THE

UNITARIAN CHRONICLE.

THE TRUTH TELLER.

Speaking the truth in love.—*Paul.*

It would seem to be an almost necessary condition of the weakness of our nature that, however fully and distinctly it be revealed to us, we should individually hold truth, not in the entire and harmonious proportions of its native form, but in disjointed fragments. The bread of life came down from heaven and was ministered by Jesus and his Apostles in that unbroken and undiminished fulness which fits it to nourish at once the head, the heart, and the soul of man; but scarcely was it entrusted to the guardianship of human hands, when the influence of human tastes and aptitudes broke it into a multiplicity of parts, and one professor took Paul, another Apollos; one the food which it offers to the mind, and another that with which it strengthens and refines the affections.

At the present day, in adverting to the Christian world, we see reason to think that if considered as a whole, it possesses amid many corruptions the entire truth as it is in Jesus; yet, that to no one portion of the whole belongs more than a portion of the truth; and though in some cases the portion possessed may be much greater than in others, it is equally true that those who have most need much more. In this division of the Christian world we see the imagination in full, and sometimes in baneful activity. The heart glows, the bosom heaves, the eye is now suffused with tears, now kindled with visions of celestial brightness, but the guidance and balance of a well-disciplined mind is wanting, and this want often occasions excesses which approach to religious delirium, disserving and dishonouring the sacred cause of God. In another division of the church, the intellect predominates. Old errors are exploded, inveterate prejudices renounced, truth is freed from the trammels in which ages of ignorance had bound it, belief is apportioned to evidence, the guidance of all authority but the Scriptures disallowed, and in consequence, the faith is received in the form in which it was once delivered to the saints. But the labour by which this blessing has been purchased has created habits of mind that are hostile to the play of the feelings. Emotion is the peculiar heritage of those who corrupted the gospel;

and it was also an aid to them in the unhappy change they occasioned. By the regenerators, therefore, it was naturally regarded with suspicion, with a portion of dislike, if not contempt. At least its excesses were bewailed, and in avoiding them the friends of truth would but too easily, and even unconsciously, be propelled to the extreme of coldness. It would seem to be a law of human changes, that they should take place by such revulsions as cause society, in its religious as well as civil relations, to vibrate incessantly between extremes. Regeneration is the work of man's weakness as well as man's strength; his littleness as well as his greatness is mingled with it, and passion, therefore, and prejudice conspire to make it sudden instead of gradual, and to hurry it to an excess, in which it is perhaps equally wrong as the error from which it sprung. And who does not know that there is in man a tendency to be what he has been, so that whatever faculty of his nature he has for some time exercised, the action of the same continues spontaneously even till the end of life, unless checked and countervailed by deliberate and well-sustained opposition. The intellect that has been cultivated retains of itself the activity which it hence acquired, and by that activity will soon, unless counteracted, acquire the dominion of the breast. And so powerful and elastic is the spring whose energy has been excited, that the action in individual cases will mostly continue till the vital powers, the prime movers of the mechanism, shall be arrested by the hand which gave them motion. Even after the individual has ceased to breathe their influence in part remains, but the change which was previously almost impossible, may now be effected. What could not be done in the man, may be effected in the mass. The regenerator has taken his prejudices and perversions to the grave with him, and left the truth which he brought to light as a heritage to society. His successors may enjoy the reward of his labours without paying the heavy price he paid. In his light they see light, but they are not of necessity influenced by his mental habits. They may rival him in the purity of his creed, and surpass him in the warmth of their heart.

This is the peculiar duty of Unitarian Christians in the present day. The mental regeneration, at least so far as they themselves are concerned, is consummated. There remains the application of the truth discovered to the heart. Our predecessors, with great cost and as much merit, cultivated the mind; our business is to kindle the bosom. They wrought an intellectual work; our duty is with the spiritual man. It was their peculiar function to explode error; it is ours to illustrate, apply, and enforce truth. Their labour was demolition, ours is edification; they made men think, we have to make men feel; into their labours we have entered, and as it is the fortune of no one man, of no one age, to bring forth perfection, their labours it is our business to complete.

I cannot see why the Saviour should not be loved with genuine

gospel fervour, as well as received in gospel simplicity; why the holy and venerable name of God should not awaken in our bosoms emotions of the deepest, purest, most reverential piety. Give activity to the heart as you have done to the head; let the emotions be cherished which ally you with God and eternity; regard coldness in religion as a sin; regard a glowing heart as the only altar on which an acceptable sacrifice can be offered. Make it a part of your public and of your private devotions to kindle and feed the flame of a deep and glowing piety in your own breasts, and to transmit the holy glow to the hearts of your fellow-believers. But without God's aid how can this work of God be done? Pray, therefore, especially that He would quicken the dormant energies of your souls, and fill them with the kindling efficacy of his Spirit.

What is man? Not a creature of flesh and blood; not of pure intellect; but of heart and soul as well. He was created to feel as well as to think. He is allied to eternity as well as to time; to what is spiritual as well as to what is material. He has cravings of the bosom, as well as thoughts of the head, or impulses of the body. There are in him, planted of God, the elements of feelings which find no satisfaction on earth, and create a restlessness to the disorder of his whole frame, if averted from the objects on which they were destined to settle. One of the most prevalent errors of the day consists in practically denying these truths. The political reasoner, in his labours for human regeneration, looks scarcely beyond man's animal wants and capabilities. The moral philosopher reproves the politician's mistake, and discourses as though he had to do with a mere reasoning machine. The spirit of scepticism which has so widely and fatally imbued the thinking part of the present generation, extends its regards at the utmost only to the affections which bind man with man, forgetting that we have a spiritual principle in the breast which makes us long for immortality, and feel after, if haply we may find God, as he was heard of old in the cool of the day, or walking in the garden, or sweeping abroad in the tempest, or making darkness his pavilion, or smiling in the sun's radiance over the whole face of nature. If, however, man was made to feel, who sees not that feeling is essential to his happiness? Without religious emotion there can be but little if any satisfaction of mind. Without it there must be a sense of want, a craving for something higher and better, something more noble and sustaining. The heart is the life of the moral, as it is of the physical nature. It is the source and spring of existence. In its pulsations vigour circulates through the frame, and happiness keeps pace with vigour. When it is strong and healthy, the eye is bright, the countenance glad, the bearing erect; you see God's image impressed on every feature, and hear indications of its existence in every uttered word. Even the mind itself is braced and kindled to loftier soarings and nobler results; while in all the man you see diffused a sense of satisfaction and dignity which say

—'This is what I was created for; in this is my assurance, and my pledge of immortality.' Men whose head is too strong for their hearts may talk against these things, and strive to proscribe them as morbid excitement, but nature is more powerful than perverted reason, and will vindicate its rights. He that has felt them once will encourage them to come again, knowing that they bring a happiness, which, for intensity, purity, and nobleness, is not to be paralleled on earth: feeling that they are the best instructors of what his nature may be, and, under God's goodness, will be; and in this instruction the best support of his moral strength and the best refiner of his soul. The man whose mind has never been kindled with devout affection, can hardly do other than grovel; he knows not that there is any thing better to live for than meat and drink, and failing of that joy and peace in a holy disposition which the religion of the heart gives, he is in danger of failing of immortal happiness. But so deeply planted in the heart is the necessity of loving something higher than this world gives, that though the nature be sluggish and cold, dissatisfaction will from time to time be felt; whereas, in generous dispositions, that feeling will be lasting, painful, and harassing. It resembles that which is experienced by the traveller, who, in a distant land, and amid savage tribes, thinks of his native country; or that which the youth feels, who has for months known nothing of home but the mute expressions of love which can be transmitted over seas and continents. So strong is its necessity of loving, that the widowed heart will, as did Ruth, adopt a new land, and cleave to a new faith, rather than remain lone, cold, and dreary. The head will plead in vain against the adoption; its reasonings are powerless before the impulses of the bosom. Flame blends with flame, and heart blends with heart. And so it happens, as I know it has happened in the Unitarian body, that the bosom which feels the chill of a cold, hastens to the welcome glow of a warmer clime, and the convictions of youth and the heritage of a century are melted away by the sunshine of a faith which has nothing but its heat to recommend it. And no wonder: throughout the whole of human affairs what is the ultimate end and the reward of all, but those gratifications which have their seat in the heart. Why does the father toil? but to see his family happy around him;—why does the mother suffer and endure with patience untiring, and love which endurance does but make more tender? but to bring on the time when her babe shall repay her, first by its smile, and then by its prattle, and then onward by budding and growing charms and virtues. It is the heart which gives friendship its cement and its charm. It is its workings that convert the intercourses of society from a showy form into a glad and useful reality. These, in a word, shed a perfume over the whole of life, imparting even to nature a richer attraction than the fragrance, and the light in which of itself it is bathed; and these are the great end for

which men live, and the only mere earthly end for which it is worth man's while to live. Of how little value then must be a religion which terminates in certain conclusions of the mind; how unfitted for, how unsatisfactory to, a being, who, like man, finds every other thing, in proportion as it is worth his pursuit, end in peace and joy of heart. Such a faith cannot spread. It ought not to spread. It may be pure, but it is the purity of ice and snow. It is purified by the frost of reason, not the fire of God's word and man's heart. It is the purity of arctic solitudes; not the living scene of human society. It is a purity which freezes or keeps frozen the genial current of the soul, and whereby the soul can never be roused to fulfil the purposes the Creator designed when he made it, and which the Saviour died to enable it to consummate.

