madagascar and } Mauritius. }	3	5	93
British Guiana....	6	4	1
	<hr/> 220	<hr/> 93	<hr/> 264

Making, with upwards of 400 school-masters, assistants, catechists, &c. between 500 and 600 persons, more or less dependent upon the Society, exclusive of families. The number of native churches is 54, and that of native communicants 4,577; of schools the number is 448, and that of scholars 27,257. The number of printing establishments is 13, from nine of which have been printed 350,050 books, including 37,500 portions of Scripture, and from eleven stations, 113,237 copies of books have been put in circulation during the past year. The amount of the receipts of the Society, during the past year, including about 3,300*l.* contributed at the stations abroad, is nearly 37,500*l.*; and the expenditure, for the same period, including that of the amount of the foreign contributions which are applied to specific missions on the spot, nearly 41,600*l.*; leaving a balance against the Society of upwards of 4,000*l.* for the past year. An income of 45,000*l.*

or about 10,000*l.* annually more than the amount contributed in the United Kingdom during the past year, will be required to enable the Directors to carry on the missions of the Society, on their present scale of operation, in an efficient and satisfactory manner. In conclusion, says the Report, we must again remind our Christian friends, that the calls for help, from the South Seas, India, Spanish America, &c., are numerous, loud, and urgent.—*Christian Advocate.*

At an extraordinary Meeting of the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, holden at Dr. Williams's library, Thursday, April 25th, 1833, the Rev. ROBERT WINTER, D.D. in the chair, it was resolved unanimously,

I. That this body has heard with much pleasure of the intention of his Majesty's Government to propose to Parliament a 'safe and satisfactory' measure for the settlement of the momentous question of Colonial Slavery, on which question this body has often pronounced its deliberate and unanimous opinion.

II. That it is the decided conviction of this body that such a measure, to be 'safe,' must provide for the immediate emancipation of the slaves throughout the British Colonies, as any plan of gradual or protracted liberation will in its operation increase the dissatisfaction of the negro with his servile state, and under the plea of preparing him for freedom, only enable him to make more determined efforts, dangerous to himself, and hazardous to the property and lives of others, to obtain that liberty which may be now securely and peaceably conceded;—and further, that such a measure, to be 'satisfactory,' must ensure the complete extinction of the claim of property in

the person and labour of the slave; the substitution of legal authority for the unjust and irresponsible power of the master; and, the complete restitution of those indefeasible rights, the withholding of any of which from a race already deeply injured can never be satisfactory to an upright and religious people.

III. That the immediate and complete emancipation contemplated by this body is not incompatible with such regulations of police as may allay the fears of the most timid; nor with any legislative enactments or authority adapted to ensure the orderly and peaceable conduct of the liberated negroes, provided they apply impartially to the whole community, protecting alike the labourers and the proprietors.

IV. That although, in the opinion of this body, next to the slaves themselves, no class will derive more benefit from a safe and satisfactory measure of emancipation than the West Indian proprietors, yet should cases of hardship occur in carrying a legislative enactment into effect, this body confides in his Majesty's Government, and in the wisdom of Parliament, for a liberal consideration of all such instances of actual suffering.

V. That petitions grounded on the preceding resolutions be presented by this body to both houses of Parliament.

THOMAS REES, *Secretary*.

CHRISTIAN TRACT SOCIETY.

THE twenty-fourth Annual Meeting of this Society was held in the Worship-street Chapel on Thursday, the 9th of May, on which occasion SAMUEL SHARWOOD, Esq. was called to the chair.

The Secretary commenced the business of the Meeting by reading the balance sheet; from which it appeared that there had been tracts sold in the course of the year to the

amount of 81*l.* 11*s.* 7*d.*, subscriptions received 84*l.* 19*s.* 0*d.*, and donations of five guineas each from E. Johnston, Esq. and Robert Haywood, Esq.

The Report of the Committee was then read, which, after a few prefatory remarks, proceeded as follows:

—During the last year there have been reprinted eight of the old tracts, and three new ones printed; namely, No. 4. new series, An Address to the Parents of Sunday Scholars, by Rev. J. C. Means. No. 5. The Blessedness of obeying Conscience, by Rev. E. Chapman. No. 6. The Sunday Scholar's Progress, by Rev. J. C. Means. To No. 4 has been appended *The Way to be Happy*, detailed in several rules proper to be observed in all families; and a thousand copies of the latter have been also printed at sixpence per dozen. In the course of the last twelve months nearly 20,000 tracts have been circulated; of these thirty pounds worth have been purchased by the Unitarian Society of Belfast, and grants have been made to Societies and individuals wherever the Committee thought that the object of the Society could be promoted. A dissenting minister, to whom one of the grants was intrusted, makes the following excellent remarks, to which the Committee solicit the attention of the public. 'I have succeeded in establishing a Society for the purpose of lending tracts to any one who is disposed to read them, and in this way I think they will be very useful. This little Society is formed of the ladies of the congregation, two of whom remain in the Chapel a short time after each of the services, to lend out tracts, and receive those which were given out on the previous Sunday. And if similar Societies were more generally established amongst congregations, I think they would greatly tend to further the important objects of the London Tract Society; for not only are many thus induced to read who otherwise would

not, but as a means of promoting sociability, particularly among the younger members of the congregation, they are highly useful.'

