

# THE UNITARIAN CHRONICLE.

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## A PARABLE.

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SEMAH was the richest merchant in a great city where many were rich.

His apparel was noble, and gold and silver glittered among the wine-cups at his board. Yet were there things which he loved better than these.

He walked with sages while the gay danced to the music of the viol; and when the torches of the revellers were put out, his lamp, as that of a watcher, still burned.

He smiled when others were mirthful; but no word of folly fell from his lips.

There was one whom he loved, and who smiled on his love; but ere she became his wife, the tomb opened beneath her.

When the first tears were wiped away, the eye of Semah became serene as before; his voice was gentler, and he looked around him with greater love.

After a while, his wealth was swept away as a city that is swallowed up by the sea.

When he went forth for ever from his palace, clad as the meanest of his servants, there was no longer care upon his brow.

As the proud passed him by, he smiled as in compassion; and none knew wherefore but the sages who bent more lowly before him.

Soon a grievous sickness stretched him helpless on his couch. They who saw how his frame was wrenched with torture, and who wiped the damps from his brow, marvelled that hope still glowed in his eye, and that patience sealed his lips.

When the murmurs of his voice were heard in the night-watches uttering praise, they who hearkened said one to another, 'What power is with this man, that these things move him not?'

After a time, it was whispered abroad that he bent not the knee to the sun or to the lesser lights of heaven.

Therefore was he made captive, and none who loved him might approach his chamber in the high tower.

Yet was he thankful; and the night-wind wafted glad music from his cell to the ears of those who watched.

When he was brought out at sunset to worship or die, he gazed towards the west, and prayed within himself; but he bent not the knee.

Then one showed unto him the scourge, saying, 'Canst thou bear many stripes?' And he answered,

'I know not mine own strength, but I will strive to endure even unto death.'

When they that tortured him watched in vain for wrath in his eye, and groans from his lips, they ceased, and called for the arrow which should pierce his heart.

As the slave who held the bow bent before him with tears, Semah blessed him, saying, 'Now art thou my friend, if thou settest me free.'

And he bared his bosom, and looked steadfastly at the arrow while the slave fixed it in his bow.

When they who drew near to take up the body of Semah saw the smile that dwelt on his face, they said,

'Let us search for the charm by which neither grief, nor pain, nor death could harm him.'

There was no charm of the eastern sages bound about his limbs, nor any amulet fastened within his vest.

Only in the folds of his garment was there found a scroll which a Nazarene priest had given him in his youth, saying that it contained the words of peace.

## INTELLIGENCE AND CORRESPONDENCE.

THE Society for the *Relief* of AGED and INFIRM PROTESTANT DISSENTING MINISTERS held its Annual Meeting at the King's Head, Poultry, on Tuesday, the 28th of May, JAMES GIBSON, Esq. the Treasurer, in the Chair.

From the Report it appears that during the past year, thirty-one ministers, whose names, and the names of the persons recommending them, were read to the Meeting, have been relieved by this Society. We are apprehensive that this Society is not so generally known, as its importance to our Churches, and its claims on the liberality of the Christian public deserve. It has been in operation fourteen years, and has rendered essential relief and comfort to a great number of aged and infirm ministers, who have expressed their

devout gratitude for its existence. It was formed on the same basis, of the union of the three denominations of Protestant Dissenters, as the Widows' Fund; and its affairs have been transacted with the greatest harmony, and the Father of mercies has crowned the institution with his blessing. It only requires more extensive union and co-operation to meet the increasing calls upon its funds. Nothing can be more animating to the labourer in the vineyard, than to know, that when he is unable longer to exert himself in the best of causes, some provision is made for his support in his declining years; and every Christian, and particularly every Protestant Dissenter, it is presumed, must feel a pleasure in contributing to the relief of those aged

and infirm ministers who have borne the heat and burden of the day, and are by Divine Providence made dependent on the bounty of their fellow-Christians, who have been encouraged and benefited by their public labours.

T. R.

#### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Annual Meeting of the Association took place on Wednesday, the 29th of May, 1833, in the Chapel, South-place, Finsbury.

Divine Service began in the morning at 11 o'clock. The Rev. J. FULLAGAR, of Chichester, read the Scriptures and prayed. The Rev. G. HARRIS, of Glasgow, preached a most eloquent, interesting, and admirable Sermon from Isaiah xl. 3—5. We are most happy to say that it is to be printed. Any further notice of it here is therefore unnecessary.

A collection was made after the Service, and in the evening, in aid of the Funds of the Association, which amounted to 23*l*.

The meeting for transacting the business of the Association was held in the Chapel. It began at 6 o'clock P.M., and was most numerous and respectably attended. Amongst other distinguished visitors, was the celebrated Rammohun Roy.

On the motion of Mr. J. T. RUTT, JOHN TAYLOR, Esq. F.R.S. was called to the Chair.

The CHAIRMAN said that on assuming the station to which they had called him, he did so with extreme diffidence, and with a consciousness of his inability to perform the duties which devolved upon the Chairman of such a meeting. He could have wished that a more distinguished individual had occupied that place; but, however distinguished any individual might be, he would say this much for himself, that no one could be more honestly and sincerely desirous of promoting the great interests that had

brought them together, than he who had then the honour of addressing them. (Hear, hear.) To those who had the advantage of hearing the eloquent address that had been uttered that morning from the pulpit, by the eloquent preacher who then addressed them, he could have little to say; but he was sure that all must feel the importance of those great truths which had that day been propounded to them. All must acknowledge the alliance between Christianity and true philosophy, for, as that eloquent preacher had justly observed, pure Christianity and pure science had advanced hand in hand. In comparison with the dark times of superstition and ignorance, a brighter day had dawned upon the world, and they were now looking forward with sanguine expectations to a happy result of their labours for the moral, religious, and political improvement of mankind. During the last year a pleasing instance of the change which had taken place in society had occurred, when those devoted to science, whose names were crowned with honours and distinction, when members of our leading universities, men of all sects and professions, were assembled together to do honour to the name of one so dear to all; need he say it was the name of Priestley. (Loud cheers.) That name had been honoured by all the scientific men of this country congregated for that purpose; professors of universities were heard to deprecate in the strongest language the intolerance which had driven that great man forth from society, and which was a disgrace to the times in which he lived. (Cheers.) The mode of investigation by which Priestley pursued truth, and the manner in which he followed it up, applied equally to every pursuit. It had been said of him truly in science, as in everything else, that setting aside all prejudices, however strong they might be, the evidence that came before him was that by which he was

alone guided, and that wherever he found truth he followed it to its consequences, whatever those consequences might be. This was an example which he trusted all would follow. They were met there to consider and promote those views of Christianity which they believed to be correct. This meeting was important, inasmuch as it encouraged them, by their mutual support, honestly to stand forward and promulgate within their respective circles, those truths on which they believed the happiness of mankind to depend. They would have laid before them reports of the proceedings of the Association during the last year, and various resolutions would be submitted to their discretion, to which he requested their attention. (Hear.)

Mr. HORNBY (the Treasurer) said, it now became his duty to lay before them a statement of the accounts of the Association to which he requested their attention. (For this and other official documents we refer our readers to the printed Report of the Committee.) It was right to observe that the excess of income over expenditure was not to be attributed to the circumstance of their possessing an income more than adequate to the wants they had to supply, for he could bear witness that the Committee had been obliged to be much less liberal than they could have desired, and, indeed, altogether to reject some applications, because they deemed it necessary to retain a balance in hand in order to answer contingencies and to meet those demands to which they were liable. He trusted, therefore, their friends would not fail to come forward and enable them to render yet more efficient service. He had been requested, although, perhaps, it did not properly come within his business, as Treasurer, to state to them another account,—that relating to the improved Version Fund,—which he would read to them. He begged to lay before the Meeting these accounts.

It was then moved that these accounts be received.

Rev. SAMUEL WOOD asked whether 150*l.* was the whole amount paid to the Sub-Secretary of this Association, and whether beyond that, there was no per centage for collection.

Mr. HORNBY said that the account was made out rather differently from the account of last year. The present sum included the Collector's per centage, as well as the Sub-Secretary's salary.

Rev. S. WOOD was perfectly satisfied with the explanation, but was not so well satisfied with the balance in the hand of the Treasurer. It struck him that there was not the slightest occasion for retaining so large a balance in hand, which might be much more usefully occupied if applied towards the objects of the Association.

Rev. J. YATES explained that the reason for keeping so large a balance in hand was, that, in the accounts of the Association, the Fund raised three years ago for the support of the City Mission was included, which Fund the Committee considered should be sacredly devoted to that object.

Rev. S. WOOD inquired how much had been raised expressly for the City Mission, and what portion of that amount had been expended.

Mr. HORNBY said the sum raised for the City Mission was 496*l.* 9*s.* 9*d.* of which 204*l.* 10*s.* had been expended, leaving a balance of 291*l.* 19*s.* 9*d.* due to the City Mission out of the total balance in hand of 332*l.* 4*s.* 6*d.* (Applause.)

Rev. S. WOOD was sorry to intrude himself further on the Meeting, but he wished to know whether the sources from which the City Mission had been supplied, were considered as terminated, and whether it looked for supplies to the ordinary funds of the Association, or whether anything more was to be expected from the same sources.

Rev. J. YATES replied that the money was not contributed solely for

that object, yet the Committee considered it to have been raised mainly for that purpose, and therefore thought it necessary to reserve as much as they had done in order to cover its expenses.

The CHAIRMAN then put the motion, which was carried unanimously.

Rev. J. YATES read the Report of the proceedings of the Committee.

Rev. E. TAGART, Foreign Secretary, read the Foreign Report. It was his pleasing duty to connect with this portion of the general business of the Association, a Report put into his hands by the domestic Missionary. Such was the Report of the City Missionary, the modesty of which bore testimony in a great measure to his merit; and if it should appear to any one that the good effected was not adequate to the means employed, it became them to remember that it was necessary in this world to make great exertions to obtain what appeared to us great good; and, indeed, in order to effect that which we might be inclined to admit as but little. He could not, however, admit that 100*l.*, 200*l.*, or even 300*l.*, had been thrown away, if it saved above 136 children from the influence of evil example and corrupt habits, and placed them in a school under the direction of a benevolent, intelligent, and Christian spirit, by which alone they could be fitted to become useful and religious members of society. In his opinion, this alone was worthy all the money expended on such an object. (Cheers.)