The gift of the heart to God is required for the salvation of the soul. I do not affirm, that of those whose heart is not strung to the deeper and richer emotions of humanity, the same intensity and ardour of soul will be required as of others. There is no one fixed point in the scale of emotion, to serve as the standard of God's favour. Some may feel less intensely, some more, and yet all be in the way of life. But all must feel; and all should feel as strongly and purely as their nature admits. The heart must make its offering to God as well as the mind; and though in some instances the oblation may be as the humblest flowers of the field, yet all is well, if sincerity of purpose and earnestness of endeavour warrant the application of the words, 'she hath done what she could.' All, I repeat, must feel, or the end of their service cannot be everlasting life. What is salvation? If it be the entire devotement of our faculties to God in this life, that we may enjoy his favour in the next; if consequently the developement of those capabilities with which the Creator has endued us, the perfecting of them by the discipline of earth and the aid of heaven, surely the enriching the bosom with feeling must be essential to salvation. If it consist in the recognition of God's hand in every event, and his constant presence on every occasion, that by walking with him here, we may be prepared to enjoy fuller disclosures of his glory and goodness hereafter, the keenness of vision which this implies, arises, the scripture affirms, from purity of heart; and scripture and experience unite to assure us that we must cultivate the sense of the grand, of the immense, of what is highly good and purely kind, ere we can conquer the attractions of flesh and blood, so as to apprehend the divinity in our hearts, and lay hold on eternal life! Something such as this is what the apostle meant, when he said, 'Set your affections on things above.' The heart is the best guide to heaven. If it is true, that where the treasure is there will the heart be; it is equally true that the treasure will not be long in following the heart whithersoever it goes. A child is sent to a distant city—the

parent's heart goes with him, and much time does not elapse ere the parent himself joins the object of his love. So when the heart is fixed in God, no labour will be spared to visit the city which hath foundations where he displays the glories of his special presence. Is salvation disenthralment from the world? What but the energy of the heart can break the bonds which bind us to the earth. Devoid of this, we are shorn of our strength, and the veriest withes are chains of adamant. With its return we feel our power again, our dignity swells within us, and the bonds burst before the noble expansion of soul. Is salvation the incorporation in our lives of the spirit of the gospel, the transformation of our minds, a growth into the likeness of our great exemplar? what but the heart can convert barren propositions into living virtues, can take the gospel from the perishing page, and inscribe it on the tablet of the bosom,—can make the nutriment of the mind produce energy of soul and character? And what imitation can there be of Jesus, what likeness to him whose spirit was as rich and tender as it was devout and pure, where the heart glows not at the Saviour's feet? No, they are not saved who have passed through life and not been taught to feel. Their work, I mean, is not completed; their nature is not perfected. They are deficient in a sense which is the sun of the soul. They are as unfitted for the intercourse of heaven, as would be a mother to preside over her family, whose affections, such as they were, extended not beyond herself. The mind is nothing more than the seed bed of eternity. The fruit which it bears under the nurturing influence of the feelings is the treasure of immortality. Whether there be prophecies, they shall fail; whether there be knowledge, it shall vanish away. Even faith shall be changed into sight, and hope pass into fruition; but the love which knowledge, faith, and hope shall have conspired to produce—love the greatest, because the final end of these—love is eternal.

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

(Continued from page 176.)

CURE OF A MAN BORN BLIND.

JOHN IX. 1—X. 21.

AND [Jesus] passing by, saw a man [who had been] blind from his birth; whereupon his disciples asked him, saying: A. D. 29. Sept. 20. 'Rabbi, which sinned, this man or his parents, that he was born blind?' Jesus answered: 'Neither this man sinned, nor his parents; [*i. e.* their sins were not the cause of the affliction] but that the works of God might be

manifested in him. I must work the works of him who sent me, while it is day; night cometh, when no one can work. While I am in the world, I am the light of the world.' Having said this, he spat on the ground, and made clay of the spittle, and anointed with the clay the eyes of the blind man, and said unto him: 'Go, wash [thine eyes] in the pool of Siloam,' (which is interpreted Sent,) [see Neh. III. 15.] So he went and washed, and came seeing. The neighbours therefore, and they who had before seen him, that he was a beggar, said: 'Is not this he, who sat and begged?' Some said: 'It is he.' Others: 'It is like him.' He said: 'I am he.' Then said they unto him: 'How were thine eyes opened?' He answered and said: 'A man, called Jesus, made clay and anointed mine eyes, and said unto me: "Go to Siloam, and wash;" so having gone and washed, I received sight.' Then said they unto him, 'Where is he?' He saith: 'I know not.' They bring him, who had before been blind, unto the Pharisees. (Now it was a sabbath [see Lev. xxiii. 39,] when Jesus made the clay and opened his eyes.) Then again the Pharisees also asked him how he had received sight. He said unto them: 'He put clay upon mine eyes, and I washed, and do see.' Then said some of the Pharisees: 'This man is not from God, because he keepeth not the sabbath.' Others said: 'How can a sinful man do such miracles?' So there was a division among them. They say unto the blind man again: 'What sayest thou of him, since [as thou sayest] he hath opened thine eyes?' He said: 'That he is a prophet.' Then the Jews believed not of him, that he had been blind, and had received sight, until they called the parents of him who had received sight, and asked them, saying: 'Is this your son, of whom ye say that he was born blind? How then doth he now see?' His parents answered them and said: 'We know that this is our son, and that he was born blind; but how he now seeth, we know not; or who opened his eyes, we know not; he is of age, ask him; he will speak for himself.' This said his parents, because they feared the Jews; for the Jews had already agreed that, if any one should confess [Jesus] to be the Christ, he should be expelled from the synagogue [*i. e.* excommunicated as well from social intercourse as from public worship among the Jews.] Therefore his parents said: 'He is of age, ask him.' Then they a second time called the man who had been blind, and said unto him: 'Give glory to God; we know that this man is a sinner.' Then he answered and said: 'Whether he be a sinner, I know not; one thing I know, that having been blind, I now see.' They said unto him again: 'What did he to thee? how opened he thine eyes?' He answered them: 'I have told you already, and did ye not hear? why would ye hear it again? will ye also become his disciples?' They reviled him and said: 'Thou art his disciple, but we are disciples of Moses. We know that God spake unto Moses, but

this [Jesus] we know not, whence he is.' The man answered and said unto them; 'Herein is a wonderful thing, that ye know not whence he is, though he hath opened mine eyes. We know that God heareth not sinners; but if any one be a worshipper of God, and do his will, him he heareth. Never was it heard that any one opened the eyes of one born blind; if this man were not from God, he could do nothing.' They answered and said unto him: 'Thou wast altogether born in sins, and dost thou teach us?' And they cast him out [*i. e.* out of the assembly, before which he was examined, probably intending it to operate as a general excommunication.] Jesus heard that they had cast him out, and having found him, said unto him: 'Believest thou in the Son of God?' He answered and said: 'Who is he, Lord, that I may believe in him?' Jesus said unto him: 'Thou hast both seen him, and he who speaketh with thee, is he.' Then he said: 'I believe, Lord;' and prostrated himself before him, [according to the eastern custom of inferiors towards their acknowledged superiors in token of profound veneration.] And Jesus said: 'For judgment am I come into this world, that they who see not, may see, and they who see may be made blind.' Some of the Pharisees, who were with him, heard this, and said unto him: 'Are we also blind?' Jesus said unto them: 'If ye were blind, ye would not have sin; but now ye say, "We see," therefore your sin remaineth. Verily, verily, I say unto you: He who entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber; but he who entereth by the door, is the shepherd of the sheep. To him the door-keeper openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them forth. And when he driveth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice. Whereas a stranger they will not follow, but will flee from him, for they know not the voice of strangers.' This parable spake Jesus unto them: but they understood not what he spake unto them. Then again said Jesus unto them: 'Verily, verily, I say unto you, I am the door of the sheep [fold.] All who have come before me, are thieves and robbers; but the sheep heard them not. I am the door; by me if any [sheep] enter, he shall be safe, and shall go in and out, and find pasture. The thief cometh only to steal, and kill, and destroy; I am come that [the sheep] may have life and abundance. I am the good shepherd; the good shepherd layeth down his life for the sheep. But he who is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep.' I am the good shepherd, and I know my [sheep,] and am known by mine; as the father knoweth me, and I know the father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; [*i. e.* the Gentiles;] them also must I

bring, and they will hear my voice, and there will be one flock [under] one shepherd. Therefore the father loveth me, because I lay down my life to receive it again. No one taketh it from me, but I lay it down of myself; I have authority to lay it down, and I have authority to receive it again; this commandment [or commission] have I received from my father.' There was a division therefore again among the Jews, because of these words. Many of them said: 'He hath a demon, and is mad; why hear ye him?' Others said: 'These are not the words of a demoniac; can a demon open the eyes of the blind?'

COMMENCEMENT OF CHRIST'S PUBLIC MINISTRY IN GALILEE.

MATT. IV. 12—17.

Now Jesus, hearing that John was delivered up [to prison,*] withdrew into Galilee; and having left Nazareth, came
Sept. 21—23. and dwelt at Capernaum, which is by the sea side, on the borders of Zebulun and Naphtali; so as to fulfil the word of Isaiah the prophet, saying: [Isaiah ix. 1, 2.] 'The land of Zebulun, and the land of Naphtali, by way of the sea beside the Jordan, Galilee of the Gentiles; the people, who sat in darkness, saw a great light; and upon them, who sat in the region and shadow of death [*i. e.* in gloom, like that of the supposed region of shades below,] light hath arisen.' Thenceforth began Jesus to preach, and to say: 'Repent ye, for the kingdom of heaven is at hand.' [The *repentance* here spoken of signifies that *change of mind*, which necessarily produces *reformation*; and the kingdom of heaven, or of God, when applied to *time*, properly signifies *reign*.]

MARK i. 14, 15.

Now after John was delivered up [to prison,*] Jesus came into Galilee, preaching the gospel [*i. e.* proclaiming the glad tidings] of the kingdom of God, and saying: 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.'

LUKE iv. 14, 15.

Now Jesus returned in the power of the spirit into Galilee; whereupon a report of him went forth throughout the surrounding country; and he taught in their synagogues, being glorified by all.

CALL OF PETER, ANDREW, JAMES, AND JOHN.

MATT. iv. 18—22.

