

THE UNITARIAN CHRONICLE.

ADDRESS.

THE past year has been to the Editor a year of probation. He has gained experience and obtained confidence. Whether he has given pleasure and done good, the number of his subscribers for the new year will best testify. He has been directed by the fear of God, and influenced by love to man. He knows, notwithstanding, that he has not given universal satisfaction; he did not expect to do so when he began his labours. He will proceed fearlessly, candidly, calmly. He will neither be provoked to intemperate anger, nor seduced into silence on matters that should see the light, by abuse on the one hand, or conventional flattery on the other. He will stand fast in liberty, and speak the truth from his heart.

An alteration will, in the January Number, be made in the title of the work, which will not, however, affect the continuity of the whole series. It will be called 'The Unitarian Magazine and Chronicle,' and will, the Editor trusts, answer to the fresh claim which it will thus put forth to notice. It will continue to present its readers with the earliest and fullest information which the Editor can obtain of the most interesting occurrences among Unitarians. At the same time he will not scruple to take the liberty which he has hitherto sometimes exercised, of compressing such accounts as may be too diffuse.

Instead of merely occasional notices of new publications, a regular monthly list of such as come under the Editor's notice will be given, accompanied by remarks and criticisms, as it may appear desirable, in furtherance of the object which he has in view,—the promotion of God's glory in man's happiness, through the gospel of our Lord and Saviour Jesus Christ.

The Editor returns his best thanks to his various correspondents, and hopes to receive their further assistance in the elucidation of truth, in the stirring up of pure emotion, in the endeavour to arouse to more active and well-directed efforts in the cause of truth and righteousness. And, for his and their encouragement, be it remembered that no single-minded and earnest-hearted endeavour to compass something for the world's benefit can be lost. Let us on, then, in humble security that we shall receive blessing from on high, according to the uprightness of our motives, and the skilfulness of our doings.

Essays, illustrations of scripture, popular scriptural criticism, efforts of imagination, in all their religious variety, will meet with candid consideration, and a hearty welcome to the pages of the Unitarian Chronicle, if they be found suited to the Editor's purpose. He will also be glad of real signatures to papers where it is agreeable to the writers. His own name will be affixed to the work for the future. He has not found an unconcealed concealment a pleasant or profitable situation. He doubts not to find it more agreeable and useful to stand in the open light, than to be discovered by his own movements, or by the prying lamp of busy curiosity. His hopes from the publication of his name are to convince his readers of his sincerity and honesty, and to repel some petty annoyances to which his incognito has subjected him.

In bidding them farewell, till the new year, the Editor commends his readers to the grace of God, through Jesus Christ our Lord: that it may bless and keep them, and give them the fulness of rejoicing in the season of rejoicing, and that it may enable them to 'rejoice evermore.'

THE TRUTH TELLER.

Speaking the truth in love.—*Paul.*

THE boast of numbers, belong to whom it may, the Trinitarian cannot properly make. A show of extensive prevalence, we grant, he has; that to a great extent it is but show, has appeared from what we have already advanced. Observe further; if the term Trinity be a mere sound, and stand for no definite reality, professors of it, we grant, are multitudinous; but, if from the name we proceed to the reality, from the representation to the thing represented, we shall have some difficulty to find many persons in strict agreement. First, we have the Eastern church, consisting of about one-third of Christendom, and condemning the Western for heresy, and being in turn condemned for the same cause. The Trinity of the East, is, according to our Western standards, imperfect, inasmuch as it does not recognise the derivation of the Spirit from the Son as well as from the Father; and the Trinity of the West the Easterns deem more than perfect, for adding that which they omit. Leaving the minor heresies which prevail extensively in the East on the subject of the Trinity, let us advert to the world around us, and estimate the extent of agreement which prevails on this troubled and troubling subject. On each of the following points diversities prevail:—the nature of the three Divine Persons constitutes three sources of diversity; the relation of the three to each other, constitutes, at least, six more; while the mode of the Son's generation, the mode of his union with humanity,

and the mode in which the divine and human natures were allied in one person, occasion again three diversities. It would be easy to multiply points of disagreement. We have, however, here twelve sources of diversity. Now these are mingled together in the minds of professors in all their possible varieties, and, as may easily be ascertained, amount to thousands upon thousands of Trinities. Of these varieties which shall we take as truly orthodox? The Council of the Lateran, held in 1215, decided in favour of Sabellianism, while the creed of Athanasius favours Tritheism. Between these two extremes divines are found of every possible shade of difference, and orthodoxy vacillates from horn to horn of the dilemma,—now alighting on mystified Unitarianism, and now on heathenish Polytheism, as the authority of some noted divine, or learned body, alternately prevails. For some time, however, there has been proceeding a gradual declension from the towering and adventurous definitions of the pseudo-Athanasian creed. However much the Church by law established may have sanctioned it by their adoption, however much the Dissenters may have constructed their confessions after so choice a model, and however much, in consequence, the influence of its fabricators may have been extended over that flock which Jesus only has a right to govern, certain it is that the majority have long left it in the cloudy heights which seem to be its appropriate dwelling-place. There was a time when it was said, ‘Athanasius against the world, and the world against Athanasius.’ We may again take up a part of the words—for the Christian world, and those who once were of it, but whom the saint has, alas! expelled—the Christian world is now, and for ever, we trust, ‘against Athanasius.’ True it is, that as there is no cause too bad to find an advocate, so the voice of a defender of the creed does here and there, and from time to time, make itself heard; but long has it been under the ban of the intelligence of the Christian community. The first great change which took place, within a recent date, preparing the way for the state of things which we shall speak of immediately, was the indwelling scheme, which maintained that Christ was God by the indwelling divinity of the Father. The Holy Ghost, which was the last to come in, has been the first to go out of fashion. For a long period, his divinity, as all evanescent things, has been passing from Christians’ heads, hearts, and lips, till now, under the prevalent designation of ‘Holy Spirit,’ it means, in the mouths of ministers and people, whatever creeds may say, little more than the Divine influence. This change is the more remarkable among Dissenters than in the Church, because, whatever they may have in the closet, they possess not in the reading-desk any established forms of teaching or prayer, to keep in old errors and keep out still older truths. There is another feature in which the well and full proportioned Trinity, ascribed to Athanasius, has of late been mutilated. A large and an increasing body, found chiefly among

the more educated of the Wesleyan Methodists, deny the eternity of the Son's generation, and thus make him inferior to the Father as having been begotten in time, and devoid therefore of that eternal existence which the dictate of ordinary reason declares to be the peculiar attribute of Deity.

Scarcely is it now possible to find among those who assert the Trinity from the pulpit or the press, more than here and there one who maintains any thing approaching to the Athanasian Trinity. The learned seem divided into two classes, those who employ but will not explain the term, and those who hold that modification of it which differs from Unitarianism in little more than words. Of the first class we remark, that the cause cannot be a good one, the advocates of which use words that have no meaning, or, which is much the same, no meaning that can be assigned. Such a resource appears to indicate both the existence and a sense of weakness. It would seem that Trinitarians had been beaten on every position they had assumed, and to avoid further defeat had burrowed in the earth. But however good for defence so inglorious a resource may be, it will not, they may be sure, enable them to regain the ground they have lost; for certainly, if they desire to proselyte, they must needs tell those whom they address, what it is they wish them to believe.

A modal Trinity is now in vogue among both Churchmen and Dissenters. What else are the 'three characters' which the Trinity sustains, according to Dr. Whately, the present Archbishop of Ireland? What else 'the threefold manifestation of himself' of the present learned but pragmatistical Bishop of London? What else is the 'triplicity of distinctions' which has received the sanction of the congregational Dissenters? or the three 'modes of consideration,' 'plurality of distinctions,' a 'threefold manner of existence,' a 'combination of distinction with unity,' patronised by the learned, amiable, but cloudy-minded Dr. Pye Smith? Easy, if necessary, would it be to allege other proofs of the prevalence of a modal Trinity. Now, what is this modal Trinity, but a means of being reputed orthodox, at the cheap cost of a little mysticism? The Deity is one, however he may have manifested himself, under whatever distinctions he may be known, in whatever mode of consideration regarded. Neither a manifestation, nor a consideration can affect the nature of God. He remains in himself the same; however known, however considered. Nor is the language such as an Unitarian would object to were it not that it serves by false shows to keep still lingering in the mind of the people, errors once honoured but now exploded.

