

THE UNITARIAN CHRONICLE.

SOME REMARKS ON THE RELIGIOUS WRITINGS OF THE LATE REV. JOHN NEWTON.

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WE do not, in general, bring sufficiently enlarged ideas to the reading of religious books. Every one fastens upon the writers whose manner of viewing things and setting them forth he himself approves; their books he opens with pleasure, congratulates himself upon their good points, closes his indulgent eye to their faults, and seems to have sought rather for the confirmation than the improvement of his own notions in reading them. As to other books, of a somewhat different tendency, either they are slightly read, or neglected altogether. We soon take offence at ideas we do not ourselves entertain, and this is the chief fruit we extract from them. Thus minds become narrowed, parties straiten themselves, and conclude by losing the power of understanding or bearing with one another.

And yet, who is there that can say, 'I possess truth unmingled with error?' Who that has viewed religious questions under every possible change of position? Who that has nothing useful or important to learn? If those readers who love clear, well-arranged arguments, would try to read without antipathy books in which religious feeling and practical applications of doctrine predominate, might they not see some things in a new point of view? And if readers of such books as those last-mentioned would not be so very disdainful of luminous, well-arranged writings, might not *they* gain some good ideas, enlarge their own views, and learn to express them more correctly? The study of superior books, whatever may be the school from whence they emanate, ought to enlighten and extend the limits of the spirit, if they are of any utility. The author most opposed to our own particular views, if he has but thought and observation, may make us observe facts which have hitherto escaped us, or the bearings of those facts upon which we have imperfectly reflected; and often we may discover a foundation of truth eminently assistant to our faith, under the very form which had at first repulsed us.

We cannot but think the works of John Newton a good subject of study for those who are inclined to listen fairly to a religious man, whatever his theological opinions may be. For this reason we have selected them as the theme of a few remarks.

However interesting Newton's private history, it has nothing to do with our present purpose. Briefly, we shall only say that, after a very troubled youth, he took orders in the church of England, was long rector of the parish of St. Mary Wolnoth, in London, where he died in 1807, at the age of 82, highly venerated. He left behind several works. The most important of them to which we now refer, is a collection of letters which appeared successively in a periodical to which he affixed the signature of *Omicron*. The 'Narrative of his Life' is made up of letters addressed to a friend by Newton himself, to which some details respecting his latter years have been appended. These are the materials which have furnished us with the foundation of our present remarks.

Newton's writings possess great interest. By means of a very simple style, without any bursts of eloquence, he seizes on the reader by degrees, goes very deep into the heart, awakens the spirit of reflection, and leaves the mind disposed to religious consideration. There is no novelty in his theological scheme; every one has read some exposition of it; it is common Calvinism. But John Newton opens his heart before you. He gives himself up with so much confidence to the government of Providence, confesses with so much life his misery and moral weakness, reckons so securely on the mercy and help of heaven, that he communicates to you the feelings which animate him. He pours out the history of his moral wants, the remedies he found in the gospel, the means of making them your own, the effects they will produce upon you. What he says, he has felt a thousand times over, and he makes you feel it too. Such is the influence of RELIGION! While *theology*, the offspring of intellect, presents herself to the intellect accompanied by definitions and arguments which often awaken doubt, *religion* issues from the heart, in which she has her birth, and carries light and warmth to the heart.

This practical tendency in Newton's works is not an incidental one. It pervades them all. We could give numerous proofs of this; we have only to select. Though faithful to the doctrine of the church of England on original sin, he rests upon the feeling of *his own* corruption as the most essential point to himself.

'Many are perplexed,' says he, 'about the origin of evil. For me, I see that evil exists, and that there is a way of reparation: here I begin, and here I end.'

He is not fond of theories in which the most skilful may be embarrassed, and which disturb the peace of many churches: he makes one feel the inutility of them. Several clergymen were one day disputing in his presence about the priority of faith or repentance. After being silent nearly to the end of the argument, he at last took it up thus: 'I have one question to ask. Are not the heart and lungs equally necessary to human life? Tell me which *first* begins its functions? This is very much the same

sort of question as that you have been discussing.' This practical disposition had become a principle in him.

'The religion which comes from above,' he wrote, 'though founded on doctrines, is not so much a system of opinions bound together under the form which we call a *system*, as the renewal of the heart and newness of life.'

Thus he thought that the only true way of judging of our knowledge is to consider its effects, and to see what experimental and efficacious fruit it has produced.

Though bent on occupying himself chiefly with the religion of the heart, he did not confine his religion to emotion and contemplative ecstasies. He wished that faith should show itself outwardly by its fruits, and then only did it appear to him perfect. Far from resembling those who, in order to frequent religious meetings, suspend their occupations, or dispense with the fulfilment of certain duties, he considered belief as a powerful motive for the faithful discharge of the whole moral law.

'A Christian never ought to make his own spirituality an excuse for neglecting the smallest duties; if he be only a poor shoe-black, he ought to be the best in the parish.'

It may be supposed from this that Newton cared little about making war against those dogmas which he did not adopt. He was too much occupied with the care of his own spirit, and too great a friend to practice to pay much attention to theological quarrels. Though attached to a very rigid system, and though in his eyes the Unitarian could not be safe, he finds great fault with polemics.

Although truly devout, Newton's character is too elevated for the imitation of those rigid and passionate spirits which are not content unless others travel exactly the same path with themselves, and shut their eyes to the faults of their own people, while they are ever open to those of other men. He seems to see without partiality the actual state of things, and deals with it simply, as if frankness and impartiality were with him matters of course. He believes that we may all arrive at truth by different paths; that some are suddenly called, while others remain long on the road; he allows that in this, as in all other matters, there are degrees, and that the experienced Christian does not see things exactly in the same light with him who but yesterday turned to the gospel; he believes that self-love often enacts the part of meritorious zeal for the cause of God.

'Self-righteousness,' says he, 'may find food in doctrines as well as works; a man may have the heart of a Pharisee, while his head is full of orthodox notions of the worthlessness of the creature and the riches of free grace.*' 'There are those who are perpetually seeking opportunities, who, without attending to what they have to do in the

* *Omicron*, vol. i. pp. 216, 217.

shop, the family, or the closet, seem to think they were sent into the world merely to hear sermons, and to hear in one day as many as possible. We may justly compare such people to Pharaoh's lean kine, which ate much, but for want of proper digestion did not prosper.'

All, however, that John Newton wrote is not thus excellent, and we must mingle criticism with our praises. He has here and there exaggerations. In giving his approbation, as he ought, to family worship, our author says that we can only consider it as *really* established in those houses where they have family prayers *morning and evening*. Also he makes a point of married people praying together in private every day, alternately one for another, and that independent of their secret and individual devotions. Has not he fallen here into an error of the kind he has himself blamed? In speaking of almsgiving, he cannot bring himself to allow of excess, even when it is inconsiderate. He allows only the *necessary* means of living to be redeemed from charitable purposes, and positively asserts that we ought to refuse the hospitality of a night's entertainment to a friend who could afford to pay his own expenses, in order that we may not defraud the poor. But these exaggerations are not the worst charges we have to bring against him.

Newton does not content himself with saying that man is exposed to the seductions of Satan, and with making practical use of this difficult doctrine; he completes it by teaching that good angels have, even now, an immediate interest over us. His language is plain.

'It appears perfectly reasonable to believe that good angels have the will and power to produce salutary impressions upon us, and to encourage us.'

Elsewhere he is still more positive.