Now [Jesus] walking by the sea of Galilee, saw two brethren,
Sept. 23. Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen; whereupon

* John the Baptist is supposed to have been imprisoned in the fortress Machærus shortly before the feast of Tabernacles, A.D. 29, when Herod Antipas left Galilee to make war upon Aretas.

he saith unto them: 'Come after me, and I will make you fishers of men.' So they straightway left their nets, and followed him. And passing on thence, he saw two other brethren, James the son of Zebedee, and John his brother, in the ship [a small sailing vessel used for the purpose of fishing] with Zebedee their father, refitting their nets; and he called them. So they straightway left the ship, and their father, and followed him.

MARK i. 16—20.

Now [Jesus,] walking by the sea of Galilee, saw Simon, and Andrew his brother, casting a net into the sea, for they were fishermen; whereupon Jesus said unto them: 'Come after me, and I will make you to be fishers of men.' So they straightway left their nets, and followed him. And passing on thence a little, he saw James the son of Zebedee, and John his brother, themselves also in the ships, refitting their nets; whereupon he immediately called them; and they, leaving their father Zebedee in the ship with the hired servants, went after him.

LUKE v. 1—11.

Now it came to pass, as the multitude were pressing upon [Jesus] to hear the word of God, and he was standing by the lake Gennesaret, [another name for the sea of Galilee,] that he saw two ships standing by the lake; but the fishermen having gone out of them, were washing their nets. So having entered into one of the ships, which was Simon's, he besought him to put forth a little from the land; and having sat down, he taught the multitudes out of the ship. When he had ceased speaking, he said unto Simon: 'Put forth into the deep, and let down your nets for a draught.' Simon answering said unto him: 'Master, throughout the night have we toiled, and taken nothing; nevertheless at thy word I will let down the net.' And having so done, they enclosed a great multitude of fishes; but their net was breaking; whereupon they beckoned to their partners, who were in the other ship, to come and help them; and they came and filled both the ships, so that they were [on the point of] sinking. Simon Peter, seeing this, fell down at Jesus' knees, saying: 'Depart from me, for I am a sinful man, Lord!' (For amazement seized him, and all his companions, at the draught of fishes which they had taken; likewise also James and John, sons of Zebedee, who were partners with Simon.) But Jesus said unto Simon: 'Fear not, henceforth thou shalt catch men' [*i. e.* as fishes.] So having brought the ships to land, they left all, and followed him. [Some have doubted whether this narrative of Luke can be reconciled to those of Matthew and Mark, and have therefore referred it to a different time; but Luke may only have related facts omitted by the others, and the general likeness greatly preponderates over the difference in the narratives.]

CURE OF A DEMONIAC AT CAPERNAUM.

MARK I. 21—28.

And they went into Capernaum; and on the sabbath, he entered straightway into the synagogue and taught. Sept. 24. And they were astonished at his doctrine, [or manner of teaching,] for he taught them as having authority, and not as the scribes. Now there was in their synagogue a man with an unclean spirit, who cried out, saying: 'Hah! what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the holy one of God.' But Jesus rebuked [the spirit,] saying: 'Be silent, and come out of him.' So the unclean spirit, having convulsed him, and cried with a loud voice, came out of him. And all were amazed, so as to question among themselves, saying: 'What is this? what new doctrine is this, that with authority he commandeth even the unclean spirits, and they obey him?' So his fame went forth straightway throughout the surrounding country of Galilee.

LUKE IV. 31—37.

And he went down to Capernaum, a city of Galilee, and taught them on the sabbath. And they were astonished at his doctrine, for his word was with authority. Now in the synagogue was a man, having a spirit of an unclean demón, who cried out with a loud voice, saying: 'Hah! what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the holy one of God.' But Jesus rebuked [the spirit,] saying: 'Be silent, and come out of him.' So the demon, having thrown him down in the midst, came out of him, without having hurt him. And amazement came upon all; and they spake one to another, saying: 'What word is this, that with authority and power he commandeth the unclean spirits, and they come out? So a report of him went forth into every place of the surrounding country.'

CURE OF PETER'S MOTHER-IN-LAW.

MATTHEW VIII. 14, 15.

And Jesus, having come unto Peter's house, saw his mother-in-law lying sick of a fever; whereupon he touched her Sept. 24. hand, and the fever left her; so she arose and ministered unto them.

MARK I. 29—31.

And having come out of the synagogue, they went straightway into the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was lying sick of a fever, and they immediately tell him of her; whereupon he came and raised her, holding her hand; so the fever left her immediately, and she ministered unto them.

LUKE IV. 38, 39.

Having arisen out of the synagogue, he entered into Simon's house. Now Simon's mother-in-law was afflicted with a great fever, and they besought him for her; whereupon he, standing over her, rebuked the fever, and it left her; so she immediately arose and ministered unto them.

DIVERS CURES AT CAPERNAUM.

MATTHEW VIII. 16, 17.

When it was evening, they brought unto him many demoniacs; and he cast out the spirits by a word, and cured all who were ill; so as to fulfil the word of Isaiah the prophet, saying: [Isaiah liii. 4.] 'Himself hath taken our infirmities, and borne our diseases,' [*i. e.* by curing them, he as it were took them upon himself.]

Sept. 24.

MARK I. 32—34.

When it was evening, and the sun was set, they brought unto him all who were ill, and demoniacs; so the whole city was gathered together at the door. And he cured many who were ill of various diseases, and cast out many demons, but suffered not the demons to speak, because they knew him.

LUKE IV. 40, 41.

As the sun was setting, all who had [any] sick of various diseases, brought them unto him; and he, laying his hands on every one of them, cured them. Demons also came out of many, crying out and saying: 'Thou art the son of God.' But he rebuking [them,] suffered them not to speak, because they knew him to be the Christ.

FIRST PROGRESS THROUGH GALILEE.

MATTHEW IV. 23—25.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every disease, and every infirmity among the people. Whereupon his fame went throughout Syria; and they brought unto him all who were ill, those afflicted with various diseases and torments, and demoniacs, and lunatics, and paralytics; and he cured them. So there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan.

Sept. 25. Oct. 16.

MARK I. 35—39.

And in the morning, having arisen very early before dawn, he went forth, and departed into a desert place, and there prayed. Whereupon Simon and his companions followed [in search of] him, and having found him, say unto him: 'All men seek thee.' And he saith unto them: 'Let us go into the neighbouring towns, that I may preach there also; for therefore am I come forth.' So

he preached in their synagogues throughout Galilee, and cast out demons.

LUKE IV. 42—44.

When it was day, he went forth and departed into a desert place; whereupon the multitudes sought him, and came unto him, and detained him, that he might not depart from them But he said unto them: 'To other cities also must I preach the gospel of the kingdom of God; for therefore am I sent.' So he preached in the synagogues of Galilee.

NEW PUBLICATIONS.

1. *Fifty Illustrations of the Gospel Narrative of the Life of our Lord, by Elizabeth Maria Lloyd.* Lowe, Lamb's Conduit Street.

2. *The Life of the Saviour, by Henry Ware, Jun.* Mardon, 19, St. Martin's-le-Grand. 18mo. pp. 240.

3. *On the Formation of the Christian Character, by Henry Ware, Jun.* Simpkin and Marshall, Stationers' Court, and R. Hunter, St. Paul's Church Yard. 18mo. pp. 141.

We have placed these three publications together, because they form a little series, showing an excellent example of the right progress of Christian education:—the first part of which should give a full and interesting acquaintance with the main facts of the gospel history;—the second, a connected view of the same, as they illustrate the character and mission of the Redeemer of mankind; so that he may be set forth in all his beauty of holiness, Christ the power of God, and the wisdom of God;—the third, a closer and more systematic application to the heart of those principles which have been learned by word, and by the most perfect of all examples.

1. Is a series of outline engravings, chiefly from pictures by the old masters, beautifully executed, and accompanied by references to the portions of the New Testament, which they are intended to illustrate. Examined by children, together with the accounts to which they refer, carefully and attentively, if under judicious superintendence so much the better, they could not fail to make a strong and delightful impression upon their minds, and to fix in their memories those facts which are to be their food for earnest and rejoicing meditation all their days.

2. An excellent work. We began it because it is written by Mr. Ware. We proceeded because it won upon us page by page. We finished regretting that we had done so soon. It contains, in its small compass, much judicious remark, and many most valuable illustrations. The order of events is that proposed by

Dr. Carpenter.* It is indeed a most admirable first lesson on the subject of a Harmony of the Gospels. We strongly and sincerely recommend it to the attention of our readers; only premising, however, that some of them may, with us, wish that the first and second chapters had formed no portion of the work; and others, that some things in those chapters had been omitted.

3. This little publication is so well known, and so highly and justly valued, that it needs not our recommendation. We notice it as affording a most valuable example of works calculated to carry forward that which we have called the third part of Christian education. It should be in the hands of every young person who is arriving at that period of life, when the feelings deepen, and the understanding, day by day, grows stronger. The edition before us is, as it is technically called, beautifully got up, and has the additional recommendation of not being *expensively* elegant.

The Emancipation of the Christian Church from the trammels of Human Creeds essential to its harmony and prosperity, a Sermon by J. O. Squier. Hunter, St. Paul's Church Yard; Eaton, High Holborn. pp. 20.

A Sermon of considerable merit, short, and well timed.

Now should the lovers of free religion bring the subject in every shape before the public;—each in his place, and according to his ability. Success must at length crown simultaneous and united efforts, though it be for a time delayed.

The Harmony of Nature, Providence, and Christianity, a Discourse delivered at the Annual Meeting of the British and Foreign Unitarian Association, May 29, 1833, *by Geo. Harris.* Unitarian Association, 3, Walbrook Buildings; Hunter, St. Paul's Church Yard; C. Fox, Paternoster Row. pp. 38.

It gives us great pleasure to announce the publication of this sermon, which is, in our opinion, eminently calculated to rouse attention, and effect the high and holy object of its author. We are sorry that we are not able to say more in the time and space that remain to us; but the admiration with which it was heard, and the praise that has gone forth respecting it, render eulogy a matter of feeling rather than of necessity.