Rev. J. FULLAGAR, of Chichester, had been requested to move, which he did with great satisfaction, 'That the report of the Committee just read be received and approved.' It was not desirable for him to make a long speech, as there were many persons present much more capable of addressing the Meeting, in fact, than himself; and as the Report was before the Meeting, it would speak for itself. The only point in the Re-

port on which he wished to make a short observation, was in reference to the Dissenters' Marriage Bill. Some persons, he knew, did not think the object very important, but for his part he deemed it of the utmost consequence. This subject had for some time been before the public and the legislature; and his friends in the South were very anxious to have some information as to what had been done in reference to it. They were assured by the Committee, that they were assured by the Committee of Dissenters of the three denominations, (thus it appeared they assured one for the other,) that when the Bill came before the House, the rights of Unitarians would be carefully regarded. So far very well; but he wanted to urge on the Committee, not only that they should take care when the Bill came into the House, but also that it actually did come in. (Hear, hear.) In Belsham's Memoirs, amongst other letters to Sir Benjamin Hobhouse, who, from a violent oppositionist, became a sort of placeman under Lord Sidmouth, was one, in which it was suggested to him, whether it was not a good opportunity for Lord Sidmouth to gain popularity, by granting the repeal of the Test and Corporation Acts. Whether Mr. Belsham thought better of Sir B. Hobhouse than he deserved, or whether Lord Sidmouth was not so yielding as he supposed, nothing of the kind took place; but it was urged upon the Dissenters not to press the question then, lest they should embarrass Government. He did not wish to be political there, and whether the Radical Government predicted by some of the newspapers were to come or not, he was quite sure that no Government, Whig, Tory, or Radical, would ever give them anything unless they did embarrass it. (Great cheering.) The only way by which the people could gain anything, was by embarrassing the Government, for when we found the shoe pinch, we generally slipped it, to give ease to

the oppressed part. (Hear, hear.) Therefore he did hope, that if the deputies showed any reluctance to press the Bill, the Unitarians would come forward and push on the measure; not that he wished them to embarrass Government, but he thought they ought to show Government that, after waiting so many years, they were determined not to be any longer dilly-dallied with. (Cheers.) He felt much interested in this question; and, as there were some deputies then present, he could not have taken a more appropriate opportunity of urging them to follow up this subject without delay. He concluded by moving; 'That the Report of the Committee now read be received and approved.'

Rev. J. MURCH, of Diss, seconded the motion with the greatest pleasure. He embraced that opportunity of stating to the Meeting a gratifying circumstance connected with the progress of Unitarian principles. Persons living in the metropolis and large towns were not sufficiently aware how necessary such an institution as this was, in order to promote what they deemed to be the cause of truth in the country. Those only who lived in the country and in the smaller towns, knew of the struggling with difficulties which they had to encounter,—difficulties, beneath the force of which they must sometimes inevitably fall, were it not for the support afforded them by such an institution as the present. He made these remarks from practical experience in the district in which he lived. About half a year ago, a preacher amongst the Methodists became convinced of the truths of Unitarianism, in consequence of attending the ministry of a Missionary sent by this Association. (Cheers.) When he became an Unitarian, he established a congregation, where never one was established before, at Bungay, in Norfolk, where he was informed it still existed; and, he had no doubt, it would be placed on a permanent

basis. The other instance was, perhaps, more important, as showing how much could be done by impartial examination and calm and serious reflection. He met, about six months ago, with a poor labouring man, who earned about 10s. a-week, and who informed him that he had for some time been a local preacher amongst the Calvinistic Baptists, and delivered his discourses regularly, to a very small and humble congregation. He stated that he had been much struck by the absence of all expressions in the Bible confirming the doctrine of the Trinity. His conscience induced him to examine the Scriptures much more calmly, seriously, and impartially, than he had ever done before; the ultimate result of which was, that he became an Unitarian. (Cheers.) And his congregation, as well as the congregation of the other preacher to whom he had alluded, had now become valuable members of the Unitarian denomination. He merely mentioned these instances, in order to show how necessary such a society as this was, for the purpose of encouraging such attempts; and concluded, by calling upon the Unitarian public to give all the assistance in their power to an Association so well worthy of their support. (Much applause.)

Mr. J. T. RUTT. Before the motion was put, the Meeting would probably allow him to say a few words upon the Unitarian Marriage Bill. He perfectly agreed with the Rev. Mover, that no Ministry could be found in British history, who had ever enlarged the liberties of the people, or stript themselves of any portion of the power which they possessed, until compelled by the people themselves. It might be allowed to remark that the Dissenters' deputation consisted, amongst others, of members of the Unitarian Committee, who, from his own experience, he could aver, were not the least active members of it, and who would not suffer the other deputies to sleep on



the subject without frequently disturbing their slumbers. (Cheers.) Had the Dissenters at large felt, as they ought long ago, the burthen of the present Marriage Act, and its intolerable disgrace, they would, long ere this, have been emancipated. (Hear.) If the Dissenters generally were earnest in their determination to obtain the repeal of this Act, he would rather hold with them; if he found them slumbering, he hoped the Unitarian deputies would do their best to awaken them; but if, after all, they could not be brought to move, then he would say go on without them. (Applause.)

Rev. D. DAVISON was imperfectly heard; we understood him to say, that in one or two points, the Report of the Committee was somewhat erroneous. It was well known that some members then present were also members of the Committee of Deputies. The Committee consisted of men of all persuasions; and many members of the established religion had shown a strong disposition to promote their objects. He believed the deputies generally were animated by one feeling, and that the repeal of the Marriage Act would be prosecuted with all possible zeal.

Mr. CORDELL agreed with Mr. Wood that the balance was larger than necessary, and wished to know whether there was any other claim on the funds of the Association besides that for the City Mission. It seemed from the statements read, as though there was some other.

Mr. HORNBY replied that what was called the Calcutta Fund had not been mixed up with the Treasurer's Account. The money was specially raised for that purpose, and at the proper time was transmitted to India. But the object for which that fund was subscribed having failed, the Committee considered it part of their duty to return it to the subscribers, and had sent out powers of attorney to reclaim it for that purpose. When the money was received, it was their

intention to take the instructions of the subscribers as to its appropriation.

The CHAIRMAN then put the motion, which was carried unanimously.

Rev. E. TAGART rose to propose the next resolution. There were many persons then present who had heard the powerful and admirable discourse delivered that morning from the pulpit. (Loud cheers.) Although he could not help regretting that when such excellent developments of the noble sentiments of religion were delivered before the public, there were not more persons present to receive the gratification arising from the comparison of the bright, encouraging, and delightful views inculcated by the true spirit of religion and of nature, with the gloomy speculations of fanaticism. (Hear.) How different were the doctrines of universal liberty of devotion, to one holy and benevolent being, whose boundless love displayed itself throughout the universal world of man, to those sentiments which were promulgated in many of the publications which issued periodically from the press, such, for instance, as the 'Pulpit' and the 'Preacher.' It was right,—it was but bare justice that they should give all possible encouragement to those gentlemen who came to them from a distance in order to evince their devotion to their principles, and to animate the hearts of their hearers in the great and glorious cause in which they were engaged. He concluded by moving, 'That the cordial thanks of this Meeting be given to the Rev. G. Harris, for his powerful, impressive, and eloquent discourse, delivered this morning; with the expression of our most cordial wishes for the continued and increasing success of his exertions for the dissemination of scriptural Christianity in Scotland. (Applause.)

Rev. Dr. CARPENTER seconded the motion with the greatest satisfaction, and concurred with his friend who had anticipated him in the warm

eulogium which he pronounced on the address of the eloquent preacher of that morning. He would confine himself to some remarks, which occurred to him in consequence of the latter part of that discourse. It appeared to him that an amazing change had taken place in the public mind, and there were men in some parts of the country who were unacquainted with what was going on in these wonderful times,—who were scarcely aware of events calculated to inspire the young amongst us, and induce them to strive in their day, as those now old had striven in the dark days that had gone before. (Hear.) The change that had taken place was almost beyond imagination. He could go back to the period when the noble Priestley was driven forth an outcast from his home; but the besotted place whence he was driven, had now become one of the most enlightened parts of the British dominions. If he were to rest on the universal diffusion of intelligence over Britain, a circumstance which in its potent efficacy in forming the mind of man was to be placed before all others,—how great a change had taken place here. In Birmingham he remembered the time when not 200 people could be collected together without a riot; whereas, now, as many thousands assembled to discuss the most exciting subjects, and separated peaceably. Again, what an amazing engine was property, what power was derived from it, and how imperative a duty was it to exercise that power rightly and well. Considering the universal tendency of all these powers, as towards one common home, he could not but think that this was of all others the time when they could hope to spread abroad their views and principles with the greatest chance of success. It appeared to him, that this change in the public mind was going on much more rapidly in the south, than in the north of Great Britain. Greater changes were now taking place in society than the great em-

pires of the world had yet known, and he held out this as encouragement to his younger friends to carry on with diligence and vigour the great work to which they had devoted themselves. Whilst he was on this topic, he could not help adverting to the painful communication made to them, of the decease of one who promised a long and active career of usefulness, and whose powers of mind and understanding were devoted to the cause of truth and of God. (Hear.) He could not but deplore his removal from the scenes of time; but although one labourer had been called away, the great work must not be stopped; and he would say to the young, be virtuous, be religious, and prepare to take up the good work which is designed for you. He believed there was something in the public mind far beyond sectarianism, and that although the nominal numbers of Unitarians were limited, yet its principles were rapidly extending; and whether they continued as a distinct sect, or whether their principles were embraced by others, made no difference. He concluded by expressing his satisfaction at the doctrines inculcated that morning; and by praying that the excellent preacher might long be permitted to continue his ministry, and to spread amongst their brethren in the north, the divine truths of Unitarian Christianity. (Cheers.)

Rev. J. FULLAGAR was sure that he only spoke the sentiments of all when he proposed that the sermon of the Rev. G. Harris should be printed. (Cheers.) If it were competent for him to do so, he would move that as an amendment; if not, he would suggest it to the Committee.

Rev. E. TAGART said that was a matter usually left to the Committee; but after the feeling expressed, there was but little doubt that the sermon would be printed. (Hear.)

The resolution was then carried unanimously.

Rev. G. HARRIS (of Glasgow) was



received with tremendous applause. He said, I hope you will receive my acknowledgments for the candid, the kind, the truly flattering manner in which you have received my services. If they have at all tended to the promotion of the enlightened and benevolent objects of the Association, I shall indeed be truly gratified. Is it not a good, is it not a holy cause which we are now assembled to promote? What can be more benevolent, what can be more ennobling than to aid the improvement of our race, to advance the glory of our Maker? We are met not to forge fetters for the human understanding, but to do our utmost to break those which have for ages degraded and debased the intellect of man. We meet not to crush fair liberty in her budding, but to send the glad sounds of freedom to those who long have grieved in the house of bondage. We meet not to impose tests or to draw up creeds which shall mar the cheerfulness of youth, and lacerate the bosom of age, and stunt and pervert the moral and intellectual faculties of man; ours is the righteous effort to light up hopes in the breast of the desponding, to diffuse joy where only misery has dwelt, and to communicate blessedness and happiness to all who now regard creation as a wilderness, and look on man as a loathsome and abhorred outcast. (Cheers.) We meet to uproot that spirit of bigotry, that feeling of sectarian exclusiveness, which has poured out the vials of its bitterness on human society, and made of the disciple of Jesus not a messenger of peace, a brother amongst brethren, but a sectarian Ishmael, whose brand is lifted against all not of the same tribe, and whose heart is shut to all the charities of life, save to those of the same contracted party. You have been induced to band yourselves together because you feel that much of human happiness, the happiness which alone befits the expectant of another and a better

world, the happiness of mind, depends upon the principles, and particularly the religious principles, which are adopted. The acquisition of correct sentiments of God and man, of Christ and duty, you rightly judge are invaluable, and that the love of truth, of truth without any reference to party, of truth for its own sake, because advantageous to man and honourable to Heaven, should be the passion most warmly cherished, most zealously promoted. (Hear.) It is not fashion, it is not the possession of worldly power, it is not the heaping up of riches, it is not mere pleasure that man should desire and follow after; it is that which casts a charm over every circumstance of human condition, which cheers the cabin of the peasant, and brightens the palaces of the mighty; it is the parent of science, the source of knowledge, the protector of freedom, the shield of virtue, the friend of humanity, which all should strive to gain, and which is alone worthy of the noblest exertions—truth. (Immense cheers.) Think you that those in by-gone years, whose memory is green in our souls, and whose virtues we would emulate, could have fought the good fight of faith so manfully had not truth been their pole star? Oh no; it was the love of truth which guided their steps, and encompassed their paths, and cheered their wanderings, and changed their prison cells into the chambers of devotion, and bore them triumphant over the billows of affliction, and crowned them with glory, and led them on from strength to strength to the eternal fountains of all intelligence,

‘ Still did the mighty flame burn on  
Through chance and change, through good  
and ill,  
Like its own God’s eternal will,  
Deep, constant, bright, unquenchable.’  
(Loud cheers.)