Malte-Brun informs us, in his valuable work on geography, that the Rousniacs in Poland have suspended from each of their churches three bells of different dimensions, thus indicating the three persons of the Trinity; the large bell represents the Father, the second represents the Son, and the third and least the Holy

Ghost. Some such subordination as this is what is generally held by those, the mass of the people, who still adhere to the profession of antiquated creeds. The modal Trinity is too refined and metaphysical to meet with a reception in their undisciplined minds, and therefore they hold, as did the first believers in the Trinity, one supreme and two inferior Gods, if indeed they think the Holy Ghost a God at all. At all events, influenced partly by the general teaching of the bible, and partly by the practice of their teachers, who, in spite of system, give, in their instructions and prayers, a prominence and superiority to the Father—influenced by these things, and also by the impossibility they feel of making two one and one two, the people generally ascribe supremacy to the Father, and thus divest the Son of equality with him. Is this any thing else but disguised Unitarianism? It is the thing though not the name. Every one we term a Unitarian, who holds that the Creator of the Universe is above and over all, and this is held under a Trinitarian garb by no small part of the flock of Christ. Those indeed who have studied systems of divinity, who are learned in creeds and distinctions, and gifted with the love and the ability of disputation, may have so mystified their minds as to symbolize with Athanasius or any other corrupter of the Church of Christ. But such persons are few in number, especially in the present day, while the mass have either too much sense or too little mysticism to allow the creed to get the entire mastery of the Bible. Cling as they may to forms of words, terrified as many are by the holy horror which the priest has raised at the very name of Unitarian, a large portion of ordinary Christians, nevertheless, to an extent which the observant only can measure, hold the Creator's supremacy and the Saviour's subordination. Here then are our multiplied evidences of the decline of Trinitarianism. They are to be seen in the hundreds of congregations and thousands of souls who worship apart because they believe in respect to the person of the Deity differently from their fellow Christians. They are to be seen in the extensive falling away from the Christian communion, which has taken place in every civilized land. They are to be seen in the entire renunciation of those gross errors which some choose to term the peculiarities of the gospel, and in the consequent quiet and unobvious return to the great practical principles of Christianity, a change which, like most other natural transitions, has been as wide-spreading as noiseless. They are seen in the softening down, in some cases the entire removal, of the most revolting features of orthodoxy, in the attempt to give novelties in doctrine currency, by the adoption of recognised phraseology; and to bolster up a falling system by the unsubstantial supports of sounds which are no longer significant of things. And especially are they to be seen in the teachings which the New Testament, combined with the strong common sense of the people, notwithstanding the efforts of the pulpit to indoctrinate

them, leave on the minds of a great mass of the flock of Christ. Indications these of the decline of Trinitarianism, which, by reason of their number, may well alarm the sturdy defender of doctrinal error. The sturdy defender is alarmed, and in that alarm we see a proof that his cause is in jeopardy. The sturdy defender is alarmed, and many an effort has he made, and is he in various places making, to bring back the reign of darkness in theological doctrine. The old cure for heretical pravity is tried again. The freedom of the mind they endeavour to restrain, and the power of the mind to repress, by the bonds of creeds. But the bonds have lost their force by age. Like Samson, the mind will 'break these withes as a thread of tow is broken when it toucheth the fire.' No, we hope, we believe, it is not possible to arrest the mind in its present progress onward. Rather do we anticipate a yet more extensive, a universal renunciation of the Trinitarian error.

The period just now passed has been not so much the harvest as the seed time of religious reformation. The declared effects we view only as the first ripe grain. Such, too, in considerable extent, is the character of the same period in jurisprudence and legislation. Long did the light of truth shine on the political world, and shine on in the midst of darkness. Even some of the best friends of humanity doubted if the good cause was advancing or receding—when, lo! at the very moment that worthies were hoping and doubting, but still labouring—the openings of the new day became visible, and scarcely now shall you find one but expects, and with reason, that it will grow brighter and brighter till its meridian splendour. We are not, we think, in error, when we look on the triumphs of Unitarianism now recorded, but as the first sheaf offered before the Lord. What analogy suggests reason approves. Long had the human mind been held in bondage to corruption by the dread of change; if a thing was new it was to the many utterly offensive. But this day of mental servitude is past—great changes have come—the mind is familiarized to them—perhaps even a bias has with many been created in their favour—at all events, a sound argument can be no longer rendered pointless by childish yet mighty fears. Nor is it unlikely, that men having seen abuses exposed on every hand, may expect to find abuses in the Church; nay, they know the Church in its economy is grossly corrupt; how natural for them to suspect corruption also in its doctrine. It is not in the nature of things, that the renovation of one part of the social constitution should not lead on to a gradual regeneration in all.

On which side, the Trinitarian or the Antitrinitarian, is ranged the power which models the future generation? Are the sympathies of the well-educated, the intelligent, the philosophic, with the friends of the Trinity? No: the intellectual power of the civilized world is, to a great extent, most clearly Antitrinitarian. On which side are the youth of the present generation mar-

shalled? Many think with us. They look on the Trinity as a weakness, yet a little to be tolerated, as is every weakness of those to whom they owe their birth. They would renounce it in words as they have renounced it in fact, but that they fear to wound prejudices they are bound to consider. Now who can doubt what the result will be, when, to a great extent, the intellect and the youth of the age are Antitrinitarian? As the child is the father of the man, so is one age of another, and the convictions of the few in one generation become the heritage of the multitude in the next.

An extreme has been gone into—from Trinitarianism men have run into unbelief. This we deplore. But unbelief is a temporary, not a permanent state of mind. It is an extreme to which on escaping from absurdity men are driven before they settle down in the happy midway of truth. We expect, therefore, to witness a return to the spirit of a sound mind. The pendulum has vibrated from one limit of its arch to the other, it is now subsiding into that permanent state of repose which is equally removed from both.

Great religious changes have often been preceded by a renunciation of creeds. Such a renunciation, implied or expressed, we may see on all sides. In Germany, the symbols of the churches record not their actual, but their past belief. In the Church of England, the articles are little more than authorized passports to emolument and distinction, while, with the Dissenters, they are in some cases parted with, in others kept out of sight. The creeds of the dark ages are all but gone. We hear of them by the hearing of the ear—occasionally the eye catches a sight of them—but now they serve, as far as known, chiefly as monuments of things that have been. The creeds are all but gone, soon will the dogmas disappear, of which they were once the chosen representatives and defenders. Why are they gone, but because the age has outgrown them; because even their friends had grown ashamed of them; because the contrast was too glaring which they presented between the substantial profusion and the shadowy reality; between the declaration and the sentiment? They are gone, and soon will their venerable relics be gone too; such, at least, as far as the avowal of renunciations is concerned, is the order of nature—first, the formulary; then the faith. Such, in brief, is the history of the change in the Presbyterian Churches of this kingdom, and such of the change which, in the dawning of the Reformation, took place in Poland. We add, that names linger long after what they once stood for has disappeared. In speaking of the movements of the heavens, we still use the ignorant jargon of theological astronomy. We cannot discourse of the changes which pass in the mind, but we use terms that are derived from systems and imply notions now for centuries exploded. So now—and it will do yet a season—

does the barbarous figment of christianized heathenism, the word Trinity, still prevail in the midst of us, and all who adopt it, though the senses in which it is taken vary as do the stars of heaven, are thereby passed safely and honourably into the comprehensive fold of orthodoxy. Be not mistaken by appearances.

Words are not things. The substance is gone, the sound remains. This, too, is the order of nature, and at no very distant period will the sound itself pass into that innocent class of vocables which serve as a record to the intelligent of the progress of the race. Gradually will the sound grow fainter till it vanish, or, divested of its old, acquire new associations of sentiment, and those less abhorrent from the simple teachings of the Gospel.

The last suggestion we have made, because there is a sense in which a Unitarian could recognise a Trinity. A three-fold operation for one great end the Gospel sets clearly forth; the operation of the Father who devised the scheme; of the Son who promulgated; and the Spirit which, by the sanction of miraculous evidence, gave it success; and, if this is all that men contend for, we object not to their faith, and wish them only an amended phraseology. To some such explanation of the doctrine of the Trinity as that which we have now hinted at, we expect men at no great distance of time to arrive. We do not think that Unitarians, as a sect, will become universal. In the progress of mental improvement sects perish and truth triumphs. The forms of doctrine disappear—the essence survives and prevails. Unitarianism, in its sectarian character, may, and we think it will, spread itself most widely—but this change is only one of a concurring cycle of changes which will bring about the triumph, not of a party, but of the Gospel. What we look for is a gradual declension on the part of the corrupted forms, and a gradual growth on the part of the deficient forms of religion, which shall approximate all parties more nearly to each other, and to the common standard of the Gospel. The circle of human diversities will insensibly narrow until it end in that central point whence it was originally generated, and this view is one, we confess, which is most fitted to gladden our hearts. Unitarianism is dear to us, but dearer is the Gospel; Unitarianism we look upon not as the best, but the next best of human blessings; it is a name of war, not of peace; it implies the diversity of a jarring world, not the unity of a peaceful heaven. Were there no other *ism* in the world, we would renounce it and cleave to the Gospel; but as expositions of that Gospel abound, we are compelled to adhere to that which to us appears most like truth, most honourable to God, most benign to man. Let us not be thought to disparage Unitarianism. But highly as we deem of it—and our estimate cannot easily be measured—we dare not think any human view of truth to be pure, and holy, and benign as truth itself. To that sacred and lovely reality, to the pure full-well-harmonized

and all-engaging truth of the Gospel, we fervently hope and believe that all men are rapidly approaching, and when the glorious result shall have been attained, when Christ is all and in all, who of us will care what has become of the forms of our probationary and transitionary state? Heaven gained, the loveliest scenes of earth may well be spared.

But Heaven cannot be gained by the neglect of earth. Truth will never be won by continuing the forms in which she dwells with the sons of men. Infancy is the prelude to youth; youth prepares the way to manhood; and the man leads on to the immortal. Thus eternal bliss is gained through the decaying portions of earthly happiness—so with Gospel truth. All the forms of religion are ministering servants to lead the soul to God; nor is the end to be gained apart from the divinely appointed means. What, then, is indifference to Unitarianism but disloyalty to God? It is a neglect of the means in a rash aspiring at the end. It is a forfeiture of the truth under a guise of respect for it. Truth—pure truth—is the reward of labour; to win you must woo; and if, while you think Unitarianism to be truth, you act by it as though you thought it error, you forfeit by your apathy all claim in that triumph which will take place among all good men when truth shall stand forth divested of her earthly garments, and clothed in the robes of eternal benignity and power. Ah, then, many a name will be honoured thrice gloriously which men in ignorance cast out as vile. The sufferer for conscience-sake will prove the victor. An Eternal halo will surround his brow whose temples were dishonoured with thorns, and the martyr's crown will shine more resplendently than would the accumulated rays of all earthly diadems. Nor do we doubt that then a Socinus—a Priestley—a Lindsey—will be recognised as fellow-labourers with Christ in the great work of ransoming a world. To every believer, then, in the proper unity and essential goodness of the God and Father of our Lord Jesus Christ, whether minister or hearer, we would say, hold fast the form of sound words; as you have been bold to think for yourself, so be diligent in aiding the emancipation of others; by your life, by your words, preach and teach the uncorrupted word of life; go forth and send forth, 'thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.'