Some suggestions for the improvement of Benefit Clubs, and assurances of the lower classes, and for a modification of the Poor Laws, &c. &c. by Cadogan Williams.

A strange variety of subjects are treated of in this pamphlet, which only to enumerate would take up more room than we can spare. The writer is an enterprising man, both as it regards legislation and agriculture; but we should be sorry to take him for our guide in either, judging by the specimen before us.

The Visitor of the Poor, translated from the French of the

* It has afforded us very great pleasure to learn that that gentleman is engaged in preparing for the press a harmony of the Evangelists, on the principles which he has laid down in his Geography of the New Testament. We eagerly await its publication.

Baron de Gerando, with an Introduction by the Rev. J. Tuckerman, D.D. Edited by the Rev. J. R. Beard. London: Simpkin and Marshall. pp. 191.

The names appended to this volume must recommend it to our readers more than any thing we can say. And a glance at its contents will be sufficient to create strong desire for its perusal. —'Aim and Character of Charity.' 'Characteristics of Real Indigence.' 'The Classification of the Poor.' 'Virtues of the Poor.' 'Moral Amelioration of the Poor.' 'Means of obtaining the Confidence of the Poor.' 'Education of the Children of the Poor.' 'Begging.' 'Wise Distribution of Charity.' 'Who should be called to the office of Visitor to the Poor.' 'Spirit of Association.' 'Of the Co-operation of Young People in the Establishments of Humanity.'

In connexion with this subject, we have great gratification in presenting the following letter to our readers, which has been sent to us through the Rev. J. R. Beard.

'Boston, March 1st, 1833.

'My Dear Sir,—A few days ago I received from Mr. Beard the grateful intelligence that you have begun the work of a minister of the poor in Manchester. I cannot express to you the joy which I feel in this event. I thank our heavenly Father that I have lived to hear of it. May He enrich you more and more with all the gifts and graces which will qualify you for this most honourable and blessed service! May He make you an instrument of extending the healing influences of the word of life to many of our broken-hearted fellow-beings; of preaching Christian deliverance to many captives, and of bringing them to the liberty of the sons of God; of opening the eyes of many that are blind; and of hastening among the neglected, the oppressed, the despairing, and the reckless, the glorious and acceptable year of the Lord! I pray for you with my whole heart, and I ask your prayers for myself. Our ministry is indeed but one in the series of measures and means, by which the objects of Christianity are to be accomplished in our world. But it is a means indispensable to the end. The established ministry of Christendom, almost universally at least, by the very principles of its organization, is in a great degree confined to those who are either proprietors of the buildings in which their weekly social worship is held, or who are known to ministers as worshippers in these buildings. And who are they, and how many are they, who have no connexion with these places of worship; or who, if they occasionally stray into them, are neither known to the minister, nor know a being on the earth whom they can call *a Christian friend!* Who are they? Are they not, like ourselves, *men?* Have they not within their breasts as many deep passions, and as many conflicting interests, as are within us, and those united with us? Have they fewer moral exposures than we have; fewer temptations to combat, and fewer trials to endure? Have they less need than we of the controlling, exciting, and directing power of Christian principles? They are ignorant, it is said; but from whence comes their ignorance? Is it their fault, or ours? And they are

vicious; but if we had been reared and had lived under the influences by which they have been formed, should we have been less vicious than they are? or is it quite certain that, in the sight of the heavenly Father, taking into the account our inconsideration of them, and perhaps our injustice towards them, and our oppression of them, is it quite certain that we are less vicious than they? Are they not, equally as ourselves, *immortal beings;* equally with ourselves *children of God?* How low, O how low, my friend, is our estimation of this highest style of man! It was a noble sentiment of Epictetus, that he who knows himself to have descended from the Father of gods and men, can never think meanly of himself. And how much less can he think meanly of his fellow-beings, or treat them with meanness, or be indifferent to their wants, and vices, and sufferings, who *feels* that each one of them, poor and ignorant, and even depraved and debased as he may be, is still a child of Him whom we call our Father in heaven —of the God and Father of our Lord Jesus Christ! Our ministry, my dear sir, is a distinct recognition of this great Christian sentiment. Let it be our aim to bring about among men—alike among the rich and the poor—a christian sense of human relations. The poor are to be taught, and blessed indeed will he be who shall effectually teach them—their relation, not only to each other, but to God and their race. But this great doctrine is to be taught also, as it never has been, to the rich, to those who are in the high places of the earth; to those who, in the fulness of earthly possessions, are living only for themselves, and for the earth. It is a great field on which we have entered; but I have perfect confidence in the sufficiency of the gospel of Christ for all its purposes. I see in it means quite adequate to the moral regeneration of the world; but I do not see these means in any of the artificial forms within which the technical theology of any sectarians have shut up our religion. There are 'multitudes,'—multitudes now, as in the time of Christ, to be 'astonished' at the doctrine of the sermon on the mount, if it were taught with the spirit, the divine sympathy with human wants and interests, with which Jesus taught it. A mere partizan theology will be as inefficient for arresting the progress of vice, and want, and suffering; of raising the abject from their degradation, of enlightening and quickening conscience, of calling up and purifying, and sending forth on their heavenly mission, the deep affections of the soul, as would be the poor expedients of mere human legislation for these great objects. We must go back to the time of the great teacher and his apostles. We must sit at the feet of the master, and there cherish love to him, and sympathy with him, till we may even lean upon his bosom, and feel the throbbings of his divine and disinterested love; and under the inspirations of this love,—with the very mind that was in Christ,—we must go, in Christ's stead, *to reveal to the* poorest, and to bring within his reach that treasure, which, when a man hath found, he is no longer poor, though he may not possess a shilling, or a foot of all the earth; to reveal to him *the kingdom of heaven within his own soul;* to help him to feel what it is to be *a child of God;* to comfort him with the consolations of God; and to bring him to account all things as worthless in comparison, as well with the immediate happiness of obedience to the heavenly Father's will,

as with the promised glory which awaits fidelity in well doing. With this spirit, my friend, may you be able to fulfil your ministry! And may God give you many seals of your faithful service!

'I will endeavour, by the earliest opportunity of which I can avail myself, to send you my semi-annual reports. Several of my reports, —I believe more than half of them,—are out of print, and are not to be had, but from a few individuals who have kept, and will give away their sets. I am greatly desirous that our ministry should become a recognized medium of communication between the great classes of the rich and poor, for the diffusion of a correct knowledge of each other, and for the excitement of truly Christian sympathies between them. Much may be done in this work by our reports. We have opportunities of following back pauperism and crime to their springs and causes, which no others have. We may open and read the souls of the poor and criminals, as no others can; for there is no access to the dark corners of the human heart, but through the sympathy of Christian love; of personal interest in the individual, inspired by Christian affection for him as *our brother*. And we may explain differences, obviate difficulties, and reconcile apparent oppositions of interest, not only where books, written for these purposes, could avail but little, but where the authors who write on these subjects but very partially comprehend the subjects of which they write most confidently. I congratulate you upon the new era which is opening upon England—yes, and upon the world,—by the light in which Miss Martineau is holding up the great principles of political economy and of social morality. There is indeed a principle of Christian political economy, which, as far as I know, has not yet been distinctly announced and vindicated; I mean the principle, that the end of God in the organization of human society with reference to all the circumstances of the unequal distribution of wealth, and equally of all other earthly possessions and endowments, is *virtue—universal virtue—the soul's supreme good*; an end infinitely higher than any which earthly ambition, or the mere cupidity of wealth ever dreamt of. But I must close this long letter. I beg of you to communicate freely with me, and to give me all the knowledge which you can of the state of society among you, in reference to our objects. I sent my reports, and a letter, a long time ago, to Mr. Philp, in London; and am much disappointed not to have heard from him.

Be assured, dear sir, of the Christian affection of your friend, fellow labourer, and brother,

J. TUCKERMAN.

Letters to John Howard, Esq. of Ripon, author of 'Necessity of the Trinity,' by Thomas Thrush. C. Fox, 67, Paternoster Row, pp. 24.

We are very glad to meet this gentleman again in print. He is one of the few noble-minded who *can* because they *will* sacrifice interest to principle.

INTELLIGENCE AND CORRESPONDENCE.

UNITARIAN ASSOCIATION.

June 8th, 1833.

SIR,—As a member of the Unitarian Association, I take the liberty of making a few remarks on its present constitution and prospects. I have for some time thought that its only chance of a peaceful continuance rests in an internal reform. In this opinion I believe I am not singular, and it is in the hope of convincing others of the necessity of speedily changing that which I feel must in time change or die, that I now solicit your kind indulgence. It is hardly necessary that I should attempt to prove that societies governed by self-elected bodies seldom flourish, or that if they do flourish, it is only so long as their well meaning but too ignorant founders continue to possess influence. We all know and bitterly deplore the effects of this system in our country, and in our respective parishes; why then should we continue it in our religious societies, where, less fettered by the law, we are more able to act according to the opinions which we entertain? Can any one who reads this be ignorant of the fact, that some of our chapels are prosperous, and others the reverse? And, whatever may be the case with the latter, can any one point to one of the former and say, 'Its congregation has been kept up by the care which was taken in the trust deeds to prohibit every thing that might be, or be thought, disreputable, and to preserve the management in the hands of a few who shall appoint their successors from henceforth and for ever?' Ask the minister of any chapel that is cursed with an unchangeable constitution, how much he owes to the trust deeds. Will he not reply, with a bitter smile, 'When, when will men learn, that it is not for the present to legislate for the future?' The grand flaw in the constitution of the Unitarian Association is the manner in which the committee is appointed. It is true that the names of its members are put to the vote by a show of hands, but I fancy our chairman would be rather puzzled if any member of the Association were to propose another person as a candidate. Perhaps it might be discovered, that to take the votes *seriatim* on each candidate would be better than lumping all together; but still this would be only a step towards a real representation. The proper way would be, (as it appears to me,) to prepare lists of the candidates, with their nominators, and to allow each member of the Association, either in person or by proxy, to vote by ballot at the office of the Association for a day or two after the General Meeting. Any member of the Association should be allowed to nominate a candidate for the committee, or for any other office, and a list of candidates might be hung up in the office for some time previous to the Annual Meeting.