'We are authorized to believe that they labour to limit, to overthrow, and thwart the designs of Satan and his angels.'

We will not here enter upon the interpretation of the passages of Scripture on which this opinion is founded. We will not stop to take notice of its tendency to favour the Romish superstitions; it is sufficient here to call attention to the part which man has to play according to this doctrine, and the consequent ones appended to it. According to John Newton, man, absolutely incapable of good, 'can claim nothing, as strictly his own, but sin;' his heart is the theatre of a combat between Satan and his evil spirits on one side, and God and good angels on the other: he goes out of this passive state only for the purpose of sinning, and yet he is dependent even there, for he can do nothing else, and he does evil, even as a tree bears fruit. And yet every one of us has the consciousness of voluntary action; and in order to serve the purposes of ambition or avarice, man *does* exercise an almost absolute empire over his conduct and passions. On the contrary, if he admitted, in his conscience, the doctrine of Newton, he would not

exert this power; he would no longer be a *person*, for personality consists in the will, and the actions which issue from it. Fettered by his belief, he would refuse to act spontaneously, even for the purpose of departing from vice and crime, for fear of producing evil in drawing any thing from his internal nature, and of failing in humility if he endeavoured to work for himself. We should see man, the image of the ever active Deity, disappoint the purposes of his Creator, and only aspire to be, like inanimate nature, a passive instrument in the hands of invisible powers. Such degradation could not last during the whole of existence, but there would be times in which we should sink into it. Newton furnishes us with an example. Even after his conversion he pursued the slave trade. He was ashamed of such a traffic, and often prayed God to choose a more humane profession for him; but, as he did not believe himself to be capable of a good action, and had never heard the voice of Heaven calling him to a new vocation, Newton, regenerated as he was, continued nevertheless to sell his fellow-creatures.

Still further. John Newton believes we may distinguish Satan's temptations from those of our own corruption. The passage is a curious one.

'When a child of God is tempted to blaspheme the name of him whom he adores, and to commit acts which would even make those tremble who are *not* sanctified, it is the enemy who is at work, and *he* will be responsible. In this case the soul is passive, and bears with the greatest repugnance what it dreads more than the most terrible evils that can affect the body; and the deepest wounds of this sort leave no scars on the conscience when the storm is gone by, which is a proof that they do not come from ourselves.'

Thus, then, it is possible for a man in his senses to give himself up to conduct which makes one tremble, and yet not be guilty!* He ought neither to be despised nor punished! A passive being, he was not a personal agent, nor, consequently, has he sinned: the devil has worked upon him as an involuntary instrument; and, neither God nor his angels having interposed, man remained entirely in the power of his mortal enemy. Generalize this theory, say that the children of God sometimes cease to be responsible for their conduct, the children of the world must be yet more under a malignant influence. Spread this notion among the vicious, and you will have vices without shame, crime without remorse, culprits so much the more eager to call for

* I am extremely surprised that the critic from whom I translate does not appear to perceive that Newton's error was in imputing partial aberrations of mind, and horrible ideas thence arising, to the suggestions of Satan. It is, I suppose, perfectly true that there are periods of nervous excitement in which the temptation to commit suicide is powerful in the minds of men, in general virtuous in character, and sound in intellect; these, and even worse phantoms, may come and go, and yet the sufferer be guiltless. I should think it was the experience of things like these, in himself and others, which led Newton to make the observation above quoted. The only reasonable ground of objection is the idea of Satanic influence.—*Translator*.

pardon in the name of justice, as their accumulated crimes betray their infernal origin. But, thanks be to God, there is not enough of belief in such doctrines for them commonly to produce their full consequences. Incompatible as they are with morality, they mostly remain barren in some melancholy spirits, either led by their weakness almost to despair, or accustomed to be carried on by hasty impulses and external influences. Rarely, very rarely, do those who admit them in theory, follow them up in their application. We see them nearly always yielding to the impression of their own responsibility, and making use, like other men, of the means within reach for the direction of their powers.

But it is not opinions like these which chiefly prevail. Those which John Newton explains most frequently, which we find in every page, are common to most Christians; deeply pious sentiments, and observations fitted to assist us in the experience of religious life. Such is the impression his letters have left upon us, and it is good to repeat it again, after having spoken of things respecting which it was our duty not to be silent.

We should not think we had fulfilled our task, or met the requirements of our readers, if we did not examine also the steps by which Newton arrived at his theological system, and at that lively faith which is the object of so much envy. The question is not difficult: our author puts into our hands all that is necessary for solving it.

His theological system was formed under the influence of a train of circumstances which included great part of his life. In his youth, carefully instructed in the faith of the Church of England, but soon deprived by death of the advice of his pious mother, he vibrated up to the age of sixteen between the religious sentiments engendered by his domestic education, and the example of the light and profane young people in the midst of whom his lot was cast. Several times he returned to neglected religion; at one time indeed, he even passed whole days in reading books of devotion, he fasted and abstained for three months from animal food out of regard to conscientious scruple. During this time, and for several years after his actual conversion, he was entirely ignorant of the controversies and errors which have agitated and do divide the Christian church. To him, Christianity was the doctrine of the church of England; he never even suspected that there might be some difference. When, therefore, after his youthful irregularities, he suddenly directed his mind towards the religion he had abandoned, he naturally enough attached the same meaning to the expressions he met with in our sacred books, as had been instilled into him by his previous instruction. Going over again in his memory what he knew of Christianity, he wished more than believed, that these things were real. We find him busied about the means of believing in the inspiration of the Scriptures, which, according to the custom of his church, he confounds

with the divinity of the religion contained in them, and he never inquires whether the Bible itself asserts its own inspiration, as he has been taught. Preoccupied by the dogmas of the English church he sees Christianity only through its medium. Several years after, when confirmed in these notions by his connexions with those who professed them, and by the habit of drawing spiritual life from them, he had conversations with Christians of different communions, in order to find, as he said, the happy mean. But it was too late then for an impartial examination, and he remained a Calvinist. Nothing can be more natural than this. It will be always so to those who, when reading their Bibles, do not try to ascertain the meaning attached by the sacred penmen to the terms they employed, and have acquired no ideas respecting the history of doctrine since the establishment of the Christian church. We have heard religious men allege in favour of their creed, that they acquired it by reading the Scriptures, but they forgot the effect of the established faith in which they grew up, and which, having been for a long time disregarded, yet had not ceased to keep up their prejudices; they took no account of the impulse communicated by the books, persons, and circumstances, which had disposed them to return to religion; they neglected to estimate the tendency of their character, the events through which they had passed, all things of momentous influence in the human mind.

In every concern which calls for intellectual effort, (and a religious system is one of these,) man can only make a free choice when he retires into himself for the purpose of calm reflection, for clearing up different points, and weighing the *for* and *against*. It is the voluntary and orderly activity of the mind which alone can work out a belief deserving to be called our own, otherwise we receive it ready made. Evidently, this was Newton's case. Setting aside the influence of the doctrines in which he was brought up, and which was afterwards confirmed by his reading, we conceive that his lively, and as he himself says, romantic imagination, the disorders which stained his character for several years, the unexpected events which often fixed his fate, during his different voyages, the terrors which recalled him to his God in the midst of the storm, all would dispose him to a severity of doctrine, strongly characterised by the view of the corruption of man, and his weakness contrasted with divine power. These ideas, which were already in his memory, gained the sway over his spirit, and he gave himself entirely up to them.