A DECLARATION OF JUDGMENT.

MATTHEW xi. 20—24.

PART II.

THE contrast which our Saviour draws, in the passage referred to above, between those 'cities wherein most of his mighty works were done,' and certain cities which had met with a terrible

overthrow, render his warning and prediction the more striking. Tyre and Sidon were cities of Phœnicia on the coast of the Mediterranean sea, famous in ancient times for their valuable manufactures, their extensive commerce, the princely riches and splendour of their merchants, and the general prosperity of their people. They were the centre of the wealth and magnificence of the whole civilized world. Owing to their situation near the borders of Israel, there was at times much intercourse between them and the chosen people. Consequently, we find frequent mention made of them in the sacred books. Isaiah and Ezekiel especially prophesied their destruction, on account of their iniquities. And, there are few portions of their writings at once so highly poetical, and displaying in so powerful a manner the righteousness of God's government, the sure calamities which wait upon crying wickedness. The prophecy of Isaiah is in the 23rd chapter, that of Ezekiel, in the 26th, 27th, and 28th chapter; and let no one say he is a lover of poetry, or that he is a diligent and reverential searcher out of the ways of the Most High, who can read these denunciations without strong emotion, and a deep conviction that the only path of wisdom is the path of righteousness, 'to do justly, to love mercy, and to walk humbly with God.'

Tyre was first taken and ransacked by Nebuchadnezzar: that portion of the city which had stood upon the continent being laid in ruins. The remainder, at that time, secured by its position on an island, was in a succeeding age taken by Alexander of Macedon. Much of its commerce and opulence subsequently returned; but, after suffering numerous reverses, it was sacked and razed by the Mamelukes, towards the close of the thirteenth century. Its present inhabitants are few and miserable. Their occupation is fishing, their habitations the vaults over which proud palaces once rose. To the letter is the prophecy of Ezekiel fulfilled; 'I will make thee like the top of a rock; thou shalt be a place to spread nets upon, thou shalt not be built any more: for I the Lord have spoken it, saith the Lord God.'

Sidon, now Saïde, has not sunk so low as Tyre, but is sufficiently fallen to make good the prophecy of Ezekiel. Its port is so choked up with sand, that it can be entered only by boats.

The criminality and fate of Sodom are familiar to every reader of the Scriptures; and, the prediction that worse calamities awaited Capernaum than befell that ill-fated city, gives us a most awful idea of the impending judgment.

The comparison instituted by Jesus does not necessarily imply that the actual state of Chorazin, Bethsaida, and Capernaum, was worse than that of Tyre, Sidon, and Sodom. The probability is, that, with regard to the latter especially, their vices were not so gross, their debasement not so deep: but their hardness of heart, their impenetrability, their deafness to warning, their incapability of being moved by kindness, were greater than had been found in

those ancient cities by whose fate they were once more advertised of their own danger. If they were not absolutely so depraved in conduct, they were comparatively more alien from God, for their advantages had been greater. They were condemned for their iniquities considered with relation to their advantages; for their neglect of the means of holiness, as much as for their actual transgressions; for want of moral rather than intellectual belief in the Saviour of mankind; not for want of admiration at his miracles, or willingness to receive the temporal benefits which they conferred; but because they neglected to see, or refused to acknowledge, the connexion between those miracles, and the purity, humility, benevolence, and devotion which Christ came to establish in the earth. They would not repent.

The predicted woes came upon them in the devastation of their country under Vespasian and Titus. The same pride and self-complacency which prevented them from receiving Jesus of Nazareth, as a Divine teacher, in the inward recesses of their hearts, caused them to join their fellow-countrymen in the vain attempt to shake off the Roman yoke; prevented them from calculating justly whether, with their small forces, they were able to meet the overwhelming power of the Roman armies; whether, with such immense disparity of numbers, their ardour for liberty was sufficient to oppose the confidence inspired among the legions of the enemy by multiplied victories; whether their reckless and insulated daring could cope with the other's unitedness and well-exercised discipline. Throughout the nation, though there were (perhaps numerous) exceptions, this last war, which ended in so fearful a desolation, was a war of fanaticism and blind passion, met by cool, strong, and unflinching determination on the part of their conquerors. Desperate and noble deeds of valour were, in innumerable instances, performed; but also deeds of cruelty, treachery, and infamy, as desperate, and as base in their contrast. The untameable ferocity and obstinacy of their spirit drew down upon them the most savage revenge on the part of their enraged opponents; so that they were thrust through and through from every side.

There is scarcely an example in history of a virtuous and united nation being conquered, so defended as was the land of Israel, with such valour, such perseverance, such self-devotion, such contempt for the bitterest hardships and miseries of war. They were the victims of their own vices and internal discords.

The complete fulfilment of our Lord's declaration concerning Chorazin, Bethsaida, and Capernaum cannot be doubted by any one at all acquainted with the history of that age. They filled up the measure of their iniquity, and the day of the Lord came upon them as a whirlwind.

PART III.

The expression, 'It shall be more tolerable for Tyre and Sidon

at the day of judgment than for you,' and the parallel one, 'It shall be more tolerable for the land of Sodom in the day of judgment than for thee,' do not, we apprehend, refer to the general judgment; but to the miseries which were about to happen. Tyre and Sidon, as cities, were already receiving their punishment, much of it had been already endured; and Sodom lay beneath the heavy waters of the dead sea. The meaning of the expression appears to be; 'Your punishment in the day of your judgment shall be more terrible than theirs was in the day of their judgment.' The judgment of the last day will be the judgment of men as individuals, not as the aggregated inhabitants of cities or nations. Of the blessings showered richly upon a holy city or nation many bad men partake: in the judgments which befall a profligate and impious people many good men suffer: but when Christ shall come to judge the world in righteousness, no man shall be saved by his neighbour's holiness, or condemned for his neighbour's transgression: by himself he shall stand or fall.

The language of our Saviour is not that of denunciation. Even if it be the language of reproach, it is the reproach of wounded affection, paralleled for its tenderness only by his pathetic lamentation over Jerusalem for its obstinacy and blindness. Petulance, the angry feelings of mortified vanity, bitter indignation on account of rejected kindness, the unhallowed breathings of revenge, had no place in the bosom of the Redeemer and Sanctifier of mankind. St. Paul was filled with his spirit when he said, 'Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat.'

Another interpretation, strictly correct, has been proposed for part of Christ's words, which would render more apparent the tender compassion by which they were dictated. 'Alas for thee, Chorazin! alas for thee, Bethsaida!' Such a commencement shows that his language was the outpouring of a sorrowful heart. He saw the cities in which he had done many wonderful works in their prosperity; he foresaw the bitter calamities which would soon lay them even with the dust, and their children within them; and he gave vent to his anguish in a solemn and moving prediction, which yet might have been a warning if they had had ears to hear.

Holy and benevolent being! how do our hearts yearn towards thee, for thou wert ever the same! Thy love was pure, constant, unsubduable. Thou wert indeed the brightness of the Father's glory: for who ever felt as thou didst feel, and yet, like thee, was never moved from his tenderness by ignorance, obstinacy, and ingratitude? We love thee, and venerate thee in our inmost hearts.

And, what a lesson is taught us concerning the spirit in which we ought to view the blindness, the perverseness, the iniquities of our fellow-creatures. They should not stir our anger, our contempt, our hatred; these are iniquities too. They should move

our pity ; they should call forth our best efforts for their removal. Even when we have done all, and our time draws near, and we see that we cannot save them, but that they must reap the reward of their evil doings, the language of our despair must be, ' Alas for thee ! ' It is the part of a good man, of a son of God, of a follower of Christ, to sympathize with the miseries even of the wicked ; for, they too are men, they have human hearts, they have souls in which lives the germ of immortality.

Would to God that men could always thus view their brethren ! What deeds of pride, scorn, neglect, deceit, wrong, oppression, revenge, under colour of justice ; bloodshed, under sanction of law, would be avoided ! What heart-burning distinctions would be annihilated ! what unholy fears would be swept away ! what jealousies would be subdued ! what antagonists would be reconciled ! what threatenings and denunciations would be silenced ! what emulation would there be in raising the moral and intellectual condition of the world !

The eye brightens, and the heart leaps, while the imagination conceives such a condition of mortality ; and such a condition of mortality shall at length come ; ' for he must reign till he hath put all enemies under his feet. ' And the enemies upon whose necks Christ shall tread are not men, but the errors, evil passions, and crimes, which destroy human sympathy, and turn aside the heart of man from his MAKER.

BRIERY CREEK.

A TALE BY HARRIETT MARTINEAU.