It will be seen by the statement annexed that the Society owes fifty-two pounds, while there is due only thirty-eight pounds, showing a deficiency of fourteen pounds, which is, however, more than compensated by the increased amount of their stock. The Committee regret the deficiency of their pecuniary means, as they are very desirous of publishing a set of Cottage Sermons. This would furnish a variety in what they have as yet presented to the public, and would supply a want which has been much felt. They have had it also in contemplation to reprint, in a cheap form, the Morning Exercises of the late Rev. R. Robinson of Cambridge; a little work which abounds in just and striking thoughts, and is written in a style peculiarly adapted to arrest the attention of those for whom the Christian tracts are chiefly intended. The Committee trust that the liberality of the public will enable them to accomplish one or both of these valuable objects; and they hope they may be permitted to state as some encouragement for the liberality which is solicited, that the affairs of the Society, though not flourishing, are yet in a much more clear and unembarrassed condition than they have been for years; and further, that such systematic arrangements have been made, that no delay will take place in supplying subscribers and friends with the tracts they may want.

After the Report was read, it was stated that the total number of tracts printed by the Society amounted to 552,459, and that there were now on hand 76,139, the estimated value of which was 470*l.* 16*s.* 8*d.*

The following gentlemen were elected into office for the ensuing year:—James Esdaile, Esq. Treasurer, John E. Clennell, Secretary; Committee, Rev. Means, Philp, and

Wood, Messrs. Bracher, Dixon, Green, Hennell, Firnie, and Smallfield.

The following resolutions were then passed, in relation to which the Committee will be glad to receive the opinions of the Subscribers:—

I. That it be referred to the Committee to consider and report at the next Annual Meeting on the propriety of adopting into the Society's catalogue any tracts published by other societies or individuals, which may be regarded as conducive to the objects of this Society.

II. That this Meeting highly approve of the suggestion contained in the Report relative to a set of Cottage Sermons, and that the Committee be instructed to take measures for the accomplishment of this object.

HULL, EAST YORKSHIRE, AND NORTH LINCOLNSHIRE UNITARIAN ASSOCIATION.

THE twenty-first general Meeting was held at Thorne, on Thursday and Friday, the 4th and 5th April. On the Thursday evening, Mr. Duffield, of Stockton, (late of Thorne,) preached 'On the objects and advantages of a Christian congregation,' from Heb. x. 23—25; and on Friday morning, Mr. Worsley, of Gainsbro', preached from Acts v. 38, 39, 'If this counsel or this work be of men,' &c. In the evening a public Meeting was held in the Chapel, Mr. DUFFIELD presiding, when the following propositions were maintained in suitable addresses to a very crowded audience.

I. By Mr. HIGGINSON, of Hull:—As Dissenters from the Established Church of our country, we look with lively interest to the progress of public events, whenever they bear upon the religious rights of ourselves and our fellow Dissenters; and we confidently hope that the reformed Parliament will not long delay the completion of perfect religious liberty for all classes of British subjects.

II. By Mr. WORSLEY, seconded by Mr. HENRY HIGGINSON, of the York College:—We rejoice in all the good done by religious societies of all denominations; and take this occasion to express our sincere respect for all who give evidence of a Christian spirit, and our pity for those who speak or act uncharitably towards ourselves.

III. By Dr. LONGSTAFF, of Hull, seconded by Mr. WM. MARSDIN, of Stainforth:—We hail with gladness the increased intelligence and liberality of the age, as affording the happy prospect of the more extensive prevalence of pure Christianity, which, in our minds, is identified with Unitarianism.

E. H.

Hull, April 17, 1833.

SIR,—The subjoined circular and petition have been sent by the Committee of the Kent and Sussex Unitarian Christian Association, to the different Unitarian congregations in the county. I send a copy, thinking that their insertion in the *Chronicle* may be useful, by inciting other Associations to imitate our example.

EDWARD TALBOT.

‘Dear Sir,—Deeply impressed with a conviction of the high importance of claiming and maintaining in their full extent our religious rights as Protestant Dissenters, we take the liberty of recommending to your attention the adoption of the inclosed Petition, or one of a similar nature, to be presented to the House of Commons, pleading for an exemption from the Church sess, and all other Church claims, which interfere with the free exercise of our religion, or compel us to give our support to that in which we do not believe.