As to the means he employed for the acquisition of faith, he has told us these with much simplicity. Having quitted the African coast on his way back to England, a violent storm kept him for several days under the momentary expectation of death; then, struck by the vanity of human efforts to obtain relief, and by the overpowering strength of nature, the feeling of that infinite

power which rules the world, was re-awakened in his heart—terror: struck at the thought of shipwreck, he exclaimed suddenly, and almost without a thought, ‘Lord have mercy upon us!’ The storm subsided, and he remained convinced that he owed his deliverance to Heaven. Then the wish to believe came into his heart, and he took up a New Testament. One passage struck him much—it was this: ‘If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him,’ Luke xi. 13. Upon this passage he reasoned thus: ‘If this book be true, this promise is so too, and I shall receive the spirit of God, if I ask for it.’ Further on he remarked these words, ‘If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.’ From this he concluded, that though he could not say in his heart that he believed the gospel, he ought nevertheless, for the moment, to regard it as true, and that if it were really so, he should receive more and more confirmation of that truth in studying it under this point of view.

Such was his course—it was a rational one. Christianity is given as a moral remedy, adapted to save our souls from sin. What shall be done in order to convince ourselves of this fact? Reflection shows that its qualities are competent to produce these effects, and authorizes us to conclude that it can and ought to work the cure of the soul; but this speculative result is not faith: reasoning will not confer the reality. Since the question relates to a fact mainly dependent on ourselves, we ourselves may verify it. We have only to submit to the influence of Christianity, in order to have experience of what it can do for us. Now, in order to do this, it is necessary to receive it as communicated by its author, and consequently to seek it in the Scriptures themselves; in the discourses of our Saviour, in his life, and in the teachings and writings of the Apostles. As we want to know the effect of this religion on the heart, we must not read the Gospel in that spirit of discussion which generally hinders us from *feeling* its truths. We ought to listen to Jesus, as docile disciples, as men who give themselves up to the impression of what they hear. We open our hearts to his words, we are touched by his promises as by realities, we judge ourselves by his rules. We must get above the influence of the senses and the understanding, and all secondary sources of knowledge: we must also surmount our prejudices, even those we most dearly prize. We must elevate our thoughts to the world of spirits, address the supreme God and listen to his voice. He speaks to our souls, transmitting the primary truths of reason and conscience; he makes them outweigh the limited notions derived from sense and calculation. It is in mysterious communion that the *will* makes its appeal to the imperishable things of the spirit, and consults its God; and here it is that man receives his answer on the subject of the truth of the

gospel thus brought into immediate contact with the essential elements of his moral nature. The result is belief. Then, through the united influences of the word of God and of prayer, religious and moral sentiments gradually unfold themselves in his heart, the strength of his good purposes increases, the power of resisting temptation increases also, ~~convictions of the divine mercy gather strength~~, the assurance of God's help becomes unmovable, eternal hopes become realities, the man is changed, renewed; set free from sin and the terrors which succeed it, he feels in his own experience that Jesus Christ is indeed what he declared himself to be, the Saviour of the world, and believes in the gospel because he has felt its salutary and divine influences.

Whatever name we may think proper to give to the process we have thus endeavoured to trace, whether with Newton we call it the 'inward witness;' with our reformers 'the witness of the Holy Spirit;' or with some of our modern theologians 'the experimental proof of the divinity of Christianity,' signifies but little—the fact remains the same. It is the triumph of the gospel over sin through meditation on the Scriptures and by the assistance of God. The remedy is victorious, it has done what it promised, and more still, for to regeneration it has added a heartfelt joy, an inexpressible foretaste of heavenly happiness.

But excellent as this course may be, it may easily be abused. What we attain by its means is a feeling which is, like other feelings, vague and undefined. In order to acquire something more precise and determinate, we must have recourse to reflexion. We can only obtain by the means to which we have alluded, *general* results, the effect of the whole taken together; with regard to details the method is unsafe. For instance, when you meditate on the Bible with the assistance of the spirit, you feel persuaded that the book breathes a divine spirit; but if you want to know whether such or such a passage is inspired or no, you would be much embarrassed. You would not on this plan be able to judge either of the authenticity of a passage, or of the sense of a difficult expression. We arrive at conclusions on these points by the road of learning. Still further: this course being experimental, ceases to be adapted to objects beyond the pale of our experience; except with regard to what we may feel ourselves, it is out of place. Thus, when reading the Scriptures, and comparing them with our conduct, we perceive in ourselves the evil of which they speak, and being convinced, by our own experience, that the Scriptures on this point speak truth, we give our assent. But with regard to the origin of sin and the manner in which it is propagated, our inward testimony avails nothing; it is a theory which explains what we feel, and it belongs solely to the intellect. If we inquire of the Bible in the same way as we examine other books upon this point, by a proper course of interpretation, it will reply, we

shall believe on its own authority what it says, but it will not be our personal experience.

Let us take another example—the subject is worth the trouble. When we behold our Saviour in the gospel history, acting, speaking, dying, displaying every where a goodness, power, and holiness above all our conceptions, we are struck with this perfect union of superhuman qualities, we feel the divine nature, and recognise the Son of God, the express image of his Father—so far we feel. But supposing we want further light, suppose we wish to learn who is meant by that *Logos* whom our translators call the Word, and its connexion with the Deity before the terrestrial existence of Christ, we must then take leave of our human experience, and enter upon inquiries to which the gospel will reply only when subjected to the examination of criticism.

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Thus there are two things which we are not to confound : the impression which religious objects produce on our souls, the result of our personal experience, what we find in our own hearts on one hand ; on the other, the analysis of religious objects, their precise definition, that which is exterior—learning and theology. The experimental mode leads to religion and faith, but it cannot properly do any thing for theology. Take the critical road, reason, examine external facts, you will have probabilities and arguments to induce you to believe ; but you will not have belief. Follow the practical path wholly, you will attain to faith, but it will be a faith without a precise form, vague and made up of sentiment. What it involves of theory you will have received from your imagination, your books, your friends, the remembrances of your childhood, or the tendency of your faculties, or the circumstances of your life ; it will be an imperfectly wrought and erroneous work. In order to proceed safely, knowledge must go hand in hand with practice. The former opens the way, shows you the Bible, what it is, and what its authenticity, gives you the key of languages, and settles the text. The results, however, are barren and cold. You call in experience, and soon the elements are breathed on by the breath of heaven, the seed germinates and brings forth fruit. Newton followed the contrary method : he thought of knowledge too late ; he regarded it always as a thing of trifling consequence ; for when writing to a theological student, for whom he traces out a plan of studies in which logic is not omitted, he says not a word of exegetical and critical study. Such an omission explains sufficiently what was defective in his theology.

F. FONTANÈS.

ON LOVE TO CHRIST ON UNITARIAN PRINCIPLES.

AMONG the illustrations which Dr. Priestley has somewhere given of the moral efficacy of that *comprehension of mind* which results from the gradual developement of the principle of association, he enumerates the calmness and comparative indifference with which a man who has made advances in this most desirable quality will receive undeserved censure or contempt. Whatever opinions his fellow-creatures may form or express of him, if he knows that they are without foundation, that they spring either from ignorance of his real character, or from the influence of prejudices and passions which render them incompetent to judge, they will hardly move him at all; not merely because he is satisfied with the privilege of appeal to a higher tribunal, but because he is well aware that sooner or later his conduct must be seen in its true colours, and that all will acknowledge the injustice of the aspersions under which he now labours. So intimate is the association in his mind between the present and the anticipated future, that the whole is presented to his thoughts as one undivided object of contemplation; and he is no more affected by the unfavourable, but erroneous sentiments now entertained of him, than he would be if he knew that they would be corrected and universally abandoned to-morrow.