WE are not going to criticise this beautiful tale. It is enough for us to admire it, and to introduce one or two extracts to the notice of such of our readers, if such there be, as have not indulged in the pure delight which it affords, and imbibed from it not only scientific but moral instruction. It touches the heart as much as it informs the mind. It appears to us the most admirable of the whole series. This may be partly because it is the latest ; for where all are excellent, that which has only made the most recent impression, may seem to have made the strongest. It may partly arise from the faithful delineation given, of one who adorned so gloriously the age in which he lived, and the country which so ungratefully persecuted him unto exile. It may partly arise from some echoes which are made to cherished thoughts and feelings of our bosom. Whatever be the cause or causes, we thank Miss Martineau, heartily thank her for this tale. It rejoiced us as hill and plain, meadows and forests, the blue sky above and the green sea beneath, delight us : for they are nature, and it is nature's, God's truth ; and both have in them, therefore, that soul of beauty which is the perennial source of unsullied and lasting enjoyment.

A CONVERSATION.

‘Do you not find it pleasanter to go to worship, as we went this morning, through green pastures and by still waters, where human industry made its appeals to us in eloquent silence, and men’s dwellings bore entire aspect of sabbath repose, than to pass through paved streets, with a horizon of brick walls, and tokens on every side, not only of week-day labour, but of struggle for subsistence, and subservience for bread? The London shopkeepers do not remove their signs on a Sunday. If one catches a glimpse here and there of a spectacled old gentleman reading his Bible in the first floor parlour, or meets a train of spruce children issuing from their father’s door at the sound of the church bell, one sees, at the same time, that their business is to push the sale of floor-cloth without seam, and to boast of the acmè of paper-hanging.’

‘There may be more immediate pleasure in the one Sabbath walk than in the other, Arthur, but they yield, perhaps, equally the aliment of piety. Whatever indicates the condition of man points out not only the species of duty owing to man, but the species of homage due to God, the character of the petitions appropriate to the season. All the methods of going to worship may serve the purpose of preparation for the sanctuary. The nobleman may lean back in his carriage to meditate; the priest may stalk along in reverie, unconscious of all around him; the citizen-father may look with pride on the train of little ones with whom he may spend the leisure of this day; and the observing philanthropist may go forth early and see a thousand incidents by the way, and all may alike enter the church door with raised and softened hearts.’

‘And all listen with equal faith to the promise of peace on earth and good-will towards men?’

‘Yes, and the observer not the least, if he observe for holy purposes.’

‘O, father, think of the gin-shop and the news-office that he must pass by the way! They are infinitely worse than the visible puffery. Think of the thronged green-grocer’s shop, where you may see a widow in her soiled weeds, flushed with drink, careless of the little ones that cling to her gown, hungering as they are for the few potatoes which are all she can purchase after having had her morning dram. Think of the father cheapening the refuse of the Saturday’s market, and passing on at last, wondering when his pale family will again taste meat! Think of the insolent footmen impeding the way to the church-door, while they amuse themselves with the latest record of licentiousness in the paper of the day!’

‘I have often seen all this, Arthur, and have found in it——’

‘Nothing that necessarily hardens the heart, I know; on the contrary, the compassion excited is so painful that devotion is at times the only refuge. But as for the congeniality——’

‘What is the value of faith, if it cannot assimilate all things to itself? And as for Christian faith, where and amidst what circumstances did it arise? Was it necessary, in going up to the temple, to overlook the blind beside the way, and to stop the ears when the contention of brethren was heard, and to avoid the proud Pharisee

and the degraded publican? Was the repose of the spirit broken when an adulteress entered the sacred precincts? Were the avenues to the temple blocked up that the holy might worship in peace? And when they issued forth, were they sent home to their closets, forbidden to look to the right hand or to the left for fear of defilement?’

‘If so it was by order of the Pharisees. You are right, father. The holiest did not even find it necessary to resort to mountain solitudes, or to the abodes of those who were pure as themselves, for the support of their faith, or the repose of their devotion. Aliment for piety was found at the table of the publican, and among the sufferers beside Bethesda. To the pure every emotion became a refining process, and whatever was not found congenial was made so. It may certainly be the same with the wise and the benignant of every age.’

‘It is indeed a halting faith which dreads as common that which God has cleansed and sanctified; and where is God’s own mark to be recognised but in the presence of joy and sorrow, of which he is the sole originator and distributor? Whatever bears a relation to joy and sorrow is a call to devotion; and no path to the sanctuary more sacred than another, while there are traces of human beings by the way.’

‘You prefer then the pastures which tell of our prosperity to the wilds of the prairie, and I observed that you dwelt upon the portraits of familiar faces before you left your study this morning.’

‘I did, and many a time have I dwelt quite as earnestly on strange faces in which shone no friendship for me, and no consciousness of the objects of the day. I read in their human countenance—human, whether it be vile or noble—the promise, that as all things are for some use, and as all men contribute while all have need, the due distribution will in time be made, causes of contention be done away, and the sources of social misery be dried up, so that——’

‘So that we may, through all present dismay and vicissitude, look forward to ultimate peace on earth, and good-will towards men.’

A CHRISTIAN PHILOSOPHER.

‘He was quite prepared for his office at the moment when all was ready for him. None who were present had ever beheld or listened to a service so impressive as this of the grey-headed father over the grave of his son. The few, the very few natural tears shed at the moment of final surrender did not impair the dignity of the service, nor, most assuredly, the acceptableness of the devotion from which, as much as from human grief, they sprang. The doctor would himself see the grave filled up, and the felled trees so arranged upon it as to render it perfectly safe. Then he was ready to be the support of his wife home, and at his own gate he forgot none who had paid this last mark of respect to his son. He shook hands with them every one, and touched his hat to them when he withdrew within the gate.’

We wish that we had space to extract the whole of the death-bed and funeral scenes. They speak home to the heart. But what portion of the volume would we not extract? Does any one find his thoughts and feelings all centring in himself, let him, in the character of Mr. Temple, study the misery endured and in-

flicted when the convergence is complete. Does any one glory in a wise spirit of economy and liberality, let him, with the half wild girl who hung lights around his grave to scare away the quick-scented beasts of prey, love Arthur Sneyd. It cannot be objected these are but fictions. They are faithful portraits of classes of men, and so, truth. ~~The outline is boldly and correctly~~ drawn; the colouring is managed with consummate skill; the adventitious circumstances are most judiciously arranged—but, contrary to our declaration, we are becoming critical. With gratitude, therefore, we say farewell.

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

(Continued from page 347.)

CALL OF MATTHEW, AND ENTERTAINMENT AT HIS HOUSE.

Oct. 23. & 24.

MATTHEW ix. 9—17.

And Jesus, passing on thence, saw a man, called Matthew, sitting at the tax-office [or place for collecting the public revenue; whence Matthew was one of that class of men, called publicans]; and saith unto him: "Follow me." So he arose and followed him. And it came to pass, as Jesus was reclining [as a guest at table according to the eastern custom] in [Matthew's] house, that lo! many publicans and sinners came, and were guests with him and his disciples. Whereupon the Pharisees, seeing it, said to his disciples: "Why eateth your teacher with publicans and sinners?" Jesus, hearing it, said unto them: "They who are well have no need of a physician, but they who are ill. Go ye then, and learn what this meaneth: [Hosea vi. 6.] 'Mercy I desire, and not sacrifice;' for I am not come to call the righteous, but sinners." Then come unto him the disciples of John, saying: "Why do we and the Pharisees fast much, but thy disciples fast not?" Jesus said unto them: "Can the sons of the bridechamber [i. e. the bridesmen, or companions of the bridegroom] mourn, so long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. No one putteth a piece of undressed cloth upon an old garment [to mend it]; for that which filleth it up, taketh away from the garment, and a worse rent is made. Nor do men put new wine into old bottles [the vessels, used for that purpose, were then made of leather, or skins]; otherwise, the bottles burst, and the wine is spilled, and the bottles are destroyed; but they put new wine into new bottles, and both are preserved." [This appears to signify, that new doctrines cannot be adapted to

old prejudices and habits, but that the latter must first be discarded, before the mind can be fitted for the reception of the former. Hence the Pharisees and other bigoted Jews were ever less willing than the Gentiles to receive the new and enlarged doctrines of the gospel.]

MARK ii. 13—22.

And he went forth again by the sea side ; and all the multitude came unto him, and he taught them. And passing on, he saw Levi, the son of Alpheus, sitting at the tax-office, and saith unto him : “ Follow me.” So he arose and followed him. And it came to pass, as [Jes^s] was reclining [as a guest at table] in [Levi’s] house, that many publicans and sinners were guests with him and his disciples ; for there were many, who followed him. Whereupon the scribes and the Pharisees, seeing him eating with the publicans and sinners, said to his disciples : “ Why is it, that he eateth and drinketh with publicans and sinners ? ” Jesus, hearing it, saith unto them : “ They who are well have no need of a physician, but they who are ill. I am not come to call the righteous, but sinners.” Now the disciples of John and the Pharisees were fasting [or in the habit of fasting] ; wherefore they come and say unto him : “ Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not ? ” Jesus said unto them : “ Can the sons of the bridechamber fast, while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast on that day. No one seweth a piece of undressed cloth upon an old garment : otherwise, the new [piece] which filleth it up, taketh away from the old, and a worse rent is made. And no one putteth new wine into old bottles ; otherwise, the new wine bursteth the bottles, and the wine is spilled, and the bottles are destroyed ; but new wine must be put into new bottles.”

LUKE v. 27—39.