Of all the truths which affect mankind, those which relate to the Great Spirit of nature are the most im-

portant. The history of our race affords abundant and striking testimonies to the fact, that erroneous conceptions of the Almighty Sovereign of heaven and earth, laid the foundation of most of the ignorance and mischief, the tyranny and superstition, which have so long rioted in the degradation of humanity. Yes, unhallowed ideas of the Creator at once darken creation's glory, and cast a gloom over human prospects. Likening the pure and spotless nature of the Deity to the corruptible creatures of his power, all vindictive and unhallowed passions have been attributed to the Supreme Intelligence: and, he who is Light, and Life, and Love ineffable, has been supposed in vengeance to curse the world of his formation, and to be actuated in his conduct and relations to his creatures by motives and designs not more repugnant to the finest thoughts and feelings of mortality than they are at war with all the perfections of the Divinity. (Cheers.) In comparison with the holders of such opinions, 'the Indian whose untutored mind sees God in clouds, and hears him in the wind,' entertains much more rational and soul-inspiring sentiments. The wild and rightful inhabitant of the forest, who adores the Great Spirit, who spread the leafy bowers of the untrodden woods, and caused the springs to gush forth in the wilderness where there is no man; whose untarnished spirit of honour leads him to be faithful to his friends, and to set at naught the enemies of his tribe; whose breath quits the frail tenement of earth amidst the tendings of affection, or who expires while the death shouts of the warriors are resounding; who is sustained in either case by the hope of living for ever in the land beyond the mountains which bound his country; such a creature holds sentiments more in unison with nature, ay, and with the Bible too, pagan though he may be called, than do those who represent

God as a tyrant, and man as a loathsome and detested worm; who regard creation as a wilderness, and parcel out heaven to a select and favoured few, and people hell with myriads of men and infants; who talk with complacency of a suffering and dying God, and the prospect of whose hereafter is blackened with the image of an almost omnipotent fiend, the seducer of innocence, and the eternal torturer of wronged and agonized humanity. (Loud cheers.)

' It is not strange  
That simple men should rear  
The grassy altar to the glorious sun,  
And pile it with spring flowers and summer  
fruits;  
And when the glorious sun smiled on their  
rites,  
And made the landscape lovely, the warm  
heart,  
With no unholy zeal, might swell the hymn  
Of adoration.'

Oh, who would not admire such worship, and deem it far less disparagement to him who filled the sun with light, and launched his glories on the bosom of boundless space, that this bright image of One still brighter should thus call forth gratitude and homage, than those monstrous and superstitious doctrines which led mankind to forsake God their Creator. Over these melancholy perversions, these wanderings from the infinite light which streams in beauty from the heavens, we mourn in sorrowfulness of spirit whilst we compassionate the darkness from which those perversions had their birth. But we confess our feelings are of a somewhat different kind when we contemplate the fanaticism and superstition of man in various quarters in these our days, when we mark that marvellous rejection of the teachings of nature for the teachings of antiquity, that preference given to creed before scripture, that love of the mysterious rather than of the plain, that homage paid to the wisdom of our ancestors, the wisdom that has come down to us in the shape of contradictory creeds and

intolerant confessions, which still binds so many otherwise excellent and amiable and pious individuals in intellectual bondage. (Loud applause.)

It is in view of the prevalence of such doctrines and of the unhappiness of which they are so often inductive, that we feel a holy constraint upon us to attempt their extirpation, pernicious as they are to man, dishonourable as they are to God. We cannot sit silent and witness the majesty of heaven degraded; we cannot but testify that the Bible utters a different voice from what it is usually represented as sending forth. To us the fair face of nature wears no curse; man appears not to us to deserve the libellous description of an English bishop, that he is 'half beast, half devil,' but rather that when the social and intellectual faculties with which he is endowed are exerted strenuously, and devoted usefully, that it is manifested he stands forth blessed with the image and superscription of his God. To us it seems that the world is not the mere prelude and preparation for hell, or that finite crimes are to be dealt with by an infinity of torture, and the devil the torturer assuaging his malice in human agony; but that it is the vestibule of heaven, the passage to the skies, and that he who formed and fashioned the human mind will by that chastisement, which ever waits upon transgressions, at length enlighten and purify it, a fitting temple for the Spirit of holiness and of love to dwell in for ever. (Applause.) Yes, and I rejoice in thinking that even in the dark regions of Calvinism from which I come, these principles are advancing. Even in Scotland, where religious gloom sits brooding over moral corruption and eternal death, there too light is breaking in; the Bible is coming to be more venerated than the confession of Westminster divines, and Christ is displacing Calvin. No one unacquainted with Scotland can conceive the bigotry which a

few years since reigned triumphant, and even now exists to a fearful and frightful extent. You have obstacles of mighty force to combat here in a dominant and domineering church, in worldly fashion and sectarian prejudice; and you have all these too guarded also by recollections of the patriotic struggles of venerated forefathers, and the idea that the glory of those struggles with the tyrant is reflected on the present generation. But mighty though these obstacles be, they are as nothing when compared with that bigotry which, with the first elements of knowledge, is rooted in the minds of the young, and sears the intellect of the aged, which reverses the parable of the good Samaritan, and refuses proffered blessings if the profferer be a heretic!—which enforces, as the passport to social intercourse, the utterance of a prescribed shibboleth, which would despoil earth of comfort and heaven of hope to the man who, acting up to the dictates of individual conscience, dares to worship God contrary to their law. Oh, fearful are the ravages which that bigotry has committed on the peace of families! to the winds has it given conscience, and duty, and truth; and, for innocence and integrity, approaching with boldness in the name of Jesus to the throne of grace, has it substituted the trembling slave offering itself a sacrifice to the unknown God, or the hypocrite creeping to the shrine of error, outwardly conforming to observances which are inwardly despised. Misrepresentation is piled upon misrepresentation, the people are scared from inquiry, and dragooned into implicit faith.

And how shall these evils, these bars in the road to benevolence and freedom and truth, be removed out of the way? not by mere assertions that truth is mighty and will prevail. Yes it *will* prevail—it is omnipotent, but it will prevail only through human agency, aided and guided by God's blessing. And vast is the variety of

means which may be instrumental in the diffusion of truth and liberty. There must be hewers of wood and drawers of water. There must be pullers down of error. There must be the energetic efforts which will expel the money-changers from the temple. There must be those who will complete and ornament the beautiful fabric which shall conduce to human good, and redound to God's glory. In all ways labour is needed. In all it will do good. In all let it be employed. The only crime against society, the only treason against our Maker, is in doing nothing, or in deeming we must all act according to one mode, or in obliging our brother to walk exactly after our own fashion. This is more than enough to tax our utmost efforts, let them be as powerful as they may. Let not those, therefore, who are only putting on the harness, boast as those who have put it off. Our fathers have laboured, and we have entered into their labours. I rejoice in the success which has attended those labours. I agree with my good friend Dr. Carpenter, that much progress has been made, that intelligence is spreading amongst the people. But the creeds are still the same. The establishments maintain their places. Against them our fathers battled, and our warfare must be unceasing till those creeds, till those establishments are made accordant with the free and beneficent spirit of the gospel of the Saviour.

Different circumstances, I know, require different efforts. It is a question, however, worthy our gravest consideration, whether we are not all of us apt occasionally to imagine that more has been effected than facts will warrant us in concluding to have been accomplished. We hear little or nothing, it may be, of Athanasius or Calvin in our particular circle, and therefore we infer that their authority is departed. I think this is an error, and one which, if not guarded against, is likely to lead

to injurious consequences. Its manifest tendency is to make us less active in the removal of error, less energetic in the diffusion of truth. I am persuaded the inculcation of Calvinism has never been more earnest or persevering than at this time. The exhibition of its features may vary indeed according to the audience which may be collected, but in one shape or other it is the never-failing subject. In its grossest forms it is as rife in the villages of our land as it ever was, and in Scotland incessant are the endeavours of pulpit and press, of presbytery and assembly, to force and fix it on the minds and hearts of the people. Yes; I have stood amidst a scene of surpassing loveliness, where earth reflected heaven's brightness, and both were beautiful—where mingled all that could elevate the mind, and calm and purify the heart,—the mountain towering in its magnificence, and the placid lake, a foretaste to humanity of that heaven of peace, of which it was no unapt resemblance—a scene which seemed a place of refuge, a spot set apart and sanctified from the intrusion of earthly turmoils and worldly afflictions, from whose hills arose the grateful lowing of the cattle rejoicing in their being, and the hum of animated existence lulled the spirit and almost wrapt it in elysium, and the glorious sun—fitting image of him, eye and soul of the boundless universe—pouring his gladdening rays on all the diversified objects, till one sacred flame of incense seemed to arise from creation's altar to the one eternal Father, who had impressed the scene with his own light, and his own love. Yes; in such a spot have I joyed to dwell, and whilst my soul drank in full draughts of that beauty and that goodness by which I was surrounded, whilst I deemed that man would feel the sacredness of his rank in the creation as the minister of the thanksgivings of nature, have I heard sounds issuing from the lips of a

professed teacher of the religion of Jesus, which broke at once the spell of enchantment which had bound me, which desecrated the temple of God, the temple not made with hands, in which we stood; for the sounds told me that man was ungrateful, and that theological error could almost mar the magnificence and grandeur of nature, and that taught by creeds and not by creation, man could regard his Maker as a tyrant, and turn away his face and his heart from his Father's mercy. The sounds reached my ear in that teacher's address to the people collected on the margin of that lake, that all creation was under the wrath and curse of an angry God, yea, that the infant of a few months and days old, needed as much to flee from the wrath of its Maker, and to seek a refuge from his vindictiveness, as the hoary-headed sinner whose hair had been whitened by a century of years. I turned me from these words of woe, and I looked to the heavens, and the blue firmament seemed a beauteous canopy spread over the earth and earth's inhabitants by a father's benignity; and I looked to the earth, and it smiled on me with its promise of abundance; and I looked in the peaceful waters, and they seemed to me the glorious mirror in which were reflected heaven's purity and earth's luxuriance; and I looked on the little ones by whom I was surrounded, and I could not believe—no creed, no force of created man could make me believe—that those frames were the dwelling places of iniquity and pollution; and I could trace on them and on all no curse, but that, as at creation's dawn, every thing was good, every thing was blessed, and the grateful overflowings of my soul united, I trust, with the thanksgivings of nature to the Father of mercies, the God of consolation, of hope, and of peace. (Cheers.) And in thankfulness to the eternal Father let us all join, that we have been emancipated from such bondage to

creed idolatry. (Cheers.) It has been said by an eminent divine, that the Unitarians pay too much deference to human authorities in religion. The charge is absurd. Another charge made against us is, that we never rejoice in the beauties of nature; how unjust is this! Calvin, indeed, paints the world as a howling wilderness, but for us our hearts fill with wonder and with gratitude at the lovely scenes around us,—scenes which prompt us to use every exertion to promote the good of humanity, and to advance the glory of God their Creator. When man loves God he loves his brother, he loves mankind. When man is happy, God is glorified. Believing, as I do, this to be the object of the Unitarian Association, I have for this reason, and in order to promote to the utmost of my power a warm feeling in its behalf, arrived amongst you; and I shall return back to the chiller regions of the north encouraged with the kind notice and approbation which you have bestowed upon me, and determined to renew with greater diligence than ever, the efforts which I have made to emancipate the human mind from all bondage, civil and ecclesiastical, and to secure to the human race that glorious liberty which is their birthright and inheritance as children of the living God. (Enthusiastic cheering.)