We Unitarians have not unfrequently occasion for this valuable mental accomplishment. When we observe the bitter hostility which is sometimes manifested, not only against our doctrines, but our characters, and that, too, by some of those whom we sincerely respect and esteem, and whose favourable opinion we have every disposition to value as it deserves, we certainly stand in need of all the support we can derive from the confident anticipation that unmerited contumely will ultimately give way to more liberal and Christian feelings. When, for example, men like Mr. Taylor of Ongar can express themselves concerning us in such terms as those which he was accustomed to use, saying, that in their hearts Unitarians were haters of the Lord Jesus, under the influence of this comprehension of mind we may feel grieved for him, but not mortified for ourselves. We believe that a time will arrive when he, and such as he, will look back upon their former selves with amazement, to think it possible that they could ever thus feel or thus speak of their Christian brethren.

The sentiment with which unfounded charges like these should chiefly affect us, is not that of resentment; because it is clear that the writer knows little or nothing of the parties whom he thus hastily condemns, and is, consequently, misled by erroneous impressions. Whether it be possible that any should exist who *in their hearts are haters* of the Lord Jesus, may well be questioned. If there be such characters, our disapprobation will not be less

strong than his, because such a sentiment can only imply an extreme and lamentable depravity in those who are capable of it. If this description correctly expressed our sentiments, they would justly call forth the severest reprobation; but, knowing as we do that it is totally inapplicable, we can only be sorry that so respectable a person has not taken the pains to be better informed, and calmly leave his condemnation to those whom it may concern.

At the same time, however, that we are thus indifferent to the unfounded censures of our brethren, I think we owe it to them as well as to ourselves to avoid what might give unnecessary countenance to such unfounded prejudices against either our characters or our doctrines. On this account I have often observed with pain the tendency of some of the most eminent and deservedly respected Unitarian writers to express themselves in language which is calculated to mislead or causelessly offend those who differ from us, and which I am well convinced is likely to give a very incorrect impression of their own real sentiments. May it not be doubted, for example, whether Mr. Belsham, in some passages of his 'Calm Inquiry,' and occasionally, if I mistake not, in some of his other publications, has not expressed himself on the subject of love to Christ, in a way which, to say the least of it, is liable to be misconceived, and exposes the Unitarian doctrine to very great and undeserved odium? Perhaps the expressions I refer to have been misconstrued by some objectors, and yet it seems difficult to understand them in any way which does not imply what most sincere Christians, whose religion is any thing better than a mere refined philosophical speculation, affecting not their understandings only, but their hearts, will be inclined to consider as great coldness, I had almost said apathy and indifference.

In his remarks on 1 Peter i. 8, 'Whom having not seen ye love,' &c. we have the following observations:

'Our Lord has so explicitly and repeatedly declared, that all the love which he requires of his disciples is to obey the precepts of his gospel, that it seems surprising that personal affection to Christ should be so often represented and insisted upon as a Christian duty of the highest importance. The apostles, and other immediate followers of Christ, who knew him personally, and had derived personal benefits from him, in addition to the greatest veneration for his character, could not but feel the most affectionate attachment to his person. But it is impossible that Christians of later times, who have had no personal intercourse with Christ, and have received no personal benefits from him, can love him in the same sense in which the apostles and his other companions did.' — *Calm Inquiry*, p. 227, second edit.

Surely this is a very unreasonable and unwarranted inference from such passages as are here referred to. Because our Saviour says, 'If ye love me ye will keep my commandments,' does it follow that he meant, your love to me is to be manifested in no

other way than in keeping my commandments? Doubtless it is very possible, and the case has actually occurred in every period of the Christian church, for men of warm imaginations and strong passions to delude themselves into the vain notion that they are zealous disciples and ardent lovers of Christ, if they give themselves up to holy raptures and fervent expressions of a highly excited state of feeling. Such ecstasies are not necessarily connected with genuine religion or upright conduct, and are too often found to degenerate into downright fanaticism, or even to be pleaded as an excuse for gross immorality, as a substitute for righteousness and purity of heart and life. It was to men of this character that our Lord declared he would reply when they appealed to him, saying, 'Lord, Lord, have we not cast out demons in thy name?' 'I never knew ye; depart from me, ye that work iniquity.' But Mr. Belsham carries this so far as to maintain that we at this distance of time can have no *personal* love to Christ; that 'the only sentiment which the blessings of the gospel can excite in our minds is that of great thankfulness to God for the gift of his Son to be the Saviour of the world.' 'Any thing beyond this,' says he, 'appears to be incomprehensible, irrational, and unscriptural.' Here we feel it impossible to go along with him. Are we to understand that it is in all cases necessary that we should have *seen* a person, or have enjoyed his personal intercourse, in order that we should love him? If so, what is meant by the love which we are exhorted to cherish towards God himself? God is a spirit; we have never seen him with our outward senses; his existence and gracious providence exercised towards us are reasonably inferred from the works of nature, from the adaptation of our circumstances to our own moral and religious improvement, from the happiness we here enjoy, from the tendency of our present state to prepare us for another, in which we are encouraged to expect greater happiness hereafter; but he is not the direct object of our senses, nor can we be said to have enjoyed *personal* intercourse with God any more than with Christ. But Mr. Belsham, it is presumed, will not go so far as to maintain on this ground that the sentiment of love to God is unscriptural and irrational. And what is meant, I would fain know, by the assertion that we have received no *personal* benefits from Christ? I can make no sense of it consistent with reason or experience, except on the supposition that some new and arbitrary meaning is imposed on the epithet '*personal*.' It would not be the first time that by such means a plain and simple truism has been converted into a revolting paradox. But can we indeed receive *personal* benefits from none except from those whom we have seen and conversed with? This seems too extravagant to be supposed. If, however, this be not what is meant, from whom, I would ask, have we, each of us, received more important and essential services than from the blessed Jesus? Through whose

instrumentality has a more signal and marvellous change been effected in the moral condition of the most distant generations of mankind? Was his gracious invitation, 'Come unto me ALL ye that labour and are heavy laden, and I will give you rest,' addressed to those only who heard the sound with their outward ears? Are we less interested in the hopes and discoveries of the gospel than those who were admitted to the privilege of his personal intercourse? When he uttered the affecting words, 'Neither pray I for these alone, but for them also that shall believe on me through their word that they may ALL be one,' had not we every one of us a personal interest in his prayers? Is there any intelligible sense in which the first disciples can be said to have enjoyed advantages, or to have derived personal blessings from him, in which we at this remote period do not equally participate? Surely it is not to be contended, that while the privileges and hopes of Christians, the message of grace and truth made known to us in the gospel, the labours, sufferings, and death which he endured for us, are no grounds of love on our part towards him to whom, under God, we owe this unspeakable gift, the apostles, and other personal disciples of our Lord, might rationally indulge this warmer glow of attachment, merely because of the comparatively insignificant privilege of being able to remember his personal appearance, or the tones of his voice; because they had it to say that they had seen and handled the word of life.