And after these things [Jesus] went forth, and beheld a publican, named Levi, sitting at the tax-office, and said unto him : “ Follow me.” So he arose, left all, and followed him. And Levi made a great entertainment for him in his house ; and there was a great multitude of publicans and others, who were guests with them. Whereupon their scribes and Pharisees murmured at his disciples, saying : “ Why eat and drink ye with publicans and sinners ? ” Jesus answering said unto them : “ They who are well have no need of a physician, but they who are ill. I am not come to call the righteous, but sinners to repentance.” Then they said unto him. “ Why do the disciples of John often fast and make prayers, likewise also those of the Pharisees, but thine eat and drink ? ” He said unto them : “ Can ye make the sons of the bridechamber fast, while the bridegroom is with them ? But the

days will come, when the bridegroom shall be taken away from them; then will they fast in those days." He spake also a parable unto them: "No one putteth a piece of a new garment upon an old garment; otherwise, he both rendeth the new [garment], and the piece [taken] from the new agreeth not with the old. ~~And no one putteth new wine into old bottles; otherwise,~~ the new wine will burst the bottles, and itself be spilled, and the bottles be destroyed; but new wine must be put into new bottles, and both are preserved. And no one, having drunk old [wine] immediately desireth new; for he saith, 'The old is better.' " [i.e. he for a time prefers his old prejudices, to new truths.]

RAISING OF JAIRUS'S DAUGHTER, AND CURE OF A WOMAN IN THE CROWD.

Oct. 24.

MATTHEW ix. 18—26.

While he was speaking these things unto them, lo! a certain ruler [of the synagogue] came and prostrated himself before him, saying: "My daughter is just now dead [or at the point of death]; but come and lay thy hand upon her, and she will live." So Jesus arose and followed him with his disciples; when lo! a woman, who had been afflicted with an issue of blood twelve years, came behind and touched the border of his garment; for she said within herself: "If I but touch his garment, I shall be healed." Then Jesus, turning about and seeing her, said: "Take courage, daughter, thy faith hath healed thee." So the woman was healed from that hour. And when Jesus was come into the ruler's house, and saw the minstrels, and the multitude [i.e. of company in the house] making a disturbance [according to the eastern custom of weeping and wailing over the dead], he saith unto them: "Withdraw, for the damsel is not dead, but asleep." And they derided him. But when the multitude was turned out, he entered in, and took hold of her hand; and the damsel arose. So the fame of this [miracle] went forth throughout that land.

MARK v. 21—43.

Now Jesus having passed over in the ship again to the other side, a great multitude was gathered together unto him, and he was by the sea-side; when lo! there cometh a certain ruler of the synagogue, named Jairus, who seeing him, falleth at his feet, and besought him much, saying: "My little daughter is at the point of death; [I pray thee], come and lay thy hands upon her, that she may be healed, and she will live." So [Jesus] went with him; and there followed him a great multitude, who thronged him. Now a certain woman, who had been [afflicted] with an issue of blood twelve years, and had suffered much from many physicians, and had spent her all, yet was nothing bettered, but rather grew worse, hearing of Jesus, came in the multitude behind, and touched his garment; (for she said: "If I but touch his

clothes, I shall be healed"): when immediately the fountain of her blood was dried up, and she knew in her body that she was healed of her plague. Then Jesus, immediately knowing in himself the [miraculous] power which had gone out of him, turning about in the multitude, said: "Who touched my clothes?" His disciples said unto him: "Thou seest the multitude thronging thee, yet sayest thou, 'Who touched me?'" But he looked round to see her who had done this. Whereupon the woman, fearing and trembling, knowing what had been done in her, came and fell down before him, and told him all the truth. Then he said unto her: "Daughter, thy faith hath healed thee; go in peace, and be whole of thy plague." While he was yet speaking, there come [messengers] from the ruler of the synagogue's [house], saying: "Thy daughter is dead; why yet troublest thou the teacher?" Jesus, immediately on hearing the word spoken, saith to the ruler of the synagogue: "Fear not, only believe." And he suffered no one to accompany him, except Peter and James and John the brother of James. So he cometh to the house of the ruler of the synagogue, and seeth a disturbance and [people] weeping and wailing much. And having entered in, he saith unto them: "Why make ye this disturbance and weep? the child is not dead, but asleep." And they derided him. But he, having turned them all out, taketh the child's father and mother, and his companions [Peter, James and John], and goeth into [the place], where the child was. Then taking hold of the child's hand, he saith unto her: "Talitha cumi" (which is by interpretation 'Damsel,' I say unto thee, 'arise'). And immediately the damsel arose, and walked, for she was twelve years of age. So they were greatly astonished. But he charged them much, that no one should know this; and ordered something to be given her to eat.

LUKE viii. 40—56.

Now it came to pass, on the return of Jesus, that the multitude welcomed him, for they were all awaiting him; when lo! a man named Jairus, who was a ruler of the synagogue, came and falling at Jesus' feet, besought him to come into his house; for he had an only daughter, about twelve years of age, who was dying. Now as [Jesus] went, the multitudes thronged him. And a woman, who had been [afflicted] with an issue of blood twelve years, and had spent her whole living on physicians, yet could not be cured by any, came behind and touched the border of his garment; when immediately her issue of blood stopt. Thereupon Jesus said: "Who touched me?" All denying it, Peter and his companions said: "Master, the multitudes press and throng thee, yet sayest thou, 'Who touched me?'" Jesus said: "Some one hath touched me; for I perceived power going out of me." Then the woman, seeing that she was not hidden, came trembling, and falling down before him, told him before all the people, for what

cause she had touched him, and how she had been healed immediately. He said unto her: "Take courage, daughter; thy faith hath healed thee; go in peace." While he was yet speaking, there cometh one from the ruler of the synagogue's [house], saying unto him: "Thy daughter is dead; trouble not the teacher." Jesus, hearing it, answered him, saying: "Fear not, only believe, and she shall be restored." Having come into the house, he suffered no one to enter, except Peter and John and James, and the maiden's father and mother. All wept and bewailed her; but he said: "Weep not; she is not dead, but asleep." And they derided him, knowing that she was dead. Then he, having turned all out, and taking hold of her hand, called, saying: "Maiden, arise." And her spirit [or breath]-returned, and she arose immediately; and he ordered something to be given her to eat. So her parents were astonished; but he charged them to tell no one what had been done.

CURE OF TWO BLIND MEN, AND A DUMB DEMONIAK.

Oct. 24.

MATTHEW ix. 27—34.

And as Jesus passed on thence, there followed him two blind men, crying out and saying: "Have pity on us, son of David." So when he was come into the house [probably the house of Peter or some other disciple, which Jesus made his home], the blind men came unto him, and Jesus saith unto them: "Believe ye that I am able to do this?" They say unto him: "Yea, Lord." Then he touched their eyes, saying: "According to your faith be it unto you." And their eyes were opened; whereupon Jesus strictly charged them, saying: "See that no one know it." But they went forth, and spread abroad his fame throughout that land. Now as they went forth, lo! there was brought unto him a dumb demoniac; when, the demon having been cast out, the dumb man spake. So the multitudes wondered, saying: "Never was the like seen in Israel." But the Pharisees said: "He casteth out demons by the prince of the demons."

SECOND PROGRESS THROUGH GALILEE, AND MISSION OF THE

TWELVE APOSTLES.

Oct. 25—Nov. 10.

MATTHEW ix. 35—xi. 1.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every disease and every infirmity. Upon seeing the multitudes, he was moved with compassion for them, because they were wearied and scattered abroad, as sheep having no shepherd. Then he saith to his disciples: "The harvest indeed is great, but the workmen are few; pray ye therefore the Lord of the harvest, to send forth workmen into his harvest."

And having called to him his twelve disciples, he gave them authority over unclean spirits to cast them out, and to cure every disease and every infirmity. Now the names of the twelve apos-

ties are these : first, Simon called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; Philip, and Bartholomew [there are good reasons for supposing that Bartholomew (which is a patronymic like Barjonah and others) is only another name for Nathanael, whom Philip introduced to Jesus [John i. 46—52] ; thus the two friends were associated in this mission] ; Thomas, and Matthew the publican ; James the son of Alpheus, and Lebbeus [or Judas] surnamed Thaddeus ; Simon, the Cananite [i.e. either an inhabitant of Cana, in Galilee, or (from Hebrew) the zealot, see Luke vi. 15], and Judas Iscariot, who betrayed him. [It is observable that the apostles are here named in pairs, which coincides with Mark's statement, that they were sent two by two.] These twelve Jesus sent forth, charging them, and saying : "Go not into the way of the Gentiles, nor enter into any city of the Samaritans ; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying : 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, cast out demons. Freely ye have received, freely give. Provide not gold, nor silver, nor brass in your girdles [in a fold of which the eastern people carry their money], nor a bag [i.e. of provisions] for the way, nor two coats, nor shoes, nor a staff ; for the workman is worthy of his maintenance. Into whatsoever city or village ye enter, inquire who in it is worthy ; and there [i.e. in his house] abide, until ye go out of [that place]. And when ye enter into any house, salute it [i.e. wish it peace, according to the eastern custom] ; and if the house be worthy, let your peace come upon it ; but if it be not worthy, let your peace return unto you. And whosoever shall not receive you, nor hear your words, when ye go out of that house or city, shake off the dust of your feet. Verily, I say unto you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment, than for that city. Lo ! I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents, and simple as doves. But beware of men ; for they will deliver you up to councils, and scourge you in their synagogues [or public assemblies] ; and ye will be brought before governors and kings on my account, for a testimony unto them and the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak ; for it shall be given you at that hour, what ye shall speak ; for it is not ye who speak, but the spirit of your father which speaketh in you. A brother will deliver up his brother to death, and a father his child ; and children will rise up against their parents, and cause them to be put to death ; and ye will be hated by all men because of my name ; but he who endureth to the end shall be saved. When they persecute you in one city, flee ye into another ; and if they persecute you out of that, flee to another ; for verily I say unto you, ye will not have gone through the cities of Israel, ere the son of man be