Mr. JOHN CHRISTIE moved the appointment of the various officers of the Association for the ensuing year. (See Committee's Report.)

Rev. DR. CARPENTER rose to second the resolution, and in doing so he wished to elicit from the Trustees whether they conceived themselves bound, in the event of printing a new edition of the improved version, to adhere to the existing version, or whether it was open to them to adopt any improvement if such could be suggested.

Rev. BENJAMIN MARDON said there could be no doubt that it was perfectly competent to them to adopt



any improvement. Their object was, indeed, to go on from one step to another until they at length arrived at perfection.

The Chairman then put the resolution, which was carried unanimously.

Mr. J. T. RUTT moved the next resolution. When he looked to the very important subject contained in the resolution which it became his duty to submit to the Meeting, he felt most peculiar incompetency to the task, to which he knew he was incapable of doing justice. At the same time he felt gratified in being permitted to come forward once more in public, and state his opinions on that which he had always considered as the most important subject, in which, through a long and varied life, he had been engaged. It was that day, exactly 27 years since, he first took part in the first Meeting of the Unitarian Fund, out of which grew the British and Foreign Unitarian Association. He could not but recollect at that moment, nor did he recollect without personal application, how many valued friends who then stood around him, had since sought the silence of the tomb. Nor could he forget, in especial, that venerable man, whom he had known almost as long as he had known himself, and whose exemplary life needed not his eulogium, Mr. John Marsom, who, throughout the course of a very extended life, was able to enjoy his intellectual powers undiminished, and to employ his talents in the promotion of those objects which he deemed most important—objects which were comprehended in the resolution he intended to propose. It had been his fortune at various times, to know many excellent and distinguished characters, with whom he had the great happiness of passing some of the most gratifying hours of his life, and he had opportunities of observing the influence of Unitarian doctrines on persons, whose situations in life were exceedingly various; and in all

cases they had produced the happiest effects on their moral and religious conduct. (Hear.) He had mentioned the circumstance of this Association growing out of the Unitarian Fund. One of the most active instruments in its formation, was his friend, Mr. David Eaton, whom he had always admired. Mr. Eaton could look forwards much better than himself. He remembered when the Unitarian Fund was projected; he thought the public were not sufficiently prepared for such a scheme; Mr. Eaton, however, contended that it was: and he was right. The resolution which was put into his hands, spoke in striking language of Unitarianism, as eminently connected with the great interests of mankind, intellectual, moral, and religious. If ever there was a period when they should strive with all their might, to propagate those views of religion which could best promote those objects, surely it was the present; when the many had determined, happily determined, no longer to submit to the rule of the few. (Cheers.) The days of privilege had passed away; the days of human rights were rapidly extending; and what could they desire more, than that the many, whilst they advocated their rights, whilst they determined not to cease till they possessed them, should, at the same time, be very mindful of their duties, and that every man should regard his fellow-man, not with the narrow views of creed or sect, but as part of the great brotherhood of mankind. (Hear.) And how was man so likely to consider his fellow-man in that light, as when he contemplated the paternal character of God; when he was taught to look upon him as a Deity, not favouring a few and rejecting the multitude, but, as the father of all the families upon the earth, dispensing his tender mercies to all his people? (Cheers.) Surely it was the duty of all who desired to promote such an object, to recommend it, wherever



and whenever they had an opportunity, and to recommend it, not merely by precept to others, but above all, to recommend it to the world by the example of their own practice and conduct. He would intrude on them no longer. There were recollections connected with the subject with which he dared not trust himself. He hoped that the Unitarian Association would go on extending and prospering, till it terminated in the way they all desired,—by the world becoming Christian; that word Christian, thus happily superseding the word Unitarian. (Cheers.) The venerable gentleman concluded by reading the resolution:—‘That the harmony which subsists between the sublime and comprehensive principles of Unitarian Christianity, and all those influences, whether moral and political, or intellectual, literary, and philosophical, which, under the direction of Infinite Wisdom, conspire to lead the human race onwards to perfection, affords to the professors of this religious system the most delightful encouragement to persevere in the honest and open avowal of their sentiments; and that, in the opinion of this Meeting, the present is a time demanding their earnest union, co-operation, and unremitted exertion, to extend the knowledge of their Christian principles, and thus to advance more and more their beneficial influence.’

Rev. W. J. Fox rose amidst loud cheering. He said, I have been requested to second this motion. That I do so with great pleasure will be readily imagined, because the sentiments embodied therein are those which I am very well known to have endeavoured most earnestly and diligently to promulgate. I shall do so very briefly, because there is much and important business before us, because also we have been already gratified, and I hope we shall be yet further gratified, by listening to those whom we have not always with us on these occa-

sions; and because it would be less gratifying to my feelings if that resolution were to be adopted under the influence of persuasion instead of a firm conviction of its truth. The great principle expressed in this resolution, the harmony of the divine word, and all divine works and influences, embraces all the objects of human research and industry, all arts and sciences, all systems, political, moral, or sacred, uniting them all by one common bond of union, regarding them as parts of one entire plan of the universal Creator and benignant Father of mankind. The object of human science, as connected with the works of the Creator, is to develop parts of his one uniform plan for the instruction and advantage of his creatures, and to set forth the glory and the goodness of Him who reared the lofty mountains, and who caused the earth to bring forth the fruits of its beneficence, whilst its tendency is to form and elevate the human character, and to expand the mind and the heart by teaching us to regard whatever the Creator has thought worthy of producing by his power as entitled to our strongest interest. (Hear, hear.) It gives me the highest gratification to find such a sentiment as this proposed to the Meeting, and adopted, or likely to be adopted, purely for its own sake. It shows a growing sense of the peculiar position which as Unitarians we ought to take. We are most strong in principles such as these, whilst the moment we confine ourselves to the limited objects of a sect, we of all people have the least chance of gaining credit for ourselves, or of producing beneficial results. We differ from other sects in this, that our principles are common to all; nor can Unitarianism be made the watchword of a sect or party. Other religionists form themselves upon some petty subordinate peculiarity, a peculiarity magnified into importance because it is theirs alone. The effect of this is that their chief

exertions are directed to the maintaining and extending these peculiarities, and they acquire a narrowness of spirit and exclusiveness of character which extends over their other doctrines, and unfits them for the instructors and emancipators of mankind. (Cheers.) We differ from others because we reject these various peculiarities, and because the principles which we embrace are principles which were held in common by the earliest Christians, as well as by Christians of the present day, through all the diversities of the Christian world, and are susceptible of a useful and practical application in all the concerns of life. We depart from these petty peculiarities of faith to take our position as the champions of those principles which all Christians should feel the power of, denying to no one the indulgence of any peculiar and minor notions which he may think proper to mix up with them. Whilst we show these general and enlarged feelings, and pursue this line of conduct, it may fairly be said of other sects, as compared with us, that they are employed in cultivating one little spot of ground bearing little but weeds and thorns, leaving it to us to cultivate the boundless field of divine grace, and to exhibit its fruits in all their beauty and richness. (Cheers.) To deviate from this course, to disclaim aught that is good, aught that is beneficial to mankind, would be to imitate that sectarianism which it is our greatest glory to rise above. I never can hear without sorrow and shame any person say that any object of truth or benevolence is not an Unitarian object; (cheers;) every good, every great, and every noble object in the world, must properly and essentially be an Unitarian object. (Hear.) How lamentable an inconsistency is it to hear a man say I am an Unitarian Christian, and when you call on him to exert himself to send abroad into the country knowledge free from the burthen of taxation, to be told,

oh, that is a political and not an Unitarian object! (Immense cheering.) Is it not preposterous to hear a man say he is an Unitarian Christian, and yet hear him refuse to interpose between the slave and those by whom he is held in bondage, to break and dash to the earth the fetters which bind his limbs, because it is a political and not an Unitarian object? (Cheers.) Is it not preposterous that those who approve and adhere to a religion, of which the very spirit is freedom, and which places all rational beings on the same common ground of brotherhood, should yet object to exert themselves for the promotion of those institutions which would tend to raise man to the highest degree of physical, moral, and intellectual perfection of which his nature is capable? (Cheers.) These are what I call Unitarian objects; these connect our faith with that of the highest names in which the country glories. Look back at the characters of those most distinguished for elevated devotion, power of intellect, profundity of knowledge, and brilliancy of imagination, and we shall be convinced that the more we seek to raise all men to the same level, the better shall we discharge our duties to God and to ourselves, and that the shortest way to lead earth towards heaven is by creating a heaven upon earth. (Loud cheers.) I will not detain the meeting any longer. I trust I need not make a speech on these things, for I think my whole life, or I am much mistaken in the spirit, character, and tendency of that life, is a speech in favour of the principles advocated in this resolution. (Hear, hear.) To promote the objects there stated has been the purpose nearest and dearest to my heart, whether in addressing my congregation from the pulpit, or the public through the medium of the press; and, which I have maintained alike in the committee room of the Unitarian Association and at the council table of

the Political Union. (Applause.) It is this which has strengthened me in those of my exertions which required the greatest perseverance, which has given me nerve when called to struggle with the oppressor, or to minister consolation to the oppressed. It is this which has made me regardless of opposition and calumny. It is this which I have ever placed before me as the greatest and most important object of human exertion and existence, and the recollection of having done anything for this great cause would be strong consolation in the moment of dissolution. (Continued cheering.)

The CHAIRMAN then put the resolution, which was carried unanimously.