‘On behalf of the Committee of the Kent and Sussex Unitarian Christian Association.

‘I remain, dear Sir, yours, truly,

‘EDWARD TALBOT, *Secretary.*’

Tenterden, April 19, 1833.

‘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 a congregation of [] in the county of Kent,

Sheweth,

‘That your petitioners, being Dissenters from the Established Church, and conceiving the interference of the legislator and the magistrate, for the compulsory support of any one sect, to be an infringement on the rights of conscience, and an injury to the cause of true religion, pray your Honourable House that they may be freed from every tax, contribution, and assessment, by which they are called upon to support the Church of England, and from every compliance and ceremony by which they are required to acknowledge its authority. More particularly they beg your Honourable House to relieve them from the payment of Church rates, and that they may be enabled to enter into the marriage state without the necessity of complying with the forms of the English Church.

‘In matters of a *purely civil and temporal nature*, your petitioners admit that it is the duty of the minority to submit to the will of the majority, as that will is interpreted by laws constitutionally enacted: yet your Honourable House must be aware that when human laws and God’s commands are at variance, obedience to the Almighty is a more sacred obligation than obedience to the enactments of men.

Your petitioners, therefore, earnestly entreat your Honourable House that you will relieve them from the painful and cruel dilemma, either of having, at the expense of conscience, to obey laws enacted to uphold doctrines which appear to them inconsistent with divine truth, or if they adopt the other alternative of having

to preserve a pure conscience by a seeming breach of the duties of good citizens and loyal subjects.

'And your petitioners will ever pray, &c.'

COMMEMORATION OF THE OPENING OF THE PLYMOUTH UNITARIAN CHAPEL.

MONDAY, May 13th, being the first Anniversary of the opening of the new Unitarian Chapel in this town, that event was commemorated by twenty-two of the gentlemen of the congregation, with the Rev. W. Evans, of Tavistock, and Mr. Bayley, of Devonport, dining together at the Globe inn. Several friends who had intended to be present were from various causes prevented, and others joined the company after dinner. J. Norman, Esq. who had engaged to preside on the occasion, being through indisposition unable to attend, N. DOWNE, Esq. was unanimously invited to take the chair, with which invitation he kindly complied. A. B. JOHNS, Esq. officiated as vice-chairman. After the cloth was removed, the following toasts were given by the chairman:—

The King; long may he reign over a free and united people.

The cause of civil and religious liberty.

The great principle of national, social, and individual happiness—an enlightened and cheerful religion.

The cause of Christian Unitarianism; may its spread be rapid, and its beneficial influence general and permanent.

Mr. Evans, and our Tavistock friends.

Mr. Gibbs, and our Devonport friends.

Mr. Odgers, and the Plymouth Unitarian congregation.

The Trustees of the Unitarian Chapel.

The Treasurer, with our thanks for the zeal which he has shown in performing the duties of his office,

and our wishes that the weight of those duties may be speedily and greatly increased.

The Fellowship Fund Society, and may its members be united in heart, and sincerely disposed to further the important objects for which it was formed.

The Congregational Library and Tract Society; long may they be the means of diffusing truth and promoting virtue.

The Sunday School; may many children have reason to bless the day they entered it.

The Ladies of the Plymouth Unitarian congregation.

The younger members of the congregation, and may their interest in its welfare be deepened and increased.

The memory of Lardner and Priestley, Lindsey and Belsham, and other Unitarian worthies.

The Stewards of this meeting, and thanks for their services.

These toasts were ably prefaced by the Chairman, and were appropriately responded to. The meeting was addressed by the Rev. W. Evans, the Rev. W. J. Odgers, P. Welsford, and A. B. Johns, Esq., Mr. Bayley, of Devonport, Mr. Gill, Mr. Hunt, Mr. J. Hearder, jun., Mr. Harris, and Mr. Saunders.

It was highly gratifying to observe that the Meeting exhibited a decidedly religious character, and was such as to promote the growth of Christian affection, and a closer attachment to the principles professed. The Rev. W. Evans ably defended the cause of civil and religious liberty, and pointed out the great benefits resulting from Congregational Fellowship Funds. The Rev. W. J. Odgers referred to 'the signs of the times' as being peculiarly favourable to the diffusion of Unitarian views in this country, and noticed particularly the rapid progress of those views in the United States of North America, where there are now more than two thousand Unitarian congregations. Remarks were also made upon va-

rious other important and interesting topics. The greatest animation and harmony prevailed during the evening. Every one seemed to be highly gratified, and to hope that this would be followed by many similar meetings, which may have a tendency to unite more closely the hearts and interests of professors of the same faith, and more particularly of members of the same congregation. The healths of Mr. Norman (whose absence, and the cause of it, were much regretted) and of the chairman and vice-chairman (who so ably filled their respective offices) were then drunk, and the company separated soon after ten o'clock. W.