come [i.e. to meet the apostles on their return, and receive an account of their missions, see Mark vi. 30. Luke ix. 10.] A disciple is not above his teacher, nor a servant above his lord; it is sufficient for the disciple to be as his teacher, and the servant as his lord. If they have called the householder Beelzebub [the supposed prince of the demons, to whom the unbelieving Jews attributed his miraculous powers], how much more [will they so call] his household! Fear them not, therefore; for there is nothing hidden which shall not be revealed, or secret which shall not be known. What I say unto you in darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops. And fear not them who kill the body, yet cannot kill the soul; but rather fear him, who can destroy both soul and body in hell. Are not two sparrows sold for a penny? yet not one of them falleth to the ground without [the will of] your father. But even the hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. Whosoever, therefore, shall acknowledge me before men, him will I also confess before my father who is in heaven; but whosoever shall deny me before men, him will I also deny before my father who is in heaven. Suppose not that I am come to bring peace on earth; I am not come to bring peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's own household will be his enemies. [Such was not the *object*, but one of the necessary *partial effects* of Christ's mission.] He who loveth father or mother more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me; and he who doth not take his cross and follow after me, is not worthy of me. He who findeth [i.e. seeketh to preserve] his life, shall lose it; but he who loseth his life on my account, shall find it. He who receiveth you, receiveth me; and he who receiveth me, receiveth him who sent me. He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward; and whosoever shall give one of these little ones [meaning his disciples] a cup of cold water only to drink, in the name of a disciple, verily I say unto you, he shall not lose his reward." [As several of the predictions and directions here recorded are not strictly applicable to this first apostolic mission, some of them are supposed to have been compiled from subsequent discourses of Jesus.] And it came to pass, when Jesus had ended ordaining his twelve disciples, that he departed thence to teach and preach in their cities.

MARK iii. 13—19.

And [Jesus] goeth up the mountain [probably one near Capernaum, to which he commonly resorted with his disciples], and

calleth to him whom he would; and they went unto him. Then he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cure diseases, and cast out demons: [namely] Simon, whom he surnamed Peter; and James the son of Zebedee, and John the brother of James, whom he surnamed Boanerges (that is, sons of thunder); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who betrayed him.

MARK vi. 7—13.

And he called to him the twelve, and began to send them forth two by two; whereupon he gave them authority over unclean spirits, and charged them to take nothing for the way, except a staff only; no bag, nor bread, nor money in their girdle; but to be shod with sandals, and not to put on two coats. And he said unto them: "Wheresoever ye enter into an house, there abide until ye go out of that place. And whosoever shall not receive you, nor hear you, when ye go out thence, shake off the dust under your feet for a testimony unto them." So they went forth, and preached that men should repent; and they cast out many demons, and anointed with oil many sick, and cured them.

LUKE vi. 12—19.

Now it came to pass in those days, that [Jesus] went forth to the [accustomed] mountain to pray, and passed the whole night in prayer to God. And when it was day, he called to him his disciples, and selected from them twelve, whom he named apostles: Simon, whom he also named Peter, and Andrew his brother; James, and John; Philip, and Bartholomew; Matthew and Thomas; James the son of Alpheus, and Simon called Zelotes [the zealot]; Judas [the brother] of James, and Judas Iscariot, who became a traitor. And having come down with them, he stood on a plain; whither a multitude of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and the sea-coast of Tyre and Sidon, came to hear him, and be healed of their diseases; also those who were disturbed by unclean spirits; and they were cured. And all the multitude sought to touch him; because power went out of him, and healed all.

LUKE viii. 1—3.

And it came to pass afterwards, that he journeyed thro' every city and village, preaching the gospel of the kingdom of God; and the twelve with him, and certain women, who had been cured of evil spirits and infirmities: [namely] Mary called the Magdalene [i. e. an inhabitant of Magdala, near the sea of Galilee], out of

whom had come seven demons, and Joanna wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him ~~from~~ their property.

LUKE ix. 1—6.

Now having called together the twelve, he gave them power and ~~authority over all demons, and to cure diseases,~~ and sent them forth to preach the kingdom of God, and to heal the sick, and said unto them: "Take nothing for the way, neither staff, nor bag, nor bread, nor money, nor have two coats each. And into whatsoever house ye enter, there abide, and thence go out; and whosoever shall not receive you, when ye go out of that city, shake off even the dust from your feet for a testimony against them." So they went forth, and passed throughout the villages, preaching the gospel, and curing every where.

LUKE xii. 1—12.

While myriads of the multitude were gathered together, so that they trod one upon another, he began to say to his disciples: "First, beware of the leaven of the Pharisees, which is hypocrisy; for there is nothing hidden, which shall not be revealed, or secret, which shall not be known. Wherefore, whatsoever ye have said in darkness, shall be heard in the light; and what ye have spoken to the ear in closets, shall be proclaimed upon the house-tops. Now I say unto you, my friends: Fear not them who kill the body, and after that can do no more; but I will warn you, whom to fear; fear him, who after having killed, hath power to cast into hell; yea I say unto you, fear him. Are not five sparrows sold for two pence? yet not one of them is forgotten before God. But even the hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. And I say unto you: Whosoever shall acknowledge me before men, him will the son of man also acknowledge before the angels of God; but he who denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the son of man, he shall be forgiven; but he who blasphemeth against the holy spirit [or power of God] shall not be forgiven. [This is a Hebrew mode of expressing the *much greater* guilt of blaspheming God, than of reviling his son.] And when they bring you before synagogues, and rulers, and authorities, be not anxious how or what ye shall answer, or what ye shall say; for the holy spirit will teach you at that hour, what ye ought to say."

INTELLIGENCE AND CORRESPONDENCE.

STAMFORD-STREET CHAPEL.

THIS Chapel will be re-opened, the repairs being now nearly completed, on Sunday Morning, the 8th of December next. A Sermon will be preached on the occasion by EDWIN CHAPMAN, Minister of the place. The service will begin at a quarter past eleven.

There will be no collection.

On the Morning of the first Sunday in January, Mr. CHAPMAN will preach a Sermon to young persons; and in the Evening of the same day, he will enter upon a course of Christian Lectures. The evening service will begin at half-past six.

CITY MISSION.

WE have great pleasure in presenting our readers with another of Mr. Philp's communications to the Committee of the British and Foreign Unitarian Association. It is not so full as we could wish. It has not so much of detail as we think it would please the friends of the Mission to be made acquainted with; but it is nevertheless an interesting document, both for the information which it does give, and the spirit which it displays. We again say 'God speed' to the diligent and warm-hearted labourer and his excellent coadjutors.

'To the Committee of the British and Foreign Unitarian Association.'

GENTLEMEN,—Since my last report, the all-wise Disposer of events has seen fit to visit me with a most painful dispensation, in the death of an only and beloved daughter. I fondly hoped to have enjoyed her aid in my humble labours, in the success of which she took a lively interest, and I fear exerted herself beyond what her strength was equal to. Her

work, however, is ended; such was the will of Heaven, to which I desire to bow with unfeigned submission. I have the happiness to reflect, that she is gone to the grave accompanied by the silent, but grateful tears of the poor, who witnessed her kind sympathy, and appeared to appreciate her anxious wishes and humble efforts for their improvement and happiness.

'I beg to return you my most sincere thanks for the Christian sympathy which you showed towards me on that trying occasion, by suggesting the propriety of my leaving the scene of my labours for a short time, to enjoy the benefit of my native air, and the company of my very kind friends, from which, I thank God, I derived considerable advantage.

Since my return I have been engaged as usual in visiting the poor and afflicted; in relieving the almost destitute and distressed, and in offering moral and religious instruction, as the proper and necessary accompaniment of other species of assistance.

'The school and religious services at Spicer-street go on regularly, and I hope with increased success. Both myself and the teachers who labour in the school, and occasionally assist in the other services of the chapel, feel more and more impressed with the necessity of inculcating moral and religious principles; considering them of first-rate importance. We feel persuaded that, unless these form the basis of education, the communication of other knowledge, without these principles possessing the mind, and helping to form the character, will only serve, in general, to make men more clever rogues than they would otherwise have been; but with these, knowledge will be indeed a blessing to individuals and the community. This therefore is the

particular drift of all the addresses that are delivered to the children, either in the school teaching, or in the religious exercises. There is great reason to hope that some good is effected. Many of the children have materially improved, especially when it is considered, that Sunday teaching is all the teaching that many of them can get; and when we take into the account, the examples which during the week they are exposed to, which tend to pervert or destroy the useful knowledge sought to be inculcated on them; or the good impressions that may actually have been made on their minds. Two classes have been formed from the most improved and the best behaved of the boys and girls, who are taught writing and arithmetic during the week. The girls on Wednesday afternoon, by a female, and the boys on Friday evening, by a male teacher. I consider that the individuals thus engaged deserve great praise for their regular, excellent, and gratuitous services.

‘It has long been a subject of regret to my own mind, and the minds of others engaged with me, that we are so straitened for room, as not to be able to organize the school we already have, so well as we could wish; and also that we are so often under the painful necessity of refusing many who are anxious to be admitted; nor have I been able to avail myself of your kind vote, authorizing me to hire a larger place, within a certain specified rent. If a suitable room could be obtained, I am satisfied that a well-organized and effective school might be formed; and lectures on different interesting subjects might be delivered to advantage.