But it may perhaps be said, that Christ was the messenger, the instrument, and that we must reserve our love, like our worship, for the Father, by whose direction he acted, and who is the great Author of every good and perfect gift. No doubt, every blessing we enjoy must be referred ultimately to God, who has put it into the hearts of our kindest friends to serve us, and has furnished them with the powers both of body and of mind, whereby they have been enabled to carry their benevolent intentions towards us into effect; but is that any good reason why we should not also love and be grateful to our parents, instructors, and other humane benefactors? If not, neither is it any good reason for slighting as a fond and groundless illusion the love which the pious Christian feels to Christ as the immediate instrument of the grace and mercy of God manifested towards him in the gospel.

It is impossible adequately to impress upon our minds the true extent and value of the blessings we derive from the gospel, until we have learnt (if I may so express it) to *individualize* them; until we have accustomed ourselves to say, not merely God so loved the *world*, but God so loved *me*, that he sent his only begotten Son, &c.; not merely, Christ died for the ungodly, but Christ died for *me*. In short, as every man has an equal interest in these blessings and prospects, so every man, if he feels as he ought, will be impelled to cherish an affection of gratitude and love, not only towards God, but towards Christ, through whose

mediation it is that he enjoys them. To suppose that this sort of affection, which we endeavour to cherish towards our blessed Lord, is in any way inconsistent with the notions of his nature entertained by the strictest Unitarian, seems to me the strangest of all misconceptions. That the orthodox should thus represent it, is conceivable enough: but that Mr. Belsham should have admitted the justice of this representation, and have denied in consequence the sentiment itself, is not a little astonishing.

It is very true that they who imagine that the Father's wrath has been appeased by the sacrifice of Christ, and that he was either a superangelic being, or even the second person in the Trinity, who, through his love for mankind, emptied himself for a time of his heavenly glory, in order that he might take upon him our nature, and thus work out our salvation, must conceive of our Saviour as standing towards them in a relation altogether different; and, in so far as they habitually think of him in this relation, must feel towards him sentiments in which a Unitarian cannot fully participate; but it must be remembered, that whatever peculiar character they ascribe to Jesus in this way is at the expense of his heavenly Father; with whatever peculiar office or dignity they thus invest the Son of God, in which a Unitarian cannot contemplate him, it is obtained by rending asunder in their imaginations the incommunicable attributes of the divine nature, and ascribing them to distinct persons; whatever peculiar sentiments they feel, or fancy they feel, towards their Redeemer which the Unitarian cannot also feel, is withheld from that holy Being whom they have despoiled of his brightest perfections, and who hath declared that he will not give his glory to another. But, on the other hand, in whatever sense love to Christ is consistent with that supreme honour which is due to his Father and his God, the Unitarian can feel, and ought to cherish it, equally with any other class of Christians. In what does this love consist? It is a complex sentiment, consisting partly of admiration for the amiable perfections of his character, partly of gratitude for the benefits we derive from his mission, and from the labours and sufferings which he endured, not merely through an attachment to his friends and countrymen, but through a pure benevolent regard to the welfare of all mankind in every age. Others have manifested a variety of amiable and excellent qualities, though in a very inferior degree, and mixed with many imperfections and failings; but though we may regard them with complacency, yet if we ourselves have not been personally interested in or benefited by their exertions, we cannot with propriety be said to *love* such characters. From others, again, we may have derived important advantages, (though none which can be compared in extent or value with those which we have received from our blessed Lord;) but if there was any thing questionable in the motive, or if the agent, with all his disposition to promote our interests, was other-

wise of an immoral character, or regardless of more important duties, however grateful we may be, it is impossible we can love him. But both these requisites are combined in Jesus, and that in the highest possible degree; in studying his life and actions we are struck with admiration at the spotless perfection of his character, and we view him as the instrument through whose means we have all and each of us been delivered from an insupportable burden of ignorance, superstition, and iniquity, and made heirs of immortal hopes with which the blessings of this life, excellent as they are, can enter into no comparison. Though we have not seen him, we therefore think it not unreasonable to love him; and though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.

W. T.

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

(Continued from page 280.)

TREASURE IN HEAVEN.

MATTHEW vi. 19—21.

“Lay not up for yourselves treasures on earth, where moth and rust destroy, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroyeth, and where thieves break not through nor steal; for where your treasure is, there will your heart be also.”

LUKE xii. 33, 34.

“Sell your possessions, and give alms; provide yourselves bags which grow not old, an unfailing treasure in heaven, where no thief approacheth, nor moth corrupteth; for where your treasure is, there will your heart be also.”

INWARD LIGHT AND DARKNESS.

MATTHEW vi. 22, 23.

“The lamp of the body is the eye; if therefore thine eye be sound, thy whole body will be enlightened; but if thine eye be evil [*i. e.* diseased,] thy whole body will be in darkness. If therefore the light, which is in thee, be darkness, how great that darkness!”

LUKE xi. 34—36.

“The lamp of the body is thine eye; when therefore thine eye is sound, thy whole body also is enlightened; but when [thine eye] is evil, thy body also is in darkness. Take heed then lest the light, which is in thee, be darkness. If therefore thy whole body be enlightened, having no part dark, the whole will be enlightened, as when a lamp enlighteneth thee with its brightness.”

SERVICE OF GOD SUPERIOR TO WORLDLY CARES.

MATTHEW vi. 22—34.

“No one can serve two lords, [or absolute masters;] for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and Mammon [an idol of wealth.]—[See Luke xvi. 13.]—Therefore I say unto you: Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not life more [*i. e.* a greater gift] than food? and the body than clothing? Behold the birds of the air, for they sow not, nor reap, nor gather into barns, yet your heavenly father feedeth them; are not ye more important than they? Now which of you, by his anxiety, can add to his stature one cubit, [or prolong his life one span?] Why then are ye anxious about clothing? Consider the lilies of the field, how they grow! they toil not, nor spin, yet I say unto you, that not even Solomon in all his glory was arrayed as one of these. If then God so clothe the herb of the field, which to-day is, and to-morrow is cast into an oven, will he not much more [clothe] you, O ye of little faith? Be not therefore anxious, saying: ‘What shall we eat?’ or ‘What shall we drink?’ or ‘How shall we be clothed?’ for after all these things the gentiles seek, and your heavenly Father knoweth that ye need all these things. But seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Be not therefore anxious about the morrow, for the morrow will be anxious about the things of itself, [*i. e.* will have its own subjects of anxiety;] sufficient for the day is its own evil.”

LUKE xii. 22—32.

He said to his disciples: “Therefore I say unto you; Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. Life is more than food, and the body than clothing. Consider the ravens, for they sow not, nor reap, have no storehouse, nor barn, yet God feedeth them; how much more important are ye than the birds! Now which of you, by his anxiety, can add to his stature one cubit? If then ye cannot do even the least thing, why are ye anxious about the rest? Consider the lilies, how they grow! they toil not, nor spin, yet I say unto you, that not even Solomon in all his glory was arrayed as one of these. If then God so clothe the herb, which to-day is in the field, and to-morrow is cast into an oven, how much more will he [clothe] you, O ye of little faith! Wherefore seek not ye, what ye shall eat, or what ye shall drink, and be not in anxious suspense; for after all these things the nations of the world seek, and your father knoweth that ye need these things. But seek the kingdom of God, and all these things shall be added unto you. Fear not, little flock, for your father is well pleased to give you the kingdom.”

SELF-DECEPTION IN JUDGING OTHERS.

MATTHEW vii. 1—5.

“Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you, [see Mark iv. 24.] Why beholdest thou the mote, which is in thy brother's eye, but considerest not the beam which is in thine own eye? Or how canst thou say to thy brother: ‘Let me cast the mote out of thine eye;’ when lo! the beam in thine own eye? Hypocrite, first cast the beam out of thine own eye, and then thou wilt see clearly to cast the mote out of thy brother's eye.”