Plymouth, May 13th, 1833.

NOTICES OF PUBLIC MEETINGS.

THE next General Annual Examination of the Students of *Manchester College, York*, will take place in the Common Hall, on Tuesday, the 18th of June, and the two following days.

The York Annual Meeting of Trustees will be held in the Common Hall, on Friday, the 21st of June.

The friends of the College will dine together at Ettridge's hotel, on the last two examination days.

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

Manchester, May 14, 1833.

THE Annual Meeting of the Southern Unitarian Fund Society, established for the dissemination of Unitarianism by popular preaching, and the Annual Meeting of the Southern Unitarian Society for the promotion of religious knowledge and the practice of virtue by the distribution of books, will be held at Wareham, on Wednesday, June 26th. The Rev. Henry Hawkes, B.A. of Portsmouth,

has engaged to preach in the morning, and the Rev. Michael Maurice, of Southampton, in the evening.

KENT AND SUSSEX UNITARIAN ASSOCIATION.

THE twenty-first Annual Meeting of the Kent and Sussex Unitarian Christian Association will be held at Canterbury, on Wednesday, the 3rd of July. The Rev. W. J. Fox is expected to preach the Sermon.

Service to commence at a quarter before 11 o'clock; and the friends of the Association will dine together at 2 o'clock, at the King's Head hotel.

EASTERN UNITARIAN SOCIETY.

THE Anniversary of this Association will be held at Norwich, on Wednesday, the 26th of June, and the following day. The Rev. R. M. Montgomery, of Bury, has consented to preach on Wednesday evening, and the Rev. James Martineau, of Liverpool, on Thursday morning.

On Thursday the members and friends of the Society will dine together.

Norwich, May 7, 1833.

THE Annual Meeting of Ministers for Derbyshire, Leicestershire, Nottinghamshire, and the Southern part of Yorkshire, will be held at Chesterfield, on Friday, the 21st of June, when the Rev. C. Berry, of Leicester, is expected to preach, and the Rev. F. C. Holland, of Loughborough, to introduce the service.

In the evening a congregational tea-party will be substituted for the usual public dinner.

A Sermon will also be preached on the preceding evening, by the Rev. W. Rowe, of Derby, when the devotional part of the service will be conducted by the Rev. J. Brettell, of Rotheram.

W.

THE Annual Meeting of the North Eastern Unitarian Association will be held at Boston, on Thursday, the 12th of July next. The Rev. R. Aspland is expected to preach on the occasion. There will be a religious service on the preceding evening.

OBITUARY.

Died at Kendal, in the seventy-second year of his age, on the 6th of May, the Rev. John Harrison, minister, during a period of thirty-seven years, of the Unitarian chapel in that place. In our next, we hope to be enabled to give a few particulars respecting him.

NOTICES.

WE beg to acknowledge the receipt of a copy of the elegant edition of Mr. Ware's admirable work 'On the formation of the Christian character,' lately published, and the Catalogue of the Western Book Society. We return our thanks.

We have received a pamphlet from Mr. Davison, entitled 'Remarks on the best means of School Education,' which deserves, and, had it come earlier, should have received better attention from us. We recommend it to such of our readers as are interested in the subject. (And who is not?) In many of his remarks and suggestions we entirely concur. We wish, without entering into details, he had a little further explained his views. We shall be glad to know more of his plan.

Several communications are postponed for want of room.

We are obliged to delay the promised further account of the Rev. R. Hill.

After the publication of the last number of the *Unitarian Chronicle*, we learned with some surprise that the

notice given of the Annual Meeting of the Unitarian Association was in some points incorrect. In justification of ourselves to our readers, we beg to state that the notice was put into our hands, with liberty to make any use of it, by *one of the honorary officers* of the Association. Of course, therefore, we relied on the accuracy of the information. We promise our readers not to place implicit reliance on similar authority for the future.

THE REV. J. R. BEARD,

Having removed to a residence provided with every convenience for a select Boarding Establishment, begs to state, that he will, at the ensuing Midsummer, have vacancies for Six Boarders.

TERMS:

Under Fourteen Years of Age, 50 Guineas.

-Above, 70 Guineas.

No extra charges, except for Books.

Dancing, Drawing, Music, and Gymnastics, at the terms of the respective Masters.

Mr. BEARD has been careful to adopt such improvements on the old system of instruction as have received the sanction of enlightened experience. 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, as well as to their domestic comfort, Mr. BEARD devotes especial care. 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.

N. B. An articled Pupil wanted, with whom a premium will be expected.

*Stony Knolls, Broughton,
near Manchester.*