‘On Sunday, 10th instant, in the afternoon, a meeting of the school teachers was held, to discuss the propriety of a monthly week-evening lecture on some literary or scientific subject, interspersing them on the alternate fortnight with one on a

moral or religious subject. Two very worthy and capable young men volunteered their services for the former object, and solicited me to take the alternate fortnight lecture. The discussion has been postponed at my suggestion, as we did not know whether such an object might meet with the approbation of the committee, and as some little additional expense might be incurred in carrying the project into execution.

‘Both myself and the teachers are much pleased by the kind occasional attendance of some member of the committee to witness our proceedings; and shall be happy if they will say, for the information of those gentlemen who have not visited us, what they think of the institution.

‘There is an occasional increase of numbers at the Sunday evening service, but this is often prevented by affliction and poverty. Yet even here, notwithstanding the humble means employed, some good has actually resulted from the experiment. True, it is but as a drop of water compared with the mighty ocean; still, it is a drop, and will, I trust, form a part of that mass of good which I hope the united efforts of the philanthropic and the zealous, under the Divine blessing, will eventually effect.

‘I am happy to be able to inform the committee, that the friends of their benevolent design have not discontinued their kind assistance, notwithstanding the well meant, but (as I deem them) the injudicious suggestions of some political economists. Parcels of useful articles of clothing have been received from different persons, accompanied by expressions of interest and good wishes, which are, in my estimation, more valuable than cold contributions. The Fellowship Fund of the Bridport congregation lately voted a small sum for this object, with which the ladies of the congregation purchased materials, and with their own

hands made up a variety of useful articles, suited to the poor for the coming season. These are just received. Parcels have also been received from one kind lady at Hampstead, from another at Newington Green, and a third at Walthamstow.

'I am well aware that much caution is necessary to avoid imposition and to prevent abuse. It is also too true that many of the poor are highly improvident; and that others may abuse your bounty, or make professions in the hope of gain; but why should this be charged to the poor man's account *only* with severity? How many of the comparatively rich, who have not the plea of necessity to urge them on, seek to share the "loaves and fishes," and profess, only, or principally, with a view to worldly advantage? Poverty and its attendant wretchedness abound, in what we call our happy country; these are, in many cases, doubtless, the fruits of idleness, of vice, or of improvidence; but there is much poverty and misery that cannot be charged to the individuals themselves; occasioned by circumstances over which they had little or no control; to them it came unsought, and was unavoidable. While this state of things exists, surely sympathy and benevolence are not only virtues but *duties*, and charity cannot be a "*bad thing*." Besides, if the worst characters are abandoned by the affluent and the religious, what can be expected but an awful increase of *crime*, and a widely spreading spirit of *depredation*? I grant it is not a pleasant thing to enter the abodes of poverty and wretchedness; to witness the existence of disease and suffering; much less of vice and intemperance: still these wretched abodes contain *human* beings, our *brethren* of mankind; children of the same *common* parent, destined with us for *another* life. Surely these things ought to awaken our sympathies and call forth

our exertions; and should (in my opinion) especially lead to strenuous efforts for the improvement of the rising generation, to save them, if possible, from the contaminating influence of that vice with which they are surrounded, and the alluring, but fatal examples of depravity that are almost constantly before their eyes. I am, Gentlemen,

'Respectfully, &c.

'R. K. PHILP.'

After the Report had been read, several members of the Committee who had visited the Sunday school, expressed their high satisfaction at the state in which they found it, and the harmony and confidence which manifestly subsists between the teachers and the taught, showing that the spirit in which instruction is given and received is that of love. The following among other resolutions was also passed:

'*Resolved*—That the formation of classes for fortnightly discussions, as suggested by Mr. Philp's report, be left to his discretion, the Committee being anxious to co-operate with their City Missionary in his plans for the improvement of the poor.'

Measures were also taken for obtaining information from the managers of other Missions to the poor, in conformity with a previous resolution of the Committee, reference being made to Manchester especially, where Mr. John Ashworth is labouring in the holiest of all vocations. We hope, therefore, that in a future number of the 'Unitarian Chronicle,' we shall be able to give additional accounts of the proceeding of the work of evangelizing those who are sitting in the darkness of ignorance, and in the shadow of moral death.

Any information or assistance that should enable the Committee to provide larger accommodation for the School, &c., would, we feel convinced, be highly acceptable.

EDITOR.

REPORT OF A PUBLIC MEETING OF
THE WORSHIPPERS OF THE ONE
TRUE GOD THE FATHER, AT YAX-
LEY, HUNTINGDONSHIRE.

ON Wednesday, the 9th instant, pursuant to previous announcement, a public meeting of Christians, who worship the one true God the Father only, was held in the Dissenting Chapel, Yaxley. The service was commenced in the morning with reading the Holy Scriptures, and prayer, by the Rev Noah Jones, of Northampton; and the Rev. Edward Taggart preached a highly appropriate sermon, at once eloquent and argumentative, on John xiv. 6. 'Jesus said unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me.' A respectable party of friends, who had come from a distance, partook of a plain dinner at the Chequers Inn. In the evening a meeting took place at the chapel, when T. E. Fisher, Esq. of St. Ives, having taken the chair, and Mr. Chappell, the pastor of the church, having engaged in prayer; the Chairman, in an excellent address, adverted to the object of the meeting, as being to afford the worshippers of the Father only, an opportunity of stating and vindicating from misrepresentation, their peculiar views and mode of worship; and requested Mr. Chappell to state their religious principles.

Mr. Chappell prefaced his statement with an interesting narrative of the circumstances which had led him to adopt his present sentiments. This he felt called on to do, as the meeting had resulted from that event. Mr. Chappell informed his auditors, that he had been blessed with parents truly Christian and pious; that reputed orthodoxy of the Calvinian school was the system of their religious belief. In that system he was trained up. With this system, the books he read, the sermons he heard, and the intercourse he held, were in harmony. But as most have had doubts, he had had *his*, even from

his youth. But these were either overcome by what he then thought argument, or repressed by religious apprehensions and mysterious solemnity.

An interval of many years then elapsed, filled up with the ordinary changes and avocations of life; ~~during the former part of which he~~ *professed*, and the latter he *preached*, what is termed, moderate Calvinism; until the rise of the controversy in the Bible Society, on the subject of admitting, as members and officers, those who deny the doctrine of the Trinity. This was the principal circumstance which led him into the full examination of the question of the Trinity of persons, and those relative points which must stand or fall with it. After great labour of inquiry and research, and humble fervent prayer to God, the investigation of the subject issued in a strong and irresistible conviction, and firm and growing persuasion of the truth and excellence of Unitarian Christianity.

Hence had arisen the painful trials through which he had passed, for the sake of truth. Yet he could do no other than obey the voice of duty and of conscience. Some of his friends *heard* and *examined*, and (as they had told him) fervently prayed over the important affair; which led to their conviction, that truth was on the side of their minister. While some others opposed and turned their backs on him, at which he wondered not, though he could not but feel the loss of friends, who now opposed him, *not* with 'words of truth and soberness,' or with *manly*, not to say *Christian* actions. Far from aiming at concealment, he had, both at Yaxley and Peterborough, declared his views and the grounds on which he had embraced them; and had now come forward, publicly, that all who were disposed to attend, might hear for themselves. Mr. Chappell then stated the following, as the leading principles of his belief.

I. That there is *only one God*, and

that he is *one person*, supreme, self-existent, and unchangeable: the God and Father of our Lord Jesus Christ.

II. That the Holy Scriptures contain the only infallible record of the revealed mind and will of the Father, and are, therefore, to be appealed to as the only authority in all matters of Christian doctrine.

III. That to worship the Father in spirit and in truth is true worship, and that our religious homage of prayer and praise, is due only to him, to whom Christ himself prayed, when he said, 'This is life eternal to know thee the only true God, and Jesus Christ, whom thou hast sent.'

IV. That Jesus is the Christ, the Son of God, and that his wonderful powers, his transcendent wisdom and knowledge, and all his glory, were given him by the Father, who hath made him both Lord and Christ.

V. That the one Supreme, as uniformly represented by the Lord Jesus, sustains the character of a Father in the moral government of mankind; his wisdom, justice, and rectitude, as well as mercy, being manifested in the free forgiveness of all repentant sinners, assured to us through the sufferings, death, and exaltation of his obedient and best-beloved Son.

VI. That holiness of heart and life is essential to our acceptance at the judgment-seat of Christ, by whom God will judge the world in righteousness; and in seeking after that holiness, we daily need mercy to pardon and grace to help; which are dispensed to us freely from the fountain of the Father's love through the mediation of Christ.

Such, said Mr. Chappell, are the great principles of our creed, which we find expressed in the plain words of Scripture. To us, 'there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all;' 'God was in Christ reconciling the world to himself.' 'It pleased the

Father that in him should all fulness dwell,' and 'him hath God exalted, to be a Prince and Saviour, to give repentance and remission of sins:' and 'being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross, wherefore God hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father.' Phil. ii. 8—11. 'God sent his Son to bless us, by turning every one of us from his iniquities;' and 'we must all stand before the judgment-seat of Christ.'

This, said the speaker, is what we believe, and what has been denounced by some as *blasphemy*. Whether it *be* so is now submitted to your most serious investigation.

A friendly discussion immediately ensued, in which the Rev. Messrs. Jones, of Northampton; Tagart, of London; Walker, of Wisbeach; and Chappell of Yaxley, took part. Objectors being invited to speak their sentiments, several persons, *viz.* Messrs. Seaton, Peel, Castor, and a stranger, proposed certain questions, which were replied to by the above-mentioned gentlemen.