Rev. B. MARDON. The resolution which he had to propose to them, expressed the great interest which they felt in the state of British India, and in the propagation of Unitarian Christianity in that and other countries. He could not avoid reverting to one interesting fact, that they were honoured on the present occasion with the presence of an individual, who, having been brought up in the doctrines of Polytheism, had embraced those of Unitarianism, and who was acknowledged to be one of the most enlightened of our species. (Hear, hear.) He trusted he was not departing from the rules of delicacy, in thus alluding to one who was so justly celebrated for his profound knowledge and vast acquirements, for his extraordinary personal industry, and who, by the mere effort of his reasoning powers, had obtained a victory over the strong instigations of personal interest, and the still stronger preconceptions of his original education. (Cheers.) He had favoured them with his presence on a former occasion, nor had he hesitated to come forward now and declare his attachment to the truths of Unitarian Christianity. Born a heathen and an idolater, in very early life he began

to suspect and reject the errors of Heathenism. He then examined into the evidence in favour of Mohammedanism and Christianity. He found the evidence in favour of Mohammedanism deficient; but that in behalf of Christianity he found satisfactory and he became a believer in true Scriptural Christianity. Nor was this all; for by his own personal intercourse, he converted to Unitarianism a Missionary who was sent out to India for the purpose of extending the tenets of Calvinism. (Cheers.) They had also then present, a very interesting young person who had been taken up by the Committee of the Association, in order to impart to his youthful mind those truths which they hoped he would hereafter be the means of promulgating to the natives of British India. (Hear.) He would detain them no longer, but conclude by moving the resolution;—‘That this Meeting cannot review the labours of their venerable friend and agent William Roberts of Madras, without recording their cordial esteem and sympathy towards him and his friends in British India; their hope that the Infant Churches now rising in that part of the world may go on increasing in numbers and prosperity, cultivating Scriptural knowledge, pure devotion, and practical virtue; and may be succeeded by others worthy to enter into their labours, and to sow the seeds of pure Christianity under the direction, and with the blessing of that God who giveth the increase.’

Rev. GEO. KENRICK seconded the motion with great pleasure. Dr. Carpenter had observed, in relation to what yet remained to be done,—a promotion of the Unitarian cause,—that wherever power was given, there it was our duty to employ it for good. It was an observation of Mr. Burke, that the power of a despot extends but a very little way; and that even the Czar of Russia on the shores of the Caspian, or the Grand Turk in Egypt, gets such obedience as he

can. So it was with the British and Foreign Unitarian Association. In the East Indies, in Bathurst Town, and in distant places, it must be content with doing such good as it can. Though the Association was unable to do all it wished in relation to India, yet they were able to do this,—they could send across the waters the voice of Unitarian sympathy. (Hear.) He had heard with melancholy interest, in the Report read by the Foreign Secretary, a letter from Mr. Theophilus Roberts; in which he stated, that those natives of India, of humble rank, who embraced the Unitarian doctrines, had to endure calumny and reproach, and were often unable to obtain employment. In such a situation they deserved the sympathy and encouragement of all Unitarians, for at every hazard, they had nobly resolved to preserve that treasure, without which, the proverbial wealth of the Indies would be worthless,—independence of mind. (Applause.)

Rev. Dr. CARPENTER bore testimony to the merits of the eminent individual before alluded to, and who, ever since his arrival in this country, had been promoting, what he agreed with his excellent friend behind him (Mr. Fox) were Unitarian objects, viz., in making himself acquainted with those things, on which the welfare of the immense continent of India and its population depended. Although they had for some time lost sight of him, yet he had not the less been advancing their cause; he had been actively engaged in availing himself of the opportunities afforded him of knowing this wonderful country, and studying the condition, habits, and manners, of all classes of its inhabitants. He was not contented with hearing the teachers of one religious denomination alone, but had listened to instructors of every kind, and seized every opportunity of deriving information, which might perhaps be of benefit to others. He (Dr. Carpenter) was of course not a competent judge of the course that eminent

person had been pursuing. As far, however, as he was acquainted with it,—it was a course of wisdom and usefulness, and his presence there that day was to them most grateful, as it tended to put an end to any rumours of secession from Unitarianism, which his absence might have created. There was, however, another individual (Mr. Roberts) who by his strenuous, though solitary labours, in India, had rendered himself worthy of their grateful esteem. (Cheers.) Their champions were always deserving of their respect, and he hoped they would not separate without giving him such assurances as would, though distant, cheer his declining years. His son, to whom they looked forward with much expectation, had a father's claim upon him to tread in his father's steps, and if he did not use every exertion to spread abroad improvement, and diffuse religious education to all around him, he would prove himself unworthy such a father. He had, however, better hopes of him; he trusted that he would emulate his father's character, and prepare himself after his decease to advocate those principles which had been his father's guide through life, and which would be his support in death. (Applause.)

The CHAIRMAN then put the resolution, which was carried unanimously.

Mr. JOSEPH ROBERTS was then introduced to the meeting to return thanks, and was very warmly greeted. He said, that called on as he was to speak in a public meeting, he hoped they would excuse any inaccuracy of which he might be guilty in the course of the few words he had to utter. They saw before them one of the natives of British India, who by their kindness was receiving the knowledge to be gained by instruction in this country. For this purpose he was at present pursuing his studies under the care of the Rev. J. R. Beard, considering whose talents

and knowledge, as well as the religious and moral culture and domestic happiness which he enjoyed under his roof, he did not think the Committee could have placed him under better guidance. He could never sufficiently express his obligations to the friends of his infancy;

but he hoped, at some future time, either to bring or send good tidings of his proceedings from his native country to those friends in England who have done so much for his future welfare. Having said thus much, he could only conclude by assuring them that in no exertion of body or mind should he be wanting to carry their benevolent views into operation, and he hoped they would never have occasion to regret this extension of their benevolence to a stranger. (Loud cheers.)

Mr. LISTER said that he had a resolution to propose, which was one of great interest, the object of which was to obtain a more correct and perfect system of parochial registration; an improvement from which the greatest advantages would be derived. Independently of its interference in religious feelings, the present system was pregnant with difficulties and expense of no ordinary kind,—of these, from the nature of his profession, he was peculiarly aware. Cases frequently occurred which rendered it necessary to go, not merely into different parishes of the metropolis, but into every county in England, in order to search for the registry of a burial, a marriage, or a baptism. The expense of such a search in 10,000 parishes, of which the fees alone would be at least 10,000 shillings, was very considerable; and frequently, after having searched all the parishes without success, it became necessary to resort to the secondary evidence of some old family bible, or other record. (Hear.)

An alteration in this system was absolutely necessary, and an improved mode of registration, par-

ticularly of marriages would be of the greatest advantage to every member of the community. It was highly important in a religious and conscientious, as well as in a legislative point of view. One plan that might be adopted, was, to make the registers of all meeting-houses good evidence that the persons therein named had been joined together in marriage. Nothing could be more improper than the present plan, which made marriage a system of religion, and compelled persons to go to a church, perhaps for the only time in their lives, to do that which they thought illegal, and which was against their consciences; he trusted also they should not want the support of the ladies in this matter, for he knew a gentleman, a rich man, (and he had no doubt that there were hundreds more,) who had declared he would never get married till the marriage law was altered. (Hear, and a laugh.) He concluded by moving the following resolution: 'That this Meeting regards the present parliamentary inquiry into the state of parochial registration as not the less interesting to Unitarians, because it may lead to the attainment of great social advantages, and most important legal securities for the nation at large; but that, independently of these general and patriotic views, a plan for the universal registration of births, marriages, and deaths, by officers in their civil capacity, will be peculiarly serviceable in various ways to Dissenters from the Established Church; and in particular will facilitate most materially the execution of that measure, at which this Association has aimed from its first origin,—the relief of Dissenters from the operation of the existing Marriage Law.'

Rev. B. MARDON seconded the resolution, which was carried unanimously.

Mr. RICHARD TAYLOR rose to move a resolution, relating to the measure now before Parliament for



the removal of the disabilities which still existed with regard to the Jews. He should, however, not take up the time of the Meeting with many observations on the subject. It must be gratifying to them all to see the last remnant of political intolerance in this country likely to be removed, especially must it be gratifying to them, the lovers of religious liberty, after the generous conduct of the English Dissenters towards the Irish Catholics, to see both uniting for the purpose of extending the same privileges to their Jewish fellow-subjects which they had obtained for themselves. The resolution was as follows: 'That this Association regards with unabated interest and sympathy the efforts of the Jews to obtain relief from all civil disabilities, and anticipates with cordial congratulation the success of the Bill now before Parliament, which, if sanctioned by the Legislature, will raise that venerable portion of their countrymen to the same political position with themselves; but that, looking beyond the defeat of ignorance, defamation, and bigotry, by the triumphant passing of the present Bill, this Meeting trusts the day will soon arrive, when Jews shall be at liberty to enter the Public Schools and the Universities, as freely as the Houses of Parliament, to aim at literary as well as civic wreaths, and to vie with their distinguished brethren, who, to the disgrace of Protestant England, are admitted in Catholic countries to the full advantages of public education, and are thereby enabled in many cases to attain to the highest honours in the medical profession, and in various departments of learning and philosophy.'

Rev. Mr. TALBOT seconded the resolution. The present generation owed a debt to the Jews. Our ancestors had robbed the Jew, stripped him, and left him on the way side. It was our duty to take care that we did not pass by on

the other side, but rather imitate the conduct of the good Samaritan.

The CHAIRMAN then put the resolution, which was carried unanimously.

Rev. J. YATES begged leave to occupy the attention of the Meeting for a few minutes on the subject which had called forth a greater number of petitions to Parliament, in the course of the present Session, than almost any other,—the observance of the sabbath. It was impossible to go through the streets of this metropolis, and not feel regret at the manner in which the sabbath day was desecrated. The mode, however, in which it was proposed to remedy this evil would, he was sure, not prove effectual. He begged to call the attention of the Meeting to the Athanasian Creed, which, on certain occasions, as on Trinity Sunday, Whit Sunday, and Easter Sunday, formed part of the rubric; at the commencement and termination of which creed, sentence of damnation, and a curse was pronounced against all who did not agree in its statements and doctrines. It appeared to him, and indeed he thought it must appear to the Meeting, that such a creed was very unlikely to produce feelings of charity and christian love; and it was highly desirable that its abolition should immediately take place. (Hear, hear.) The rev. gentleman concluded by moving a resolution, which was subsequently withdrawn.

Mr. CORDELL begged to express his dissent from this resolution, and objected to any interference on the part of Unitarians with the creed of any other Christian denomination. (Hear, hear.)

Rev. S. WOOD expressed a similar opinion. If the church people liked to go to church and curse their neighbours, let them do it. It did not injure us, and it could not do us any benefit to meddle with the services of another church. (Hear.)



Rev. J. YATES, rather than prolong the discussion, would withdraw the resolution.

Considerable discussion then took place respecting the propriety of separating the City Mission from the Unitarian Association; but the motion which was made to that effect, and an amendment, were finally withdrawn.