LUKE vi. 37—42.

“Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed, and shaken, and overflowing shall [men] give into your lap; for with the same measure, as ye mete withal, it shall be measured unto you again.” He also spake [this] parable unto them: “Can a blind man guide a blind man? will not both fall into a ditch? A disciple is not above his teacher, but every one fully instructed is as his teacher. Why beholdest thou the mote which is in thy brother's eye, but considerest not the beam which is in thine own eye? Or how canst thou say to thy brother: ‘Brother, let me cast out the mote, which is in thine eye;’ thyself not beholding the beam which is in thine own eye? Hypocrite, first cast the beam out of thine own eye, and then thou wilt see clearly to cast out the mote which is in thy brother's eye.”

WASTE OF INSTRUCTION.

MATTHEW vii. 6.

“Give not that, which is holy, unto dogs, nor cast your pearls before swine, lest they trample them under their feet, and turning tear you.”

EFFICACY OF PRAYER.

MATTHEW vii. 7—12.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one, who asketh, receiveth; and he who seeketh, findeth; and to him, who knocketh, it shall be opened. Is there any man among you, who, if his son ask for bread, will give him a stone? or if he ask for a fish, will give him a serpent? If then, ye, being evil, know how to give good gifts to your children, how much more will your father, who is in heaven, give good things to them who ask him! All things therefore, whatsoever ye would that men should do unto you, so do ye also unto them; for this is the law and the prophets.”

LUKE xi. 5—13.

He also said unto them: “Which of you shall have a friend, and shall go unto him at midnight, and say unto him: ‘Friend,

lend me three loaves ; for a friend of mine is come on a journey unto me, and I have nothing to set before him ;' and he from within shall answering say : ' Trouble me not ; the door is now shut, and my children with me are in bed ; I cannot arise and give thee.' I say unto you, although he will not arise and give him, because he is his friend, yet because of his importunity, he will arise and give him, as many [loaves] as he needeth. Therefore I say unto you : Ask, and it shall be given unto you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one, who asketh, receiveth ; and he who seeketh, findeth ; and to him, who knocketh, it shall be opened. Now which of you, being a father, if his son ask for bread, will give him a stone ? or if for a fish, will instead of a fish give him a serpent ? or if he ask an egg, will give him a scorpion ? If then ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give [his] holy spirit to them who ask him !"

THE TWO WAYS.

MATTHEW vii. 13, 14.

" Enter ye by the strait gate ; for wide is the gate, and broad the way, which leadeth to destruction, and many are they who enter thereby. How strait is the gate, and narrow the way, which leadeth unto life ! and [how] few are they who find it !" [See Luke xiii. 24.]

RELIGIOUS PROFESSION VAIN WITHOUT PRACTICE.

MATTHEW vii. 15—23.

" Beware of false prophets [or teachers,] who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits ye shall know them. Do [men] gather grapes from thorns, or figs from thistles ? So every good tree beareth good fruit, but the bad tree beareth bad fruit. A good tree cannot bear bad fruit, nor [can] a bad tree bear good fruit. Every tree, which beareth not good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one, who saith unto me, ' Lord ! Lord !' shall enter into the kingdom of heaven, but he who doeth the will of my Father who is in heaven. Many will say to me on that day : ' Lord, Lord, have we not prophesied [or taught] in thy name, and in thy name cast out demons, and in thy name done many miracles ?' And then will I declare unto them : ' I never knew you ; depart from me, ye who work iniquity.' " [See Luke xiii. 25—27.]

LUKE vi. 43—46.

" There is no good tree, which beareth bad fruit ; nor any bad tree, which beareth good fruit. Every tree is known by its own fruit ; for not from thorns gather [men] figs, nor from a bramble gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good ; and the evil man out of

the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh. Why call ye me, Lord, Lord, yet do not what I say?"

MATTHEW vii. 24—29.

"Every one therefore, who heareth these my words, and doeth them, I will liken to a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew and beat against that house, but it fell not; for it was founded upon the rock. But every one, who heareth these my words, and doeth them not, shall be likened to a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat against that house, and it fell; and the fall thereof was great." And it came to pass, when Jesus had ended these words, that the multitudes were astonished at his doctrine [or manner of teaching;] for he taught them as having authority, and not as the scribes. [See Mark i. 22, Luke iv. 32.]

LUKE vi. 47—49.

"Every one, who cometh unto me, and heareth my words, and doeth them, I will show you whom he is like. He is like a man building a house, who digged deep, and laid the foundation upon the rock; so when a flood arose, the stream beat against that house, but could not shake it; for it was founded upon the rock. But he who heareth, and doeth not, is like a man, who built a house upon the earth without a foundation, against which the stream beat, and it immediately fell; and the ruin of that house was great."

INTELLIGENCE AND CORRESPONDENCE.

UNITARIAN SUNDAY SCHOOL AND FELLOWSHIP FUND, GREENGATE, SALFORD.

ON Sunday, August 8th, the Rev. JOSEPH HUTTON, LL.D. of Leeds, preached two sermons in the Greengate meeting-house, Salford, on behalf of the Sunday School connected with that place of worship; that in the morning from John ix. 4. 'I must work the works of him that sent me while it is yet day: the night cometh in which no man can work;' and in the evening from Luke x. 21. 'In that hour Jesus rejoiced in spirit and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise

and prudent, and hast revealed them unto babes.'

It having been agreed upon that the teachers of the Sunday School, instead of a separate occasion, should unite and hold their tea-party in conjunction with the annual one of the subscribers to the fellowship fund, Monday, the 9th of August, was appointed for that purpose. On the evening of that day about 120 members of the congregation and others, together with several ministers from a distance, took tea together in the school-room beneath the chapel.

After tea the meeting was increased by a number of friends, whose avocations had detained them

till that time, and who were determined not to lose the enjoyment of hearing the addresses of Dr. Hutton and other respected ministers. The numbers thus augmented amounted to about a hundred and forty.

The Rev. J. R. BEARD took the chair, and after some observations tending to show the advantages of meetings in which the social and the religious affections are blended together, and to recommend the adoption among Unitarians of conference and prayer meetings, remarked that the subject of popular education, to which their minds were now naturally drawn, was in abler hands than his own, and he would therefore say a few words on that higher education which was imparted to the children of the richer classes, in which he saw many serious defects and many baneful errors.

He would define education to be the transfusion of the Christian spirit into the heart and head; and if this was what education ought to be, he was afraid the education of the educated classes was neither liberal nor useful to the extent it might be and ought to be. The public mind was not sufficiently prepared for making our schools the place for religious education, and even the intellectual education of the present day was too passive: so much was taught *memoriter*, so much was taken upon the authority of the teacher, that the pupil did not exercise the highest faculties of his mind; and partly on this account it was that orthodoxy remained so much amongst us.