The attendance on both parts of the day was highly respectable, and more numerous than was expected, especially in the evening, when the chapel was filled, notwithstanding the zealous exertions of the Vicar and his lady to prevent it, by persuading all they could not to attend the meeting, getting the bills out of the windows, and by endeavouring to frighten the people by saying, 'that none but devils would be there.' Nor were some of their bigoted adherents less ardent in their efforts, in not a little annoying those persons that were proceeding to the place of meeting.

It is much to be regretted, that although many reputedly orthodox ministers had been requested to unite in this discussion, none attended. Mr. Freer, the Vicar of the parish, whose zeal had moved him to preach on the previous Lord's day, as well as on other occasions, against Mr. Chappell and his sentiments, did not think fit to make any reply to a respectful invitation to attend the meeting. If such conduct does not betray a suspicion in the parties *themselves*, that zeal without knowledge, however confidently it may speak *in the pulpit*, would make but a poor figure *out of it*; it cannot fail to excite such suspicion in the minds of *others*. And they who do not hesitate to impugn the views and characters of their fellow Christians, in a place which *prevents* the possibility of a reply, would do well to consider whether it is not their duty to come forward and defend their assertions, where the parties attacked *are* permitted to speak for themselves.

The deep attention, the devotional spirit, and truly Christian feeling which pervaded the meetings, rendered them a sacred festival, which will be remembered by many with the most grateful emotions for years to come. What may be the *ultimate* effects of this sincere and Christian attempt to spread just and scriptural views of God, and Christ, and the holy Gospel, we cannot now say; but even already good has resulted to the minds of many, whose ears had, for a long time been dinned with those *favourite sounds* (with a certain party) *heresy, infidelity, blasphemy*, as applicable to all who do not believe in the Trinity. Such persons, they had heard, *could not be Christians*, they *denied Christ*, were the persons referred to by John as *antichrist*, as *not to be heard*, nor *their books read*, nor *they admitted into the house of a believer*, and as *wicked*; and to crown the whole, as charged with the *unpar-*

donable sin, or sin against the Holy Ghost, and consequently *verging on eternal torments*. But, *on hearing for themselves*, some expressed their full persuasion that they had been misinformed; others that there was *no denying of Christ*. 'Christ,' they observed, 'was, *I am sure*, acknowledged in the prayers and in the sermon in the morning, and also in the speeches in the evening.' Some who were deterred by the misrepresentations of the Vicar from attending, on hearing the accounts of others, much regretted their absence.

OBITUARY.

'WITH the most poignant feelings of regret we have this week the painful duty of recording the death of our excellent and talented townsman, James Losh, Esq., Barrister at Law, and Recorder of this town. This lamentable event took place at Greta Bridge, Yorkshire, on Monday morning, after a very short illness. Mr. Losh left home on Wednesday the 18th, apparently in excellent health, and after transacting professional business at Sunderland, set out for Greta Bridge, at five o'clock the same afternoon, to attend his duties as one of the revising barristers of the North Riding of Yorkshire. He arrived at Greta Bridge about one o'clock on Thursday morning, and after partaking of a few hours' sleep, proceeded with his colleagues to revise the list of voters at Romalldkirk, from whence the party returned to Greta Bridge, and before dining took a walk in Rokeby Park. Mr. Losh was in good spirits, and ate a hearty dinner, but in a short time found himself unwell, and retired to his room, where he was sick, and complained of a pain in the small of his back. Conceiving, however, that he had eaten something which had disagreed with him, he did not consider it necessary to send for medical assistance till the following morning, when professional aid was procured from Barnardcastle. He

afterwards thought himself much better, but unfortunately the relief which medicine could afford was only temporary, and intimation of his situation was consequently sent off to Mr. Losh's family, when his son and Dr. Hutchinson immediately set out to attend him.—They arrived on Saturday night, and Mr. L. was capable of recognising them, but he soon afterwards became insensible, and slumbered till three o'clock on Monday morning, when he expired.

Thus has descended to the tomb, in the seventy-second year of his age, one of the worthiest men, and one of the brightest ornaments that Newcastle possessed, and whose place in society will long, we fear, remain unoccupied. High-minded, honourable, and independent in his public conduct,—warm-hearted, affectionate, and benevolent in private life,—and mild and unassuming in both,—he was ardently beloved by his friends, and held in the highest estimation by all who had any intercourse with him. In him the poor and unfortunate were sure to find a liberal benefactor, not only with his purse, but what was frequently of infinitely more value, with his advice and professional assistance; and the grief which is now depicted in every countenance around his late abode feelingly proclaims the loss of a kind master and indulgent landlord.—Eminently qualified, by his talents and his extensive information, to take a lead in public affairs, Mr. Losh has long been looked up to as the head of the Whig party in this town, and has always shown himself the willing and the able advocate of every measure which had for its object the moral, political, or intellectual improvement of mankind. Accordingly, in almost every public meeting that has been held in this town during the last thirty years, whether of a local or general character, whether to advance the cause of civil and religious liberty, to resist oppression, to reform the institutions

of the country, to promote the spread of education and knowledge, to alleviate the sufferings of his fellow-creatures by acts of charity and benevolence, or to increase the prosperity and local advantages of the district in which he lived, Mr. Losh sustained a leading and an effective part. In early life he was an active member of the society of 'the Friends of the People,' and, in conjunction with the late Mr. Tierney, drew up the celebrated petition for Parliamentary Reform, which was presented by Mr. Grey in 1793. Through the whole of his life he continued firmly attached to the same cause, and, through good report and bad report, ever manfully and fearlessly maintained his principles, without regarding whom he might please or whom he might displease by so doing. He was also the author of several political publications of acknowledged merit, and had the good fortune to enjoy the friendship of most of the leading political characters of his time, with many of whom he maintained a regular correspondence.

'Mr. Losh was the third son of John Losh, Esq., of Woodside, near Carlisle, where he was born in the year 1762. He received his school education under the Rev. Mr. Gas-kin, at Wreay, and afterwards under the eminent mathematician Mr. Dawson, of Sedbergh, from whose tuition he was removed to Trinity College, Cambridge, where he had for his fellow-students the present Earl Grey, and several other distinguished persons. On leaving Cambridge, Mr. L. entered Lincoln's Inn, and in due time was called to the bar. Shortly after this, the delicate state of his health obliged him to reside for some years in Bath, where he contracted a close and intimate friendship with several eminent persons, particularly with Dr. Beddoes, Col. Barry, and the Rev. Richard Warner. In 1797, Mr. Losh settled in Newcastle, and in February, in the following year, he married Cecilia,

youngest daughter of the Rev. Dr. Baldwin, of Aldingham, near Ulverstone, by whom he had five sons and three daughters. Early in 1799 he became a member of the Literary and Philosophical Society, of which he was elected a Vice-president in the following year, and has ever since been one of its most active and zealous supporters. In 1802, in conjunction with his friend, Thomas Bigge, Esq., he mainly contributed to the establishment of the New Institution for permanent lectures under the patronage of that Society. Shortly after, he was actively engaged in forwarding the plans of Dr. Clarke, for the enlargement and re-arrangement of the Infirmary, and the establishment of a Fever House. Indeed, every charitable institution connected with the town has experienced his cordial personal support. In 1810, he greatly contributed to the establishment of the Jubilee schools, and more recently of the Infant schools, of which, though at first he entertained some doubts, he subsequently became a warm approver. His recent exertions to promote the great undertaking of a railway between this town and Carlisle are so well known, that it is unnecessary to say more than that he was one of the most zealous supporters of that great work, and entertained the most sanguine expectations of its success.

Mr. Losh, from his first settling in this town, was connected with the Society of Protestant Dissenters in Hanover Square, with whom he was a constant fellow-worshipper and communicant. Consequently before the repeal of the Corporation and Test Acts, he declined an invitation he received from the Corporation of Berwick, to become their Recorder; but by the repeal of those acts he was enabled to accept the same office in the Corporation of this town, on the lamented death of his friend,

C. Cookson, Esq., in May, 1832. How lamentable that by *his* death another vacancy should have so soon occurred! As a conclusion to this hasty and inadequate tribute to the memory of the deceased, we cannot refrain from availing ourselves of the very apt quotation made use of by a friend who kindly furnished us with many of the above particulars, and in which we most cordially join with him:—

‘Multis ille bonis flebilis occidit
Nulli flebilior quam mihi.’

‘The remains of Mr. Losh were brought to Jesmond on Wednesday evening. As a mark of respect to his memory, the Corporation have intimated to the family their wish to attend the body to the grave.

On the Lord's Day following, a sermon was preached to an overflowing congregation, by the Rev. William Turner, who, we understand, has been requested to print it, with a short memoir annexed.

(From the *Newcastle Chronicle* of Sept. 28 and Oct. 5, 1833.)

TO CORRESPONDENTS, &c.

The Editor is much obliged by the communication of the extracts from the ‘Worcester Herald:’ but, the antidote having been given where the poison was instilled, it is enough. The subject will come under review, shortly, in a more prominent form.

‘A Sexagenarian’ is informed, that the report he mentions has not reached the Editor.

The memoir of the late Rev. Theophilus Edwards is too long. It shall be inserted next month if the Editor be allowed to leave out such portions as he deems least suited to his pages; or, if the respected writer himself, will reduce it to a smaller and simpler form.

The Editor was not aware that ‘Unitarian Magazine’ formed part of the announced title of the new Series of the ‘Christian Reformer,’ until it was too late for the information to avail, at least for the present.

Tenterden District Association, and Leicester Unitarian Tract Society, in our next.

ERRATUM.

Page 337, line 7, for *end*, read *second*.