The second defect is of minor importance. It is simply that the number of the committee is too large.

The third defect to which I shall allude, can scarcely be called a constitutional one; I mean, the ignorance in which the members of the Association are left with regard to the proceedings of their committee.

We are called upon to pass a report which is no doubt positively true, but in which, for aught we know, much may have been omitted. Nothing was mentioned in the last report, of the fact that the committee have withdrawn their support from

the *Monthly Repository*, a fact more notorious, perhaps, to the readers of the *Examiner* newspaper than to the Unitarian public in general.

Is it certain that the report would have been passed unaltered, if this fact had been mentioned. The remedies for this evil are obvious, let every meeting of the committee be open, (to listeners, not to speakers,) and let the resolutions be published in one of the periodicals exclusively devoted to Unitarians. Notwithstanding all that has been said, I cannot help thinking that we have quite as many of these as we ought to have. We have very little to gain by sectarianism. Let us leave off pulling down the Trinity, and the atonement; such occupations are not fitted for the present age. The doctrine of universal love, and universal happiness, is of far more importance than the mere negation of the very grossest absurdities. We have been long enough engaged in clearing away the rubbish, let us begin to erect the building.

ASMODEUS.

PETITION FOR REDRESS OF GRIEVANCES.

THE following petition is inserted in our pages, because it relates to a subject of great consequence to the Dissenters, and because we think that now is the time for them to make their grievances known.

'To the Honourable the House of Commons in Parliament assembled.

The Petition of the undersigned, members of the Unitarian Christian congregation, Greengate, Salford, Lancashire:

Humbly sheweth,

'That your petitioners entertain the opinion that the Universities of Oxford and Cambridge were originally designed to confer the benefits of a learned education on all the youths of England, desirous and able to avail themselves of their advantages; and that, in point of justice, the benefits they offer ought to be open to all, irrespectively of creed or denomination; while, in fact, the young of a large influential and loyal portion of the community are excluded from their walls by the existance of doctrinal tests, which, whether true or false, those who are excluded cannot in conscience subscribe.

'Your petitioners beg also to remind your Honourable House that a University is avowedly a place for seeking after and acquiring a knowledge of the truth; and that to exact, as a condition of entrance, or as a qualification for receiving honours, subscription to a series of merely human decisions on some of the most abstruse and debateable points of human inquiry, is not only to prejudice and fetter the mind, to offer a bribe to insincerity or indolence, but is moreover to act in direct opposition to the very object which a university is intended to promote.

'Out of a sincere regard, therefore, to the best interests of the candidates for admission, even of the Established Church, and with a view to render national institutions of national service, your petitioners humbly pray your Honourable House to adopt such measures as to your Honourable House may seem fitting, in order to remove the barrier and the snare which obstruct the threshold of the aforenamed Universities, in the shape of nine and thirty articles of faith.

'Your petitioners moreover crave leave to represent to your Honourable House, that an institution exists styled the London University, which has among its patrons and professors some of the wisest, most learned, and virtuous men in the United Kingdom, and, as a natural consequence, gives promise of proving permanently an extensive, if not a national benefit; yet, because it does not enjoy the mark of royal favour, which con-

sists in the privilege of conferring the honorary titles by which universities ordinarily distinguish those of their *alumni* who are diligent and successful in their studies, that institution is unable to take the rank and exert the influence which its merits warrant, and the good of many of His Majesty's subjects require.

'On this ground, and because your petitioners earnestly hope that the day is for ever gone in which one portion of these realms shall be honoured and privileged to the exclusion and degradation of another; and that the era is come of equal laws and equal privileges to all who continue to uphold the social frame—

'Your petitioners pray further, that your Honourable House will, at an early period, send up to His Majesty an humble and urgent address, beseeching His Majesty, in the exercise of that paternal care, of which impartiality is the best characteristic, to grant to the London University all the powers and privileges which may place it on a footing of equality with the Universities of Oxford and Cambridge, and conduce to the advancement of mental freedom and energy, free inquiry, sound learning, and a virtuous and holy life.

'And your petitioners will ever pray.'

BOLTON DISTRICT UNITARIAN ASSOCIATION.

On Thursday, April 25th, the Half-yearly Meeting of this Association was held at Chorley. The Rev. Francis Knowles, of Park Lane, and the Rev. Franklin Howorth, of Bury, conducted the religious services of the day. The latter gentleman preached a discourse from 2 Cor. x. 7, on the nature and superiority of Unitarian Christianity; showing that, in those respects wherein it differed from what is called orthodoxy, it has a greater tendency to promote holiness of life and character.

The Members of the Association and others of their friends, afterwards dined together, and passed the afternoon in the discussion of topics connected with the views and objects of the Meeting. The Rev. Franklin Baker, of Bolton, was requested to take the chair.

The Autumnal Meeting of the Association will be held at Cockey Moor, on Thursday, the 26th of September.

ANNIVERSARY OF WELBURN CHAPEL.

The eighth anniversary of the opening of the Unitarian chapel at Welburn, which from the time of its erection has been under the care of the Missionary Society, belonging to the students of the Manchester College, York, was commemorated on Monday, May 20th. Several visitors from York, Malton, and Barton, were present, though circumstances prevented the meeting from being upon the whole so large as on former occasions. In the afternoon, Mr. J. R. Commins preached from Mark iv. 28. 'For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear;' and a collection was made on behalf of the Sunday school, which amounted to 2*l*. At the conclusion of the service, about seventy children belonging to the school, who are indebted to some highly valued members of the congregation for instruction, retired to a room fitted up for the purpose, where they were regaled with tea and buns; and after above forty other persons had partaken of a similar refreshment, the meeting was adjourned to the chapel.

Mr. Commins having been called to the chair, various sentiments were proposed and spoken to.

A hymn and a prayer closed the

proceedings of this interesting and satisfactory meeting.

J. R. C.

Manchester College, York;
June 8th, 1833.

STUDENTS' MISSIONARY SOCIETY, MANCHESTER COLLEGE, YORK.

THE College Missionary Society once more venture to intrude themselves upon the notice of the public, to return thanks for the liberality by which they have been enabled to carry on the objects of the society, and to furnish some account of the nature and extent of their operations. During the whole of the present collegiate session, the chapels at Welburn and Malton have been supplied without a single interruption. At Welburn the exertions of the members have been received and answered in the best manner they could possibly desire. The congregation has rather increased than diminished in number, and the zeal of this exemplary Christian society is as attentive and as lively as it ever was. Of Malton, the Missionary Society have not the satisfaction of being able to make so favourable a report. The number of attendants, which at the outset of their labours frequently exceeded a hundred, has latterly dwindled to thirty-five or forty; and notwithstanding a short course of controversial lectures, which was undertaken for the purpose of stimulating inquiry, and exciting an interest in the cause of truth, there has been no permanent increase in the congregation. They cannot, however, forbear to express their conviction, that under more favourable circumstances, Unitarian Christianity might be very successfully disseminated in the town of Malton; at the same time they encourage the hope that the efforts which have been already made, have not been entirely thrown away.

The Missionary Society feel happy in having this opportunity of acknowledging the prompt assistance as a supply, which on two or three emergencies they have received from Mr. Simpson, schoolmaster of York. They also beg leave to acknowledge the receipt of 5*l.* worth of books and tracts, granted them for distribution by the Western Unitarian Society.

The total receipts of the Society during the present session, including 11*l.* 3*s.* 6*d.* handed over to them by the former Treasurer, have amounted to £45 6 0
Their Disbursements to 32 16 8½

Cash in hand . . £12 9 3½

JOSEPHUS R. COMMINS,
Treasurer.

Manchester College, York;
June 20th, 1833.

ON Friday, June the 21st, the Annual Meeting of Ministers for the counties of Derby, Leicester, Nottingham, and the south of Yorkshire, was held by appointment at Chesterfield. The service was introduced by the Rev. E. HIGGINSON, of Hull, and the Rev. CHARLES BERRY, of Leicester, preached an excellent sermon from Luke x. 27, on the Duty of Habitual Devotion. On the evening of the preceding day, the Rev. T. C. HOLLAND, of Loughborough, delivered an able discourse from Isaiah liii. 4, intended as a reply to some remarks, contained in a sermon by the late Rev. ROBERT HALL, on the Doctrine of Vicarious Suffering. On Friday evening a large party of friends met to tea, in a commodious room prepared, and kindly lent for the occasion. Several interesting speeches were made by the ministers and lay-gentlemen present, on the state and prospects of the Unitarian body. The business of the evening concluded with singing and prayer, and the company separated about nine o'clock, highly gratified with the proceedings of the day.

It was resolved that the next meeting of the Association should be held at Leicester.

THE Annual Meeting of the Southern Unitarian Society, and Southern Unitarian Fund Society took place at Wareham, on Wednesday, June 26. In the morning, the Rev. J. B. BRISTOWE introduced the service by prayer and reading the Scriptures, the Rev. R. CREE offered the general prayer, and the Rev. M. MAURICE preached a judicious discourse, in which he ably pourtrayed the duties which are particularly incumbent on Unitarian Churches in the present state of our cause, from Acts ix. 31. 'Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified and walking in the fear of the Lord, and in the comfort of the Holy Spirit were multiplied.' In the evening, the Rev. M. MAURICE and the Rev. J. MITCHELSON engaged in the devotional services, and the Rev. H. HAWKES, B. A. of Portsmouth, delivered a Lecture from Eph. iv. 4—6, in which he eloquently proved, that 'Unitarianism is maintained by all sects of Christians.' The chapel was on both occasions numerously and respectably attended. Between the services thirty-five members and friends of the Society dined together, T. FISHER, Esq. of Dorchester, in the chair; and the company was augmented in the course of the afternoon by the attendance of ladies, who seemed to take a lively interest in the animating and truly Christian sentiments which were called forth by the occasion. At the close of Divine service in the morning, the business meeting of the Societies took place, the Rev. J. C. WALLACE in the chair, and the Report of the Southern Unitarian Society was read by the Rev. E. KELL. The following were among the resolutions passed on the occasion:

That this Meeting rejoices in the prospect of the admission of the members of the Jewish persuasion to the same civil privileges as the rest of his Majesty's subjects.