The Rev. J. J. TAYLER next addressed the meeting on the extension and improvement of popular education. He believed that so large a portion of the human race, having all their thoughts directed to the mere question of obtaining a subsistence, had an injurious effect on the tone of our thinking and feeling. It was a mistake to suppose that a nation must be happy, if the people had all the physical wants of their nature

amply provided for. If the national debt were extinguished, and every class of society were abundantly supplied with the means of subsistence, if at the same time the moral and religious condition of the people were not improved, we should in less than five years be in a very little better condition than at present. There were numerous institutions for the education of the people of this country; they taught the people almost every thing but that which would be most conducive to their happiness,—a knowledge of their moral duties, social relations, and clear views of the unity of their interest and well-being as individual members of one great family. In Prussia and some of the smaller states of Germany, (states deemed despotic by us,) there were not only schools to instruct the people in reading, writing, &c. but schools for the proper and adequate education of schoolmasters, where they went through a course of natural philosophy, in the most enlarged sense of the term, becoming thereby acquainted with the physical, moral, and intellectual nature of man; and the consequence of this was, that the peasantry of those states were amongst the most moral and intelligent of any in Europe. One chief difficulty in the way of obtaining for the people of this country an adequate moral education, arose from the opposition made to it by the clergy of the established church. When men obtained clear views of their moral duties to themselves and to each other, it was impossible to retain them long under false and gloomy views of religion; and hence the true cause of the opposition to popular education made by the church clergy. The first object of a national system of education, supported by the combined energies of the nation, and corrected by its enlightenment, should be the teaching the people the useful arts, together with what was of far more import-

ance, a knowledge of their relation to their fellow-creatures, their respective duties, and individual responsibilities, and the means of obtaining the greatest comfort and happiness in their several stations and relations in society.

The CHAIRMAN said, there was no subject in which he felt a deeper interest than in the moral education of the poorer and depraved classes in this country, and especially in our large towns. He need not stop to describe what they knew, the wretchedness of large masses. The question was, how came they into this condition? and the yet more important question was, how can we extricate them from it? He thought they had been brought into it mainly by false views of the causes, and therefore of the cure, of poverty. The causes had been deemed physical, and therefore physical remedies had been sought. The chief causes of poverty in his opinion were of a moral nature, and therefore it should be sought to be removed by a moral instrumentality.

Mr. JOHN ASHWORTH, minister to the poor in Manchester, addressed the meeting at some length. He recommended that measures should be taken to remove the temptations arising from the numerous dram and beer-shops, and the cruel sports of bull and bear-baiting, dog and cock-fighting, &c. After all, he was of opinion that the education of the rising race was the most effectual way of producing a national regeneration in morals.

The CHAIRMAN in next acknowledging the services of Dr. HURTON to the Sunday School on this occasion, and to the cause of Christianity in general, and connecting his name with the sentiment, 'The advocacy of gospel truth in the gospel spirit,' remarked, that he had frequently heard a tone taken in deprecation of controversy, which as a lover of truth, to which controversy conduced, he could not understand, and

in which he certainly did not sympathize. Controversy, indeed, is not an atmosphere in which the Christian graces best flourish, and, for himself, he would rather be the humblest labourer in the church of Christ than commander-in-chief in the church militant. Still there might be circumstances, both in relation to the state of society and of particular neighbourhoods, in which the avoidance of controversy would be a dereliction of duty, and in which he was the best Christian who contended most earnestly for the faith. And when, as in the case to which he would now particularly refer, persons, who to a native pride of heart added the pride of a dominant orthodoxy, came forward to assail rudely, if not maliciously, the truth of God in Christ, of what value was it that some one should be found to oppose the Goliath in the spirit of a sound mind—in a spirit of power, because of meekness and love unfeigned!

Dr. HURTON, after expressing his pleasure in a meeting held for such purposes, said that the subject of education was one in which he felt the deepest interest, and he felt it to be of the utmost importance, particularly in the present day. The truth was, that so much knowledge was now enjoyed by the lower classes that it was in the highest degree desirable that they should have more. His maxim was not, 'Drink deep or taste not the Pierian spring,' but—taste, that eventually you may drink deeper; for the more you drink, the more desirable it would be that you should drink more. The people were now beginning to feel their power and their rights, and it was therefore also of the utmost importance that they should fully comprehend their duties; and it was in this most important respect that he agreed with Mr. Ashworth that the education of the young was the most efficient instrument that could possibly be employed. Even in Sunday Schools, though of course a great

deal of the time must be devoted to the communication of the mere elements of reading and writing, opportunities would occur of which intelligent teachers (such as many of those whom he saw around him) would avail themselves to inculcate moral knowledge on the minds of the children, and to give them ideas and feelings which might be of use to them through the whole of life. He thought it of the utmost importance for instruction, that benevolent feelings should be cherished in the bosoms of the poor towards each other and towards the rich. He had been lately struck with the spirit of hostility toward the rich displayed in the rules and resolutions of a trades' union at Leeds, a hostility which he feared prevailed too generally in the minds of the poor. It was most desirable that both rich and poor should learn to think of each other as men who, exposed to similar influences, would act in a similar way, and to feel that all possess one common nature; and that if they act wrong in any respect, it is owing to causes which would have led the persons who themselves object, to act wrong had they been exposed to them. Let not the rich speak of the poor but with the utmost charity and friendly feeling; and he would also say, let not the poor take it for granted that the rich have not in their breasts those kindly feelings which swell up so abundantly in their own. The diffusion of a truly benevolent spirit amongst the poor must be the result of those exertions which he rejoiced to think his friends present were making for the diffusion of education. The plain and simple parts of the gospel narratives could not be often read over (which he trusted was done in this school, for he thought it a most important thing) to the young without doing them material good. The teachers should take care to make use of every opportunity they could to explain what had been read, and en-

deavour if they could by illustration and example to enforce the simple lessons of the gospel upon the minds of their charge. Referring to his own controversy with the Rev. M. R. Hamilton of Leeds, (to which Mr. Beard had alluded,) the doctor said that it was with great pain that he had entered into it, as he had been previously on terms of friendship with his opponent; but his friendly feelings were of necessity cooled by the manner in which he had been treated. However, he felt that it was his duty to engage in it, for, much as he prized harmony and love, he prized truth still more, because he was persuaded that it was by the general prevalence of truth that harmony and love could alone be universally diffused. Whenever a similar opportunity should arise, he hoped to be found willing to come forward as the advocate of those views which he believed to be the true views of the gospel, and which he was sure tended greatly to disseminate a spirit of love and benevolence amongst mankind. If there was any one thing which Unitarianism ought to do, it was this—to make those who embrace it think benevolently and kindly of all their fellow Christians, however widely they may differ from them.

The Rev. SAMUEL WOOD next rose, his name having been coupled with an expression of the Meeting's best wishes for the extension of the usefulness of the Christian Tract Society. As one of the Committee of that Society, he felt grateful for the kindly feelings expressed by the meeting, to many of whom it would be gratifying to learn that the Committee of the Society had it in contemplation to introduce a little variety into its publications, by producing a volume of Cottage Sermons, and by adopting some of the tracts of other Societies.

The CHAIRMAN said he would recommend to parents to procure a copy of the tracts of the Society as

one of the best gifts they could make to their children. He next expressed the deep obligations he felt to the Manchester College, York, and connected with wishes for its success, the name of a gentleman present, late a student in that excellent institution.

Mr. COULSON, in acknowledging this notice of York College, expressed his regret at the state of its funds, which he said was not in his opinion owing either to any defect in its constitution, for that was a liberal one, or to any thing in the characters or talents of the present conductors and tutors, whom he justly eulogized. He attributed its present condition to the loss of many liberal friends by death, and to the too general neglect shown towards the college by the Unitarian public at large.

Dr. HURTON said that there were this session four applications for admission upon the foundation at York, which he feared could not be attended to, in consequence of the state of the funds. That our institutions did not flourish more he believed arose from a false shame which prevented those who really could afford to give small sums from coming forward at all. If *all* who wished well to the cause would come forward and contribute such sums as they really could afford, York College and other institutions amongst us would soon be in a very flourishing state.