Rev. R. K. PHILP said, that when he came to this Meeting, he was full of fears, for, as had somewhere been expressed by one of our poets, "Conscience makes cowards of us all." On the last occasion he met them there, he said that, at the end of twelve months, he hoped to tell them, not a longer, but a better tale. If they were to ask him what he had done in the course of the past year, he should say that, in a certain sense, he had done nothing—comparatively nothing,—very little indeed; it must, however, be taken into consideration, that it was at present a Herculean task. When he said that very little had been done, it was certain that much good had been accomplished, which had been briefly explained in the words of the Report. Distressed individuals had been relieved, consolation had been given to the suffering and afflicted, instruction had been given to the young and to the ignorant; yet when he compared the means of the Mission with the demands upon its benevolence, when he took into account the mass of society in the heart of the metropolis, and the state of the young and the old, it appeared to him that he was placed in a sort of forlorn hope. Yet he did not despair, believing, as he did, that no well-intended effort, persevered in, could fail of doing some good. And if he were not mistaken, there were more than one or two individuals in that very assembly who, if they had the courage, could say, what in their hearts they acknowledged, that they had derived much benefit from the institution, which the benevolence of

the Association had set on foot. One of the best features of the establishment was the opening of a place of worship, and the Sunday School held there. No doubt much good had been effected by this means. They had 136 children on their books, and the attendance varied generally from eighty to ninety. If they could see the state of the little ones when they first commenced, and compare it with their present state, he was sure they would feel their hearts throb with delight at the good they had accomplished. (Hear.) He did not take any credit to himself, for he had been assisted by younger and more active minds. He said, the last time he met them there, that some unknown friend had sent him fifty articles of coarse clothing, to be distributed amongst the poor, which had been received with great gratitude; and he took the liberty of appealing to the best part of human nature for the continuance and extension of similar benevolence. For six weeks he received nothing. He began to despair, and thought that his eloquence was gone, and his influence amongst the ladies at an end. He was, however, mistaken, for (of course owing not to his eloquence, but to the goodness of the cause) he had received, as they would see in the Report, 500 articles of clothing, which had been distributed; and he could show them the individuals who a few months ago were apparelled in rags and tatters, now comparatively decent and comfortable, owing to their kindness. It had been a matter of regret that, in many cases, the parents of the children were prevented from attending divine worship, because they were unable to come decently dressed. The case was, however, now different; and owing to the assistance of the teachers, some of whom were then present, the children had been materially improved, and afforded a pleasing contrast to the state in which they were when taken wild and untutored from

the streets, in which they were learning nothing but vice and iniquity. Now they regularly attend a place of worship; nor do they simply attend, but they take an interest in the proceedings. Amongst other things connected with this subject, which he recollected with great satisfaction, ~~was a visit which he paid to a friend~~ at Hampstead, who, fortunately for him, had a large family of boys and girls of all sizes. In conversing upon the subject of the school, his benevolent lady said to him, 'Would any of my cast-off clothes be of service to your children?' 'The very thing I want,' replied he; 'my storehouse is like the proctor's barn, with this difference, that I have no authority to compel contributions.' (A laugh and cheers.) The result was that the lady sent him no less than eighty-two articles. (Applause.) Although, at the commencement of the Meeting, he feared lest he might be called on to address them, yet he thought that had he been permitted to say a few words after the addresses of the two gentlemen whose eloquence had that night enraptured their hearts, and wound them up to a pitch of benevolence, he should have succeeded in gaining from his hearers liberal contributions. (Hear.) But, though many of the ladies were gone, he had still the gentlemen left. Now he wanted a great many boys' clothes, (a laugh,) and he hoped he should not appeal to them in vain. A great deal of good might be done with very small means. By the ingenuity of some ladies, a number of warm, comfortable tippets had been made from list. It would have done their hearts good to have seen how delighted the children were with these useful and really pretty articles. He should like now to exchange them for something tasty, and more suited to the summer. One lady had made up a score of silk tippets from an old gown. He also wanted some boys' clothes, as he had before said, for many were prevented from com-

ing to school for want of decent clothing; and if any gentleman, who had some to spare, would favour him with his name and address, he would send for them with great pleasure. Little desks had been erected to teach the children to write, and rewards had been given to stimulate them to exertion, and he was happy to say that the school had not cost the Committee one farthing, and he was satisfied they would not want sixpence of the Committee during the ensuing year for that purpose. (Hear, hear.) The Committee had very kindly acquiesced in all he suggested—they paid the rent of the little place which they occupied. All other expenses had been paid by voluntary subscriptions, principally he believed from ladies. (Hear, hear.) He had received a parcel of clothes from some ladies, accompanied with a note, stating that if he met with any extreme cases, and would put a letter into a certain seat, in a certain chapel, not many yards from where he stood, it would be attended to. He had never made use of the permission so given, and he took that opportunity of saying, that he was extremely grateful for their kindness, and would not fail to apply to them when he found occasion. In another instance, a lady whom he never saw, and whose name he did not know, had sent him five pounds. He received five pounds from another lady, and from a gentleman of the Association he had also received five pounds. Now, if ladies and gentlemen would but go on in this way, they would very soon be rewarded by the success which would accompany their endeavours. He granted they had heard a very beautiful description of human nature, a description which had charmed their mind, and excited their admiration. No doubt human nature was a very good thing, but if that reverend gentleman who had painted it in such glowing colours would but take a turn with him through some of the

streets of this metropolis he would be able to convince him that human nature, however dignified in itself, was like the traveller in the parable fallen among thieves, by whom it had been left stripped, wounded, and half dead. (Hear, hear.) He had stated in the Report, if the Committee could find a more effective agent, that he was willing to resign his situation; (loud cries of No;) really this was no form of words. He would be most happy to see the conduct of the Mission transferred to a more zealous heart and a wiser head. If, however, the Committee desired him to go on, he was willing to proceed according to the best of his knowledge and ability. He had every reason to believe that whatever benefits had been conferred by the Mission had been received in the most grateful manner, and had been distributed amongst worthy objects. There were perhaps some instances of deception, but these formed a small exception. A friend at that moment suggested to him that they were in want of teachers for the school. There were five or six young ladies who attended pretty regularly, but these were not sufficient, they wanted four or five active young men; this was all that was necessary to increase the number of their scholars. He hoped he should be able to prevail upon some of them to come forth and lend their aid. He was sure they could not be employed in any way more calculated to display the influence of religion upon the heart, or to ensure the lasting approbation of their own consciences. (Loud cheers.)

Rev. SAMUEL WOOD thought it highly desirable that an adjourned general meeting of the Association should take place in one of the large provincial towns, and that the Committee should make arrangements to that effect. It was three years since any adjourned meeting had taken place. It would probably be difficult to hold an adjourned meeting this

summer, but he thought the Committee ought to provide for holding an adjourned meeting of the next general meeting of the Association at Bristol, Portsmouth, Norwich, or some other large town. He would therefore move a resolution to that effect.

The CHAIRMAN thought that at that late hour, and when the greater part of the company had gone, it would be unwise to press such a resolution; probably the intimation which the gentleman had given would sufficiently answer his purpose, by calling the attention of the Committee to the subject.

Rev. S. WOOD acquiesced in the Chairman's suggestion. He hoped that next year arrangements would be made for that purpose.

Mr. HORNBY moved a vote of thanks to the Chairman, which was carried unanimously.

The CHAIRMAN briefly returned thanks, and the meeting broke up at eleven o'clock.

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#### OBITUARY.

MARCH 29, at Stapeley Farm, near Philadelphia, in his eighty-second year, Mr. Ralph Eddowes. Although he had long ceased to be an inhabitant of this country, there are many to whom his name and character are known, and a few still remain of those who knew him before his removal to America, to whom it will be interesting to recall the recollection of a valued friend while they read the brief record of his life, which it is the design of this article to preserve.

Mr. Eddowes was born at Chester in 1751, where his father carried on the business of a tobacconist. His family, for several generations, had been zealous Nonconformists, and he was brought up in the habits and principles which characterised the Dissenters of that day, among whom an ardent zeal for civil and religious liberty was joined with deep religious feeling and exemplary strictness of morals. He received a part

of his school education at Nantwich under Dr. Priestley, and when he removed to Warrington, probably became the pupil of Mr. Houghton, father of the late Rev. Pendlebury Houghton. At the age of fourteen he followed his former instructor to the Warrington Academy, and on leaving it entered into his father's business. It may be inferred from the manner in which he speaks of his academical studies, in the preface to the volume of sermons which he published in 1817, that if he had chosen to follow the profession of a Dissenting minister, the consent of his parents would have been readily given, and those who saw how successfully he discharged the duties of that profession, though assumed late in life, may have regretted and wondered that his earlier years had not been devoted to it. His life would have been more peacefully spent, no doubt, whether more usefully may be questioned, for the most remarkable event in it, his struggle against the corporation of Chester, could in that case never have occurred. At the present moment, when the light of investigation is about to be carried into the dark and foul recesses of municipal corruption, it will not be unseasonable to trace the progress of this struggle, which illustrates both the character of Mr. Eddowes, and the state of this important branch of our institutions.

The city of Chester had received from Henry VII. a charter, by which the *citizens and commonalty* were *annually* to elect a mayor, twenty-four aldermen, and forty common councilmen; but only a few years had elapsed, when this charter was virtually abrogated by a by-law of the corporation, that vacancies occurring in the common council should be filled up by the mayor, aldermen, and councillors. The commonalty did not tamely acquiesce in this shameless usurpation of their rights, but their attempts to obtain their restoration were frustrated, by means

which at this distance of time cannot be distinctly ascertained. When Charles II., towards the end of his reign, remodelled the charters of so many corporations, in order to secure the control of the parliamentary elections, the corporation of Chester showed a disgraceful eagerness to sacrifice the privileges of their fellow-citizens. James II., in his too late repentance of the arbitrary proceedings which united the nation for his expulsion, had restored the charter, and for a few years after the Revolution the annual elections by the commonalty were resumed; but the select body watched their time, and again usurped the power of nomination. In the year 1733 legal proceedings were commenced unsuccessfully for the purpose of compelling them to make the elections according to the charter of Henry VII., and the dominion of the oligarchy remained unassailed till 1784. The parliamentary election which took place in that year, on the dismissal of the coalition ministry, had convinced the citizens of Chester that till they recovered their chartered rights, they should in vain endeavour to shake off the yoke of the Grosvenor family, who filled the corporation with their own creatures, and through them procured the return of their nominees to parliament. Mr. Eddowes was early invited to take a part in the proceedings for this purpose; he soon became the life and soul of the undertaking, and persevered in it when abandoned by those who had no higher motive than to gratify a pique against the house of Eaton, or to establish one electioneering interest on the ruins of another. The cause was twice tried at Shrewsbury; in the first the verdict was in favour of the charter, in the second, confirmed by the King's Bench, of the self-electing body; but Mr. Eddowes, now left nearly alone, brought the cause by appeal before the House of Lords, and obtained in 1790 a reversal of the decision of the King's

Bench, and the establishment of the charter of Henry VII. The triumph of liberty seemed complete, but the corporation had a chicane in reserve; they had now the assurance to deny that the charter of Henry VII. had ever been accepted, and set up *prescription* as the justification of their usurped power. Flimsy and dishonest as this pretext was it served their purpose. By an oversight of his counsel, in not moving the House of Lords for costs, in the same Session in which the decision had been given, Mr. Eddowes had been compelled to bear the heavy expense of the appeal. It was too much to be expected, even from a man of his disinterestedness and energy, that he should go through a similar series of exertions and sacrifices, and he left the corporation and their illustrious patron to enjoy the consciousness of having evaded the sentence of the House of Lords, and defrauded the citizens of their privileges. His account of the whole proceedings, published in two volumes 8vo., is valued by men of professional learning as containing very curious information on municipal law. It bears the appropriate motto, '*Tum livore sepulto, si quid meremur sana posteritas sciet.*' He lived to see the arrival of that age of sounder judgment; when the citizens of Chester succeeded, in 1827, in re-establishing their long lost rights, 'the intrepid patriot, Ralph Eddowes,' was commemorated with the honour due to one of the earliest and most devoted champions of corporation reform.