That this Meeting earnestly desires the introduction to Parliament of a Bill to relieve Dissenters, from the necessity of conforming to the marriage service of the Church of England, contributing in any way to the support of a Church, the doctrines of which they do not believe, and from all other grievances, of which as Dissenters they have just reason to complain.

That this Meeting deeply sympathizes in the circumstances which have occasioned the absence of its highly revered friend, the Rev. RUSSELL SCOTT, the Secretary and Treasurer of the Southern Unitarian Fund Society; that it expresses its heartfelt gratitude to him for the zeal and ability with which he has for so many years conducted the affairs of the Society, and advocated the cause of Unitarianism; and that it earnestly requests him to continue in office as Secretary during the year ensuing.

The proceedings of the day were such as to give a pleasing impression of the zeal and harmony which have distinguished the congregation at Wareham in its long and arduous struggle with religious bigotry and error, and in its unassisted and praiseworthy erection of a Temple for the worship of 'the one only living and true God.' It is further to be hoped that they will afford an additional stimulus to all present to proceed in the good work of promoting the genuine knowledge of the Scriptures, and the practice of piety and virtue.

EASTERN UNITARIAN SOCIETY.

THE twenty-first anniversary of this Association was held at Norwich, on the 26th and 27th of June. The service on Wednesday evening, was introduced by the Rev. H. SQUIRE, of Yarmouth, and the Rev. R. M. MONTGOMERY, of Bury, delivered an excellent discourse from Eph. i. 1—3, On the bond of Christian Union in the Church of Christ.

Several of the friends of the Association spent the evening together in an agreeable and edifying manner, and listened with much satisfaction to the interesting account of the religious experience of an elderly gentleman, who had been conducted by a long course of cautious investigation from the gloomy regions of Calvinism to the pure and cheering light of Unitarian Christianity. On Thursday morning, the Rev. T. SELBY, of Lynn, read the Scriptures, and offered prayer, and the Rev. J. KETLEY, of Ipswich, preached an excellent sermon from 1 Cor. xv. 24—26, On the mediatorial and priestly office of Christ, and on the consequent reciprocal duties of Christians. The business of the Association was transacted in the chapel immediately after the morning service. The Report was read, and the substance of it ordered to be printed. It contains a very encouraging account of the progress of Unitarianism at Ipswich and Bury, where the cause had been for several years in a very declining state. At Bury, the Calvinistic Dissenters confidently expected, that the Unitarian Chapel would soon fall into their power. But the able and energetic minister who has succeeded Mr. Scargill, by persevering exertions, and by a very extensive diffusion of tracts, has raised an ardent spirit of religious inquiry, and revived the drooping interests of this Unitarian Church. The introduction of a Reformed Liturgy of the Church of England is thought to have considerably promoted the interests of the congregation.

Much interesting discussion took place in the chapel, and particularly respecting the most desirable manner of regulating the proceedings of the Annual Meeting, and it was unanimously resolved, that the congregation of the town where the Anniversary was held, use their own discretion in arranging the mode of conducting the business of the Society. It was also resolved, that a petition be sent to the House of Commons, praying for relief from the burden of Church Rates, and other Ecclesiastical exactions. Thanks were voted to the preachers for their excellent sermons, and to the officers of the Society. The next Meeting was appointed to be held at Yarmouth. At three o'clock, fifty-four gentlemen sat down to a cheap dinner. The chair was ably filled by THOMAS ROBINSON, Esq. of Bury. Several ladies entered the room when the cloth was removed. The afternoon was spent much to the satisfaction of all present. Many interesting speeches were made, and one feeling of Christian harmony and fellowship prevailed. And, when other engagements rendered it necessary that the company should disperse, every one seemed to feel that it was good for him to have associated in this manner with his Christian brethren of the same denomination.

W. J. B.

KENT AND SUSSEX UNITARIAN CHRISTIAN ASSOCIATION.

THE Twenty-first Anniversary of this Association was held at Canterbury, on Wednesday the 3rd of July. The Rev. W. J. Fox preached from Jeremiah vi. 16.—'Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' The preacher, from these words, took occasion to point out how greatly the Christian world had deviated from the way of Christ and the Apostles. The antiquity for which we are to look is not the antiquity of this or that sect or party, but the uncorrupted truth and pure spirit of the gospel. Deviations from the spirit of the gospel were chiefly dwelt upon; departures from the mental freedom which it makes known, and the pure morality which it inculcates. The secularization of religion; the union of Church and State; the connexion of riches and honours with

the profession of certain opinions, were shown to be at variance with the genius of Christianity. Equally opposed to the liberty of the gospel is the spirit of sectarianism, under the influence of which men think, as it were, *en masse*, and are literally members one of another, moving as the head directs. As intellectual beings, the Gospel addresses us individually. Truth, to be productive of its greatest benefits, must be self-acquired: man must be a diligent inquirer, not a passive recipient. Another departure from the old path, alluded to by the preacher, were the encouragements held out to the sinner; assurances of bliss, which, disregarding both the moral and mental constitution of man, and the teachings of the gospel, lead the polluted and the vicious to apply to himself language suitable only to the holy and the good, and to encourage hopes which in his case, can be but a fearful delusion.

After divine service the business of the Association was transacted.—S. KINGSFORD, Esq. Mayor of Canterbury, in the chair. The following was one of the resolutions which was adopted by the meeting:—That the Committee be instructed to avail themselves of every means within their power by which our religious rights, as Protestant Dissenters, may be secured and extended, and by which every legal or civil inequality may be removed, which sets a mark of inferiority upon any in consequence of the opinions which they hold and profess.

The business of the day being gone through, about seventy of the friends present, of both sexes, adjourned to a plain dinner. J. BRENT, Esq., was called to the chair, who added greatly to the pleasure of the day by the able, appropriate, and cheerful manner in which he prefaced the different healths and sentiments that were proposed.

E. T.

AMERICA.

WE learn from the 'Christian Register,' that the General Agency of the American Unitarian Association, an account of whose formation we gave in our June Number, continues to attract the attention, and to call forth the zeal of our transatlantic brethren. It meets with general encouragement and support; and appears likely to be placed on such a footing as shall render it an efficient instrument in the cause of truth and holiness. As might be expected, Boston is foremost in its endeavours to give the agency the pecuniary means for carrying on its work.—

The Rev. Mr. Motte's Society has subscribed upwards of 1,200 dollars.

The Rev. Mr. Ripley's Society 1,700 dollars.

The Rev. Mr. Barrett's Society 2,000 to 3,000 dollars.

Meetings have also been held of the Societies connected with the Rev. Messrs. Frothingham, Pierpoint, Young, Greenwood, and Parkman, of the Society in Brattle Street, of the second Congregational Society, and of other societies not named, at which resolutions were passed, expressing approbation of the object, and subscriptions were immediately entered into for its support.

We extract the following—

'EMIGRANTS TO LIBERIA.

'The "African Repository" gives an account of the recent emigration to Liberia, of a company of slaves from the Valley of the Mississippi. A majority of them,—"slaves of remarkably good character,"—were manumitted for the purpose, including eleven belonging to Mr. Breckenridge, of Kentucky, who, we are informed, sent with them a considerable sum of money to be expended for their benefit.

'When,' says Mr. Finley, 'the vessel unloosed from her moorings to put to sea, she was visited by several friends and strangers, whom

benevolence or curiosity attracted to witness the departure of the emigrants. They were very cheerful, smiling gaily at the prospect before them. A hymn was sung, in which the officers and crew, emigrants and visitors, mingled their voices in unfeigned solemnity. After which, the Rev. Mr. Donans made an affectionate and pertinent address, and invoked on them the blessings of Almighty God. When we extended them the parting hand, and bade them adieu for ever, they seemed overcome by a sense of our kindness, and burst into tears. Thus departed, accompanied by the sympathies and prayers of the patriot and the Christian, the first expedition of emigrants to Liberia, from the Valley of the Mississippi, and the port of New Orleans.'

The 'African Repository,' has recently published a letter from two highly respectable coloured men, to the Rev. Mr. Gurley, in regard to the Colony at Liberia. They were deputed by their friends in Natchez, to visit Liberia, and make report of the condition and prospects of the Colony at Liberia. The authors of this report have determined on removing to the Colony with their families. They have, ere this, probably sailed.

The letter, which is too long for insertion in our pages, gives a most favourable account of the condition and prospects of the Colony. It concludes thus: 'It is our deliberate judgment, that the free people of colour will greatly improve their character and condition, and become more happy and more useful, by a removal to Liberia. There alone can the black man enjoy true freedom; and where that freedom is, shall be our country.'

The friends of African emigration in America have started a magazine, called 'The Colonizationist and Journal of Freedom,' 'devoted primarily to the exposition and support of the principles and plans of the American Colonization Society, as the former have heretofore been mainly declared in the authentic publications of that Society, and the latter developed in the course of its history, and the history of the Colony it has founded on the African coast.'

Temperance Societies appear to be fast annihilating one of the worst features of American manners. On one occasion the keeper of a house of public entertainment delivered a lecture on the evil effects of habitually drinking ardent spirits, and declared his resolution not to suffer any more to be sold in his house. Another painted on his sign board, 'No ardent spirits sold here.' These are indications of a zeal against the filthy vice of drunkenness in which we rejoice. The time will come, when artificial preventives will not be needed, meanwhile we are glad of any measures whose tendency is to restore men to the constant possession of reason.

Foreign Missions and Bible Societies occupy as large a share of attention in America as here, and are carried on in much the same manner; but perhaps with even a greater manifestation of zeal.

In addition to the file of the 'Christian Register,' from which we have gathered the foregoing particulars, we have received several numbers of a weekly newspaper, denominated 'The Friend,' the first number of which was published in April last. We extract the following —'Proposals for publishing in the city of Pittsburgh, a weekly paper, to be entitled 'The Friend.'

'The Young Men's Society of Pittsburgh and its Vicinity, propose to have published, under their superintendence, a paper with the above title; the first number of which shall be issued early in the following month of May.

'TheSociety now named, which sustains the relation of a Branch to the "American Young Men's Society," was organized on the first day of this present year. The object of it is the

improvement, religious and moral, of young men. Among other means that have suggested themselves for the accomplishment of this purpose, it has been considered important to have a periodical paper, that shall be exclusively devoted to the great interests for which the Society was formed.'

This paper, as well as the 'Christian Register,' is full of interesting and important matter: but we notice it chiefly to remark how impossible it would be, in this overtaxed country, for any such society to send forth any such publication. Thus men are debarred from an excellent means of promoting knowledge and virtue, the sources of wealth as well as of happiness, under the plea of necessary revenue. What false and short sighted policy is this! A ministry that would disburden the food of body and mind of all anti-productive imposts, would never want revenue for any just and enlightened purpose.

The subscription to 'The Friend' is *two dollars* a year: to 'The Christian Register,' '*three dollars* a year, payable in six months from the time of subscribing.

'To those who pay bills in advance to a collector, after the first month of their year, *two dollars and seventy-five cents.*

'To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, *two dollars and fifty cents.*

'To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.'

At sevenpence, which is, we believe, the lowest price of a stamped English newspaper, the yearly subscription is 1*l.* 10*s.* 4*d.*; of this 17*s.*4*d.* is direct tax; which tax raises the price of the paper out of proportion to its actual amount, since it occasions the use of a larger capital than would otherwise be needed, and also more trouble, and both labour and the use of capital must be paid for by those who purchase their products. Were it not for direct and indirect taxes, the competition which exists here would reduce the price of newspapers below even those of America, and no one need deny himself this necessary of moral, intellectual, and political life, or this 'luxury,' as it has been incorrectly called.

WESTERN UNITARIAN SOCIETY.

On the 17th July the Annual General Meeting of this Society was held at Crewkerne. A very numerous and highly respectable congregation of members and friends from Bristol, Bath, Exeter, Taunton, Bridport, Dorchester, Wareham, Ringwood, Yeovil, Langport, Ilminster, &c. assembled at the chapel both in the morning and evening. The Rev. R. B. Aspland, appointed for the occasion, and the Rev. Dr. Carpenter, who preached in the evening, it is hardly necessary to state, afforded high gratification to their hearers.

Almost the whole of the morning congregation remained after the service, whilst Dr. Carpenter, who presided at the meeting for business, explained the nature and objects of the society. An unanimous and warm desire was expressed for the publication of Mr. Aspland's sermon, for the next anniversary being at Exeter, and also for substituting in future a *public meeting* in the evening, at the chapel, as in London, instead of a sermon as heretofore.

Between forty and fifty gentlemen met at dinner, at the George Inn, when Dr. Blake kindly took the chair. After dinner a large assembly of ladies favoured the company with their presence, invited by a deputation earnestly proposed by the venerable Rev. Samuel Fawcett.

Appropriate speeches were addressed to the chair by Revds. R. B. Aspland, Bristowe, Carpenter, Fawcett, Janes, Jenkins, Walker, &c. &c.

At separating, after the evening service, many parties of visitors were heard in effect to say, this pleasing day will long live in our recollection.

OBITUARY.

15th April. Suddenly, of a fit of apoplexy, Mr. Jas. Rountree, in the 65th year of his age, highly esteemed by all who knew him, and deeply lamented by a mourning widow and family. He worshipped the Father in spirit and in truth; and always showed himself an active, upright, and zealous member of the little Christian Society at Welburn.

J. B. C.

Man. Coll. York, 8th June, 1833.

May 28, 1833. After a short illness, Mr. John Marsom, in the 88th year of his age.

The name of the venerable and regretted subject of this article has been long familiar to a large portion of the religious public, in connexion with the Unitarian doctrine, of which he was a strenuous, able, and unswerving advocate, through the vicissitudes of a long life, and in the earlier part of it, at a time when Unitarianism was little known and still less openly professed; when its avowal affixed a stigma, which neither talents nor virtues, nor even a strict adherence to the other settled points of orthodoxy could remove. In his case it was followed by a separation from the religious society of which he was a member, and the loss of countenance and support from others, who thought highly of his abilities, and were zealous in bringing them forward.

But these discouragements, in addition to the pressure of narrow circumstances, had no power over a mind thoroughly in earnest on the subject of religion as a personal concern, and fully made up on the great point which formed the sole ground of exclusion. In fact, although educated to the belief, he never recognized the doctrine of a trinity of persons in the Godhead. He found it not in the Bible, nor any where else. The conception had no place in his mind. To him it appeared a strange invention, an absolute contradiction, which no one does or can believe, though many sincerely and conscientiously think they do. At the same time he considered it a dangerous error, and contrary to the whole tenor of both the Jewish and Christian scriptures.

After the separation alluded to, which cut off the hopes he might have entertained of extensive religious usefulness, and clouded his worldly prospects, though it could not quench the ardour of his spirit, or shake its firmness, he became the centre of a small circle of associated friends, implicated with him in the charge of heresy, and united as a Christian church with him as their pastor. This connexion lasted many years, as did also the harmony and friendship of the individuals who composed it.

A mind thus prepared by the exercise of its own judgment in the study of the Scriptures, was led, by a natural and usual process, (though after a considerable interval, during which he experienced much mental suffering,) to examine and reject other popular errors. His spirit became gradually freed from the fetters which had enslaved and depressed it, and he advanced by a progressive course to those liberal views which appeared to him deducible from the divine oracles, uncontaminated by human mixture or addition. In the prosecution of his inquiries, he did not hesitate to acknowledge any change of opinion to which they conducted him: of which one or more instances may be found in the *Monthly Repository*, to which at various times he contributed.

Among his separate publications, his treatise on 'The Impersonality of the Holy Ghost,' holds a prominent place. This work passed through

four editions, and has been recommended and circulated by the Unitarian Association: and besides various other testimonies to its merit, was mentioned in terms of the warmest approbation, in an eloquent letter to the author by the celebrated Robt. Robinson, of Cambridge, of whom it was said by no incompetent judge, that 'his praise confers upon all who were so happy as to receive it, true and lasting honour.'

Mr. Marsom, like this eminent individual, maintained the obligation of Christian baptism on believers; and his writings on this topic were not only highly valued by the denomination of Unitarian General Baptists, with which he had been many years connected, but by others also, whose opinions on some points differed materially from his own.

He was an indefatigable biblical student. He studied closely the language, the spirit, and the harmony of the sacred writers. And with a view to this preeminent object of his attention, he acquired by diligent application, a considerable knowledge of the languages in which the Scriptures were originally written, and also consulted the most eminent commentators, employing their suggestions in aid of his own researches, and forming an independent judgment from the whole. To the extent and solidity of the knowledge thus gained, a striking testimony was borne by his distinguished friend, who paid the last tribute of respect to his memory, in an address at his interment, and who on that occasion declared, that he had derived more scriptural knowledge from him than from any man living.

Of his personal character it is difficult to give any delineation which will correspond with the impression left on the minds of those who were most familiarly acquainted with him. The remark, that the strength of any attachment is generally in proportion to the individuality of the object of it, was verified in the degree of regard he attracted, and the number and importance of the friendships he formed. His habits of thought and feeling, his mind and manners, were all his own. The power of his character was in its simplicity; a simplicity which knew not even the thought of disguise. Its basis was essentially a love of truth and goodness, imparting the air, the tone, the soul of sincerity to all his words and actions, and opening his heart to every kind and generous impression. The equanimity and sweetness of his temper were in beautiful contrast with the energy and even vehemence with which he defended what he believed to be important truth. Never can the friends who loved him forget the guileless and benignant smile which diffused the complacency it expressed, and alternately expanded into the playfulness of mirth, and blended itself with the light of intellect which beamed in the strong and abstracted expression of his eyes. Not easily will the young forget the promptness with which he promoted and participated in their pleasures; the readiness, without art or effort, with which he communicated information and instruction. Never will those who knew him most intimately, and therefore valued him most, forget the cheering and guiding influence, which was as a light on their path of life, now darkened by his removal.

His remains were placed near those of many members of his family, in the burial ground belonging to the General Baptist Meeting-house, Worship-street, Finsbury Square, together with those of an infant descendant, committed by the hands of parental affection, to rest with him. And an animated and interesting extemporaneous address was delivered by the Rev. Robert Aspland, to his assembled friends and relatives, on the occasion. A. E.

May 4, 1833. At Stamford Hill, aged 82, William Morgan, Esq., F. R. S., late Actuary of the Society for Equitable Assurances on

Lives and Survivorships. He was the son of William Morgan, of Bridgend, in the county of Glamorgan, and of Sarah, daughter of Rice Price, of Tynton, in the same county, the sister of the celebrated Dr. Price. By his father, who was of the medical profession, and in very considerable practice in the county, he was descended from an ancient family, who for many generations possessed an estate at Ystrad in the abovementioned county.

He was born at Bridgend, on the 6th June, 1750, and commenced his education in his native town, whence after a short time he was removed to a school in the neighbouring town of Coity, and subsequently to the Free School at Cowbridge,* where, under the tuition of Dr. Williams, he made a rapid progress in his classical studies, and became in the course of a short time the head boy of the school.

In 17— he quitted Cowbridge, and after a short time spent with his family, at Bridgend, and in acquiring, under his father, a knowledge of dispensing medicines, he repaired to London, with a view of obtaining a situation under some general practitioner; in this pursuit, however, he met with little success, and being recalled to the country by the death of his sister and father, he remained there for a short time, and after the settlement of his father's affairs, again returned to London, where by the kind assistance of his maternal uncle, Dr. Price, he was now enabled to enter as a student at Guy's Hospital. There he continued for three or four years, pursuing his medical studies with great zeal, industry, and success. This is sufficiently evinced by the manuscript copies still extant of all the lectures which he then attended.

* Endowed by Sir Lhewelin Jenkins in the reign of Charles the Second. This school enjoys considerable advantages in Jesus College, Oxford, where there are two fellowships, two scholarships, and an exhibition exclusively confined to students educated at this school. —*Malkin's South Wales*, p. 115.

In 1770, Dr. Price had published the first edition of his work on 'Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in Old Age; and on the Method of calculating the values of Assurances on Lives.' This caused Dr. P. to be consulted by many societies, instituted for these purposes, as well as in cases for the valuation of individual reversionary interests; and he suggested to his nephew that it might possibly be of advantage to him to turn his attention to these subjects. He accordingly commenced the study of mathematics about this time, (1772,) and made an extraordinary and rapid progress in them.

In February, 1774, he was, at the recommendation of Dr. Price, appointed to the office of Assistant Actuary to the Equitable Society—the President and Directors had frequently consulted Dr. Price on the management of their affairs—and succeeded to the more important office of Actuary in February, 1775. In that office he had an opportunity of following the peculiar bent of his genius, and he pursued his mathematical studies with great ardour and an enthusiastic love of science. It was his constant habit at this time, and for many years afterwards, to rise every morning between four and five o'clock, winter and summer, to pursue his studies. To these he again recurred in the evening; but finding, when he encountered difficulties in his evening studies, that his ardour to surmount them deprived him of rest, he abandoned the study of mathematics in the evening, and devoted those hours either to the study of experimental philosophy, (chemistry or electricity, but more particularly the latter,) or in reading and abridging the works of the Greek historians. The course of his mathematical studies cannot exactly be traced, but there is every reason to believe that between the years 1772 and 1776 he had read the Elements

of Euclid, Simpson and Saunderson's Algebra, Simpson's Plane and Spherical Trigonometry, Hamilton and Appolonius's Conics, (these two works he appears to have collated and compared with great care, by the manuscript notes in the margins of the copies which he read,) Rowes and Simpson's Fluxions, and Emerson's Mechanics. Newton's Principia, it appears, by a memorandum in his own hand-writing, he commenced March 25, and finished Oct. 2, 1776; and read a second time in the course of the year 1782.

In the year 1779 he published the first edition of his work on the Doctrine of Annuities and Reversionary Payments, containing rules for solving all questions concerning the value of annuities and reversions depending on any one, two, or three lives, or on any survivorships among them, most of which had never before been answered. These solutions were all derived from the hypothesis of Demoivre.

In 1781 he published an Examination of Dr. Crawford's Theory of Heat and Combustion. (The first edition.)

In 1788 he communicated, through Dr. Price, his first paper to the Royal Society, namely, On the Probabilities of Survivorships between two Persons of any given Age, and the Method of determining the Value of Reversions depending on those Survivorships. (From Tables of the real probabilities of life,—*this had never been done before.*) For this paper the President and Council adjudged to him the gold medal on Sir Godfrey Copley's donation, and he was shortly afterwards elected a fellow of that learned society.

In 1783, a Paper on the Method of determining from the REAL Probabilities of Life the Value of a contingent Reversion in which *three Lives* are involved in the Survivorship.

In 1791, another paper on the same subject.

In 1794, a further investigation of the same.

These papers comprised the solution of seventeen different problems; and in 1799 he communicated the solution of seven more problems in which three lives are involved, in all of which were also involved a contingency never before accurately determined, namely, that of one life failing after another *in a given time.* These problems may be said to have exhausted the subject so far as it relates to contingencies on *three lives.* The whole of these papers he afterwards revised and republished in the second edition of his work on the Doctrine of Annuities, 1821.

In —— he also communicated to the Royal Society a paper on the Non-conducting Power of a Vacuum.

PAMPHLETS.

In 1792, A Review of Dr. Price's Writings, on the subject of the Finances, &c.

In 1796, Facts addressed to the *Serious Attention of the People of* Great Britain.

1796, Additional Facts.

1797, An Appeal to the People of Great Britain on the alarming State of the Public Finances.

1803, A Comparative View of the Public Finances, from the beginning to the close of the late Administration.

In Rees's Cyclopædia he wrote on Life Annuities, *Chance*, Funds, and Interest.

The scientific attainments and mathematical genius of Mr. Morgan, his unwearied application and rapid progress in the pursuit of knowledge, to which he was excited rather by the love of self-improvement than the desire of distinction, and the valuable additions which he made to an important and intricate branch of science, constitute a sufficient claim to notice, and must render this sketch of his life and writings highly interesting to many of our readers. Mr. Morgan's services in connexion

with the Equitable Society have been of great public importance and utility, nor can this notice of him be considered complete without a brief account of that institution.

The Equitable Society was founded in 1762; and, although in some respects it proceeded on more scientific principles than any Society which had been previously established, possessed but little claim to its title; nor did its founders display a much greater degree of knowledge of the principles of Life Assurance than those of many similar Societies which were formed about the middle of the last century, and which have long since terminated in disappointment and ruin; a fate to which institutions of this kind are particularly exposed from the circumstance of their income necessarily exceeding their expenditure for a long series of years; hence their members, misled by the fallacious prospect of perpetual accumulations, have been but too often ready to adopt measures of the most ruinous and fatal tendency. The effect of such measures can only be ascertained by means of a thorough knowledge of a particular branch of mathematics; and it is no easy task to place a subject of this kind in such a clear and familiar point of view as to convince the unwilling, and induce them to abandon the hope of immediate gain for the sake of security, and future advantages.

'It is not without effort,' observes one of the most eminent mathematicians of the present day,* 'that those who possess mathematical knowledge can communicate with those who do not, and adapt their language to the necessities of such an intercourse.'

Of this style of composition the Addresses of Mr. Morgan to the General Courts of the Equitable Society afford a most successful instance.

He has pointed out with admirable clearness the pernicious tendency of measures, such as we have alluded to, and given a concise and perspicuous explanation of the general principles of Life Assurance.

Of this, we cannot have a more convincing proof than the happy effects which they have produced. No one can read them in connexion with the History of the Equitable Society, without admiring at the same time the prudence and moderation which they have so successfully enforced upon those to whom they were addressed, and the ability, integrity, and wisdom, which have guided this institution from one step of prosperity to another, and raised it from comparative insignificance to its present magnitude and importance. At the time of Mr. Morgan's appointment, in 1774, it consisted of about 700 members, with a capital of only 33,800*l.* Stock in the 3 per cents., under regulations which must ever have retained it in a state of infancy and weakness.

It now consists of many thousand members, and possessed, at the last investigation of its affairs, in 1829, a capital exceeding nine millions, and an income of nearly 800,000*l.* per annum. It is engaged in assurances, for the most part intended as a provision for the surviving families of its members, to the amount of upwards of NINETEEN MILLIONS.

In closing this summary it may be added, that as Mr. Morgan's financial abilities brought him into a familiar intercourse with some of the ablest statesmen of his time, so did his literary attainments with many of the most learned men. Such he was as a public man, nor was he less distinguished, in all the relations of life, private and domestic.

May 28, 1833. At Ryde, aged 76, after a lingering illness, which she bore with much fortitude, Sarah Ruffhead, relict of the Rev. J. T. Ruffhead, curate of Prittlewell, Essex, and sister of the Rev. Lawrence

* Sir W. F. Herschell, Astronomy. Lardner's Cyclopædia.

Holden, of Tenterden. Her cheerfulness and vivacity endeared her to a circle of attached friends, and her benevolence, 'ever ready to distribute,' will cause her name to be long remembered by the widow and the fatherless. Not having a place of worship in the town where she lived, in which she could worship God according to the dictates of her conscience, it was her practice to unite in public devotion with the Unitarian congregation at Newport, which has thus lost a respected and beloved member. E. K.

LIST OF PREACHERS AT THE UNITARIAN CHAPEL, BUXTON, FOR AUGUST AND SEPTEMBER.

Aug. 4. Rev. J. Taylor, Dob Lane.
11. Rev. T. M. Williams, Macclesfield.
18. Rev. H. H. Piper, Norton.
25. Rev. Wm. Gaskell, Manchester.
Sept. 1. Rev. P. Wright, Stannington.
8. Rev. J. J. Tayler, Manchester.
15. Rev. Dr. Hutton, Leeds.
22. Rev. J. R. Beard, Salford.
29. Rev. J. G. Robberds, Manchester.

W. WHITELEGG, *Secretary.*

LIST OF PREACHERS AT THE ORPHAN WORKING SCHOOL, CITY ROAD, FOR AUGUST.

Service begins at half-past Six.

Aug. 4. Rev. F. Moore.
11. Rev. W. Young.
18. Rev. G. Kenrick.
25. Rev. J. Ivimey.

TO CORRESPONDENTS, &c.

Press of matter has obliged us very unwillingly to abridge several articles of Intelligence. The same cause has occasioned delay in inserting others.

The article on Robert Hall shall be returned to the writer, if he still desires it, but we have only been waiting for sufficient room, being desirous not to abridge it.

In our last Number we promised a letter from Canada in the present Number. On reconsideration we think it better to wait for fuller information.

ERRATA.

Page 221, col. 2, line 12, for *just*, read *first*, and omit comma.

Page 221, col. 2, line 38, for *Independent*, read *Unitarian*, and omit comma.

Page 222, col. 1, line 25, for *Independent*, read *Unitarian*.

Page 223, col. 1, line 44, for *was*, read *were*.

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THE HARMONY OF NATURE, PROVIDENCE, AND CHRISTIANITY; a Discourse delivered at the Annual Meeting of the Unitarian Association, May 29, 1833. By the Rev. GEORGE HARRIS, of Glasgow.

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