The Rev. J. J. TAYLER said he had seen a letter from one of the tutors which expressed a perfect willingness on his own part, and on that of his colleagues, to make any alteration in the conduct or the spirit of the institution that might be required by the public. All that the Unitarian public had therefore to do was to come forward actively and zealously to its support, and to express their judgments and feelings as to its wants; and he was persuaded there was a disposition to make it as extensively valuable to the benefit of

the Unitarian body as it could be made.

The CHAIRMAN said that one of the most painful subjects of contemplation to the Christian was the contrast which he must observe in his own heart, as between what he was and what he ought to be, as laid down in the pages of the New Testament, and the contrast, too, between society as it is, and what it ought to be as developed by the principles of Christianity. But amongst many contrasts of this sort, he knew none more strikingly glaring than that between the bishops of the New Testament and the bishops of this realm.

The Rev. Mr. JOHNS said that he did not approve of the church, and therefore dissented from it, quietly and without grumbling much. But he felt there was great injustice in making dissenters pay a full proportion to the support of a system from which they received no benefit. As to the contrast between the bishops of the New Testament, and the prelates of the church of England, he must confess he should have been greatly at a loss if asked to point out the similarity of the two orders. St. Paul never dreamt of riding in a coach and four. The bishops of the New Testament relied in part upon the labour of their own hands for getting their bread, and in part upon the voluntary contributions of their Christian brethren. All the prelates of the English church had considerable, some had princely revenues. The bishops of the New Testament were chosen by the society over which they presided, by voluntary suffrage; they were ordained, not with great pomp, ceremony, and form, but merely by the simple appointment of the society. The bishops of the church of England were chosen by the king and his government, and it was very well known for what some of them had been chosen. In the New Testament there were records of several bishops being found in one church, in the church of Eng-

land there was only one bishop to one, two, or three hundred churches. The Rev. Gentleman then proceeded to argue that the word bishop in the New Testament only meant elder, and that it had been translated 'bishop' by priests of the Church of England, who were anxious to conceal that bishops and elders were the same in the primitive ages of the church.

The CHAIRMAN said he loved Unitarian Christianity, not only on account of the convictions to which it led in freeing men from the trammels of orthodoxy; but also because it was the spirit of liberty, giving full scope to the exertions of the human intellect. He called upon them to extend the right hand of fellowship to a stranger then present, who had exercised this inalienable Christian privilege, and performed this Christian duty. Mr. M'Kee, who had been educated at the Belfast College, and who, in consequence of the discussions which had taken place, had been led to inquire into the doctrines of what was deemed orthodoxy, and in consequence to come to convictions which he was prepared to avow, convictions which he (the Chairman) believed were not very dissimilar to Unitarianism.

Mr. M'Kee said that in this novel and interesting scene, novel to him who had never seen any thing like it before, interesting as bringing together so many gratuitous labourers to cheer each other in the good work of imparting useful instruction to their poorer brethren, he breathed as it were a purer air than when, with a mind tinged with the gloomy views of religion promulgated by Calvin, he had found himself on various occasions surrounded by those who could only give the right hand of fellowship to men whose religious views accorded with their own. Those only could feel the pleasure he did who had been accustomed, like him, in the early part of life, not to contemplate the Almighty as a

being of infinite mercy and love, but to look upon him as a cruel, angry tyrant, ready to unsheathe the sword of his vengeance against the whole human race. Emancipated as was his mind from the trammels of an hereditary creed, to examine the correctness of which was considered by many as an act of profanity, he hoped he should always be able, by his character and conduct, to repel the charge which was too frequently brought against young men in his situation, that the change in his sentiments had arisen, not from due conviction and purity of motive, but from a desire of being thought singular, combined with laxity of morals and depravity of heart. Were not the evening so far spent, he would have entered more at large on the reasons why he was no longer connected with the body called the Synod of Ulster. Mr. M'Kee concluded by an able argument in advocacy of the right of free inquiry and individual private judgment in matters of religion; and expressed his hope that, however men might differ in opinion, they would be ever ready to extend to each other the right hand of fellowship.

The CHAIRMAN said there was a gentleman present with whom he felt more than an ordinary sympathy, because they were engaged in a similar work. He was a labourer, and so far a very successful one, in the arduous yet most delightful task of raising an independent Unitarian congregation. He (the Chairman) was desirous that those present should take this opportunity of expressing their sympathy towards the Rev. Noah Jones, not only on account of the late affliction which he had suffered, and in which many had taken a deep interest, but also on account of that work in which he was so laudably and usefully engaged. He would therefore propose their good wishes to the cause of Unitarian Christianity at Northampton.

The Rev. NOAH JONES. — Mr.

Chairman and my Christian friends, it is with deep and warm feelings that at any time I should rise to address a party so interesting as the present, united together by the strong sympathies of Christian love to promote a common object, the welfare of the great family of man. But it is with feelings of peculiar difficulty that I rise to address you after the remarks which have fallen from my respected friend the Chairman, of many of you the pastor. I do estimate it the great privilege of my life to be employed in the great work of promoting Unitarian Christianity, which we esteem one with Christian truth; and I think, in reference to the present state of the congregation of Unitarians at Northampton, that even amongst bigoted orthodox Christians there is a mode of stating our opinions and pursuing our course which will, if persevered in, remove the bitter prejudices against us, if not make actual converts to our opinions. We have at Northampton pursued a steady course, and I can say for the flock which I have now peculiarly under my charge, that the progress of truth at Northampton is mainly indebted to the correct and exemplary conduct of those who have professed it. And perhaps I may state that our success is in no small degree owing to the misrepresentations and exaggerated statements of those who have opposed us; for many who aforesaid were implicit orthodox believers, have been so much struck by the gross misrepresentations made of our statements, that they have come to our chapel out of pure curiosity to hear the 'blasphemy' that was taught there. And when they came, many have said when they heard nothing of controversial divinity, nothing pointedly stated as to the matters on which we differ from our fellow Christians, but when they have heard the plain, holy, simple lessons of the gospel explained, they have departed, saying, 'If this is Unitarianism, we have been Unitarians all our lives without knowing it.' That leads me to notice the happy situation in which we stand as promoters of education. One of our friends who has addressed you spoke of not introducing into schools the peculiar articles of our creed; but the peculiar articles of our creed consist not so much in peculiar points of doctrine as in our adhering to the life and spirit of the gospel, which is the saving part of the orthodox faith itself. We can go forth in the strength of Christian principle, guided by the spirit of Christian love; we can teach the pure and efficacious doctrines of the gospel, (if we choose so to do,) without shaking the peculiar prejudices of our orthodox brethren; we can instil our principles and spirit into the minds of our fellow Christians without pointedly interfering with the doctrines of their creed, till the time comes when they shall be prepared for that. And before that system of education can be carried into effect, which has been dwelt upon by several friends here, it will be necessary to lose sight of all peculiar doctrines of the orthodox faith, and to base the moral education of the people upon the pure doctrine of Christ, which is Unitarianism: for what is Unitarianism but that the all-powerful and all-wise Being who formed mankind is the all-merciful and gracious Being who is their Father, and who watches over them with a father's love, who deals with all impartially, and is guiding all to happiness? What is Unitarianism but a firm belief that God is the Father of mankind, and that we are all equally the children of his impartial love and his tender mercy, which looks on all alike, and designs all for final blessedness? And there are many encouraging circumstances in the