It was however by no means the virtual failure of this undertaking that induced Mr. Eddowes to leave his native city, and emigrate to America; other causes at least conspired to produce this determination, which will be best stated in his own words. 'The gloom that hung over public and private concerns was every day thickening—the poison of Burke's Reflections on the French Revolution had diffused its baleful influence

—associations were formed under the sanction of Government for putting down Jacobinism—indictments for high treason were preparing against the friends of the people and the constitution, and I found myself within reach of the fangs and clutches of an excise law, which, in concert with many others of the same trade, I had strenuously opposed, both in and after its passage, (having been twice under examination at the bar of the Commons, and once at that of the Lords,) but in vain. The shackles thus imposed it was not in my nature to wear contentedly; with a conscience clear of all offence against the revenue, either actual or intentional, to have a spy continually at my heels, and to be dogged like a suspected thief or smuggler, I could not, even after a servitude of five years, submit to with patience. And thus, while every thing in the East wore the most portentous aspect, a bright opening in the Western horizon arrested my attention, and seemed to beckon me away, ere it should be too late.' To America he accordingly removed in 1794, and established himself in the neighbourhood of Philadelphia, where he at the same time carried on business. At that time there not only existed no Unitarian society in Philadelphia, but he found the Presbyterians, with whom his English habits and predilections led him first to endeavour to connect himself, full of a spirit of intolerant orthodoxy, which rendered it impossible for him to attend on their worship with satisfaction. With about twelve other persons, who, like himself, were Unitarians, he made the attempt, in 1796, to carry on social worship, on the plan recommended by Dr. Priestley, without the aid of a regular minister, and the services were continued till 1800, when the original members having nearly all died or removed, the society remained apparently extinct. In 1802-3 Mr. Eddowes paid a short visit to Europe.



Mr. Christie, the alleged author of Discourses on the Divine Unity, was invited in 1807 to make the experiment of reviving Unitarian worship; but a difference having arisen on the subject of an article in the constitution of the church, his connexion with it soon terminated, and Mr. Eddowes, Mr. Taylor, and Mr. Vaughan came forward to conduct the services themselves. Their success was much greater than they had hoped; in 1811 they ventured on the erection of a place of worship, which, in 1828, was pulled down to be rebuilt on a larger scale. Such was the origin of the first Congregational Unitarian Society of Philadelphia. From the time when Mr. Eddowes took a part in its public services, the studies connected with his preparation for them formed the most interesting of all his occupations; and the volume which he published in 1817 is an abundant proof that, both as a moral and a controversial preacher, he had no cause to fear comparison with those whose lives have been devoted to composition for the pulpit.

With the exception of lameness, the consequence of an accident about twenty years since, Mr. Eddowes felt little of the painful infirmities of age, and his mental power remained in unimpaired vigour to the last. The following extract from a letter addressed in his seventieth year to his excellent daughter, Mrs. Peter Boulton of Liverpool, will show in what spirit he reflected on his past life, and looked forwards to its close. 'I have no reason to say that length of days has been denied me, and that the great majority of them have been truly happy days, I most devoutly and gratefully acknowledge. In the important relations of husband and father, it does not fall to the lot of many to be so highly favoured. The interruptions to my health have been very few, and none of them seriously alarming; and now, at a period when many are sinking under mental and

bodily infirmities, and which many who came into life after me have not been permitted to attain, my faculties are but little impaired, and I am yet able to do something for the benefit of those whose interests are so nearly connected with my own.' After mentioning some indications that his death, whenever it happened, would be sudden, he continues: 'And if I knew that such is the divine appointment, I should bow to it with humble acquiescence and satisfaction; should it be otherwise ordered, it is my daily prayer to Him in whose hands my breath is, that I may have a tranquil and peaceful dismissal, and be able in my latest hour to bear testimony to the supports, consolations, and hopes of that precious gospel, which has brought life and immortality to light, softening the pains of separation by the prospect of a blissful and eternal reunion.' His anticipation of sudden death proved well founded; but having long lived as one who might at any moment be called away, it is a subject of unmixed rejoicing that he was spared the sufferings of a lingering decay.

The public character of Mr. Eddowes may be easily gathered from the events of his life; he was animated by a warm and enlightened zeal for civil and religious liberty, and had he lived in the times when it was necessary to sacrifice life and personal freedom in their defence, he would have been among the first to offer them for the good of his country and mankind. To those who saw him only in casual intercourse, or when his thoughts were engrossed by some great purpose, his manner appeared cold and perhaps even stern; but his temper was generous and kind, and no man was ever the object of steadier friendships, or more devoted filial love. His integrity was the result of high moral and religious principle, and was, therefore, without a stain or a suspicion.

Mr. Eddowes married, in 1777,



Sarah, daughter of John Kenrick, esq. of Wynnhall, in Denbighshire, sister of the late Rev. Timothy Kenrick. Himself an only child, he lived to be the patriarch of forty descendants, some of whom have returned to the land of their fathers, while the majority remain on the other side of the Atlantic.

K.

On Thursday, the 11th of April last, the Rev. Rowland Hill, after an illness of about a week. Mr. Hill was born in August, 1744. He was the son of sir Rowland Hill, Bart. of Hawkestone, an ancient and highly respectable Shropshire family.

Mr. Hill received his early education at Eton college, whence he was sent to St. John's college, Cambridge, where he took the degree of M. A. with some reputation. Before he was of age to take orders, he occasionally preached at the Tabernacle, and at the Tottenham-court-road chapel, which threw some impediment in the way of his receiving ordination. The bishop of Bath and Wells at length was induced to admit him to deacon's orders, which was the highest step he was permitted to attain in the hierarchy. He was, however, always tenacious of his clerical character, regarding himself as an episcopal clergyman. One of the first public occasions upon which he distinguished himself, was in delivering a funeral oration on the death of Toplady, who had forbidden a funeral sermon to be preached on the occasion, and who, moreover, had expressed his disapprobation of some of Mr. Hill's uncanonical proceedings, although his young friend stood high in his esteem.

In 1783, Mr. Hill laid the first stone of Surrey chapel, which was opened in 1784; but, although he was usually considered as the pastor, preaching there constantly during the winter, the chapel was not licensed as under his pastoral care. He generally spent a considerable portion of the summer in visiting va-

rious parts of the United Kingdom, preaching in places of worship of almost every denomination which would admit of his services, and occasionally to large assemblies in the open air. The remainder of the summer he usually passed at Wotton-under-Edge, Gloucestershire, where he had a house and a chapel.

About the time that he opened Surrey Chapel, he married Miss Mary Tudway, sister of Clement Tudway, esq. M.P. for Wells, by whom he had no issue. Mrs. Hill died a few years ago.

As a preacher he was extremely unequal, as well as systematically unmethodical; generally rambling, but pithy; often throwing out the most striking remarks, and sometimes interspersing touches of genuine pathos, amid much that bordered on the ludicrous. Yet still it was felt that he did not mean to trifle, that there was in him no real want of reverence towards sacred things. In the devotional part of the service he was uniformly chaste, solemn, and fervent. Of late years the majesty of venerable age added not a little to the effect of his instructions. His rising to rebuke the tempestuous discord of the Bible Society anniversary, May, 1831, will not soon be forgotten.

His physical powers had long been in a declining state, but his intellectual energies remained almost unimpaired to the end of his existence. The last time he spoke in public was on the evening of Tuesday, the 2d of April, when, as a last token of his esteem for Sunday-school teachers, he preached to a considerable number of them at the Surrey Chapel, from a text to which he was very partial, 1 Cor. xv. 58, 'Be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.' The last sermon he preached to his sorrowing congregation was on Lord's day, the 31st March, and it is said to have

been very impressive, from 1 Cor. ii. 7, 8, 'We preach the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory.' On Thursday evening, the 4th of April, he was first taken ill; and he was confined to his room till his decease. He expired without a groan. His funeral took place at Surrey Chapel on Friday, the 12th of April. A funeral sermon was preached by the Rev. Mr. Jay of Bath, from Zech. xi. 2. 'Howl fir-tree; for the cedar is fallen.' This discourse has since been published.—*Ab. from the Pat.*

At Royston, Hertfordshire, on the 21st of April, 1833, William Stallybrass, in the seventy-sixth year of his age. Though born in an humble condition of life, and enjoying in a very limited manner the advantages of education, he was distinguished not only by genuine piety and general rectitude of conduct, but by the possession of a vigour of intellect, which he exercised in a manner rarely to be met with in persons of his station in society.

About fifty years ago he became a member of the Independent Church at Royston, then under the pastoral care of the Rev. Wm. Jameson, who was succeeded by the Rev. H. Crabb. This gentleman was educated for the Christian ministry, under the tuition of Dr. Ashworth, who adopted Dr. Doddridge's method of instruction, laid down in his published lectures, by which, under different heads of divinity, the students received a list of the best authors on both sides of every question in theology. These every student was expected to read with care and impartiality; thus the theological tutors not only allowed the right of freedom of inquiry in religion, but required the exercise of it as a duty. This freedom of inquiry was recommended by Mr. Crabb, and

the deceased profited by his frequent intercourse with his amiable and enlightened pastor. Being appointed clerk, Mr. Crabb most willingly delegated to him the choice of psalms and hymns from Dr. Watts's collection; and in the performance of this duty, he was in the habit of avoiding such hymns as many conscientious and thoughtful Christians could not unite in singing, being in their opinion unscriptural; and which Dr. Watts himself, in more mature years, there is reason to believe, regretted having introduced. For some time after the death of his beloved pastor, W. Stallybrass continued his services as clerk, until the succeeding minister, to satisfy a few persons who considered the whole of Dr. Watts's collection too sacred to be interfered with, dispensed with his services and gave out the hymns himself. Some time after this, W. S. withdrew from the church and from public worship, to the manifest regret of several individuals of the congregation, by whom his character was highly appreciated; but though he no longer frequented public worship, he spent his Sabbaths in diligently reading and meditating upon the word of God. The extraordinary attainments he made in the knowledge of the Scriptures, is well known to several of his intimate friends; and men of learning and great biblical knowledge, who have occasionally conversed with him, have expressed their surprise at his correct and comprehensive views of Revelation. This may be in part accounted for from the natural strength of his mind, and its freedom from system, and from the unspeakable pleasure he had in searching the oracles of divine truth; for it may be truly said, that for many years the Bible was his constant companion, and its principles and precepts were treasured up in his heart, and became the guide of his daily conduct. His acquaintance with scripture was so intimate, that on a text being mentioned, he would immedi-

ately cite the verses connected with it, and would also produce various parallel passages to illustrate the subject under consideration. With respect to his moral character, his master, in whose employment he had been for more than forty-four years, gave this testimony to the writer of this memoir. 'He was an Israelite indeed, in whom there was no guile; during all the years I knew him, his conduct was marked by the strictest integrity and sincerity; he was disinterested, unambitious, and contented in the station in which providence had placed him.' He lately spoke of his death as soon to take place, and of the great change death would effect, with profound awe. He then spoke with more than ordinary animation of faith in God's raising from the dead, by Christ, to immortal life, all those who believe and obey the Gospel.

The earthly course of this exemplary Christian terminated rather suddenly. For several months he had experienced a difficulty in breathing. On Saturday the 20th of April he went to his work for about two hours, and returned home on account of weakness and weariness, in which state he continued until he went to bed at his usual hour. The next morning when about to rise, his wife observing that he was still worse than on the preceding day, prevailed upon him to remain in bed, where he continued perfectly quiet. About 11 o'clock, his daughter, who had been sitting in the room all the morning, on drawing near, found he had ceased to breathe. Thus quietly his calm and peaceful spirit passed out of time into eternity. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

On the 6th of May ult., after an illness of a few days, in the seventy-third year of his age, the Rev. John Harrison, who had fulfilled the office of Minister to the Unitarian Congregation at Kendal, for a period of thirty-seven years. The remark,

that the life of a scholar seldom abounds with adventure, is true, for the most part, in a still higher degree of the devoted and conscientious preacher of the gospel. Those virtues which a single-minded pastor is chiefly bent upon cultivating, and which are most becoming his station, are precisely such as are least obtrusive, and attract least notice from the world. *The wisdom that is from above is just, pure, peaceable, gentle, and easy to be entreated.* He has to do with individuals in their social capacity—to win hearts, and not to gain applause; he therefore extinguishes the sparks of ambition that occasionally start up within him, and, by his own example, encourages the advance of the more silent, but, at the same time, more valuable, and more endearing virtues, which have their main scope in private and domestic life. In the instance of Mr. Harrison, this was essentially the case. With talents, and a habit of mind that would have justified him in seeking for a wide and public sphere of action, he chose to devote himself humbly and unostentatiously to the duties of the ministry, regardless of all beside, so long as his conscience approved itself to God, and he was useful to his brethren of mankind.

Mr. Harrison was born at or near Gateacre, in the neighbourhood of Liverpool, in the Independent chapel, at the former of which places his family had a pew. At a very early age his father, who was a respectable tradesman, removed to Warrington, where the subject of this notice received his school education, under the Rev. Mr. Owen, rector of that place, and master of the grammar school, who is very favourably known to the public, by an edition of Juvenal, with a spirited and faithful poetical version. Under the tuition of this gentleman, he made great progress; and, in the course of time, was admitted into the academy at Warrington, then under the super-

intendence of Dr. Aiken. Of Dr. Aiken he used to speak in the warmest terms of respect and admiration; and the writer of this has frequently heard him attribute to the judicious developement, and careful management of his tutor, whatever qualities he possessed, to which he attached most value. He made his first essay as a preacher at the early age of nineteen, at Risley, a few miles distant from the place where he lived; and he was accustomed to describe, in a most entertaining manner, the consternation that came over him just as he was ascending the pulpit, on descrying a large troop of his friends and relations, who had arrived from Warrington to witness his maiden exhibition, and from whom he had effectually concealed, as he flattered himself, the knowledge of the ordeal he was going to pass through. In 1781, he was chosen minister to the Independent Congregation at Lancaster, in which situation he remained about fifteen years; and during his residence at this place, he married Alice, sister of the Rev. Robert Housman, the present incumbent of St. Anne's Chapel, in the same town. On the death of the Rev. Caleb Rotherham, the son of Dr. Rotherham, who taught an academy, which has sent out many respectable preachers, he was unanimously invited to Kendal in 1796; to this invitation he acceded, and, along with his predecessor, who had officiated forty years, completed a ministry at that place of a period of nearly eighty years, a circumstance, it is presumed, almost unparalleled in the history of Dissenting congregations.

The prevailing feature in Mr. Harrison's intellectual character was clearness and strength, and, at the same time, extent of perception; the main points and bearings of any subject upon which he had to be employed, he could in a moment seize upon; and presenting them to his hearers in lucid and perspicuous

language, he was often enabled to produce conviction, when more elaborate efforts would have failed. His sermons, without perhaps ever rising to eloquence, in the ordinary acceptation of the term, or containing passages of great power or splendour, were distinguished by a simplicity and precision of style, and by a weight of matter, which rivetted the attention, and to his stated hearers brought far more delight and improvement, than the most striking displays of oratory would have done.

The effect of his pulpit services was, in no small degree, enhanced by his venerable and patriarchal appearance. Gifted, too, by nature with a voice of uncommon power and sweetness, and enforcing the solemn and awakening truths of the gospel with the modesty of an inquirer rather than the authority of a master, he acquired a personal influence over the minds of his hearers that no talent, however exalted, could command. Never was there a man with equal pretension to guide the belief of others less disposed to exercise dominion over faith; and, as was natural, that deference which he disclaimed was in a more ample portion awarded to him. Few ministers who were equally acceptable in their public services have so seldom quitted their pulpit; absence of personal vanity and a retiring disposition were striking peculiarities in the character of the excellent individual to whose memory this imperfect tribute is addressed. Applause for his outward gifts was what he least courted; he was content to do his duty at home quietly and unostentatiously, regarding the final end of his ministry, the salvation of souls, rather than gratifying an unholy taste for novelty in others, and pandering to his own self-complacency.

A man of such a cast of mind as this could not entertain any sectarian or confined views of the office of a Christian minister; and, accordingly, the efforts of Mr. Harrison in ad-

vancing the cause of human improvement were not restricted to the pulpit. His co-operation was eagerly sought, and, so long as he was blessed with health and strength, as willingly yielded, whenever any measure of public utility was brought forward in the town in which Providence had fixed his station. That religious faith which he advocated he considered to have its end in the mental and spiritual elevation of his species, and every thing which conduced to the same result he thought to be within his province; he no more fancied that his sabbath duties comprised the whole of what was required from him, than he conceived that the sum and substance of religion consisted in attending upon religious ordinances.

Mr. Harrison committed to the press several publications; but that modesty and unassuming disposition which have been mentioned as so characteristic of him, would not allow him to seek for them more than the local circulation which the circumstances that gave rise to them demanded, although they were possessed of a general and a permanent interest. During his ministry at Lancaster, in 1793, he printed a series of devotional and other services, such as are commonly used in Dissenting places of worship, in order, as he states in the preface, to remove something of that suspicion which then attached to seceders from the church, and to prove to the world that their public worship was not conducted in that careless way and with that absence of religious feeling that was charged upon them. And admirably is the publication adapted to the purpose designed. Though, perhaps, few of the Unitarian public are acquainted with this little work, the writer knows of none so well calculated for the use of congregations in the absence of a stated minister. It is much more convenient and contains more variety than Dr. Priestley's forms of

prayer. He published also another excellent though little-known work, in a series of monthly numbers, called the 'Christian Instructor, or Occasional Expositor.' This was called forth by a rude and ignorant attack upon the Unitarians, it is believed, in one of the Kendal newspapers, and consists of twelve short essays upon the principal points of the Unitarian faith; they are clear, convincing, temperate; every way honourable to the advocate, and calculated to serve the cause he espouses. He printed also, at the pressing entreaty of his hearers, two or three sermons; but these, though every way deserving of the most extended perusal, from the cause already assigned, have reached the hands of very few besides those to whom they were originally addressed.

Mr. Harrison had, for some time before his death, laboured under an infirm state of health, and was occasionally absent from his pulpit the last few months of his life. The Sunday but one before his decease he was observed to preach with greater animation than he had displayed for a long period, (and his delivery was for the most part of a very animated character,) as if he sought to pour out upon his beloved hearers his whole soul ere he left them, in the same way as the lamp gathers its expiring light into one blaze before it expires in the socket. On the succeeding Sabbath he was up and dressed early in the morning, as for his usual services; and though it was obviously impossible that he could undertake them, his thoughts were all directed to his charge; in the evening, as if anxious to bid farewell to the sanctuary in which he had so long and so faithfully ministered, he left his house with much difficulty, and sat awhile in the Chapel-yard; on the ensuing morning, his spirit was summoned away by him who gave it. Providence granting a wish he had often and earnestly expressed, that he might be spared a lingering death,



His remains were interred in the burying ground adjoining the chapel, and the melancholy dispensation improved on the subsequent Sunday to a very numerous and deeply sorrowing congregation, by Mr. Lee, from Lancaster. Not, however, to a congregation sorrowing as those without hope, but mingling with a sense of bereavement gratitude to God, who had lent them so long the blessing of such a minister, and knowing that the best tribute of respect they could pay to his memory, was a faithful obedience to the lessons he taught.

MAY 30, aged seventy-four, after a short illness, Sarah, wife of Thomas Cooke, Esq. of Newport, Isle of Wight. The views which she entertained of religion were productive of their proper effect—an uniform cheerfulness during life, and fortitude and resignation at the approach of death. Her loss will be severely felt in the circle to which she belonged, for few individuals more faithfully fulfilled the various duties of domestic life. Her attachment to her friends was ardent and sincere, and the interest she took in the welfare of the religious society with which she was connected was lively and unabated to the close of life. Not only was her attendance at the house of God most exemplary and edifying, but she was ever willing to cooperate in any plan to promote its prosperity, or advance the cause of religious truth. In recording the death of one of the oldest and most valued members of his congregation, the writer of this cannot but bear grateful testimony to the sympathy and support he has ever experienced from her, in his ministerial labours; nor fail to point the attention of mourning friends to the rich consolation derived from the consideration, that, 'them that sleep in Jesus will God bring with him.'

E. K.

MAY 28. Mr. J. Marsom. Further particulars in our next Number.

## NOTICES.

*Hull, East Yorkshire, and North Lincolnshire Unitarian Association.*—The Twenty-second General Meeting is appointed to be held at Hull on Wednesday and Thursday, July 24 and 25. \ Mr. Bache of Birmingham has promised to preach on the Wednesday evening and Thursday morning, and Dr. Hutton of Leeds on the Thursday evening. E. H.

THE Annual Meeting of the Western Unitarian Society, established in 1792, to promote Christian knowledge and the practice of virtue by the distribution of books, will be held at Crewkerne, on Wednesday, the 17th July, when the Rev. Robert Brook Aspland, M. A. has engaged to preach.

THE Annual Meeting of the Sussex Unitarian Association will be held at Brighton, on Wednesday, July 10, when the Rev. T. Madge of London will preach.

Service to commence at eleven o'clock. The friends and subscribers to the Association will dine together upon the occasion.

THE Rev. Edward Hawkes, M. A. of Pendlebury, near Manchester, has accepted the invitation of the Unitarian congregation at Kendal to become their minister.

## NOTICES TO CORRESPONDENTS.

LETTER from Canada in our next.

'Asmodeus' shall not be neglected, though we do not subscribe all his dicta. We think he will see reason for not appearing in the present Number. Our readers must feast before they be called on to consider whether some bitter herbs ought not to have been served up with the more pleasant viands. Neither hunger nor recent fulness are good for clear thinking.

Some remarks on a few recent publications, were intended for the present Number. They must sleep till August.

We do not love gowns and bands; but our 'Constant Reader' is 'too satirical.' He would 'more likely offend than amend.' He would not 'convince,'—he might 'sting.' He has made us laugh heartily, and so far we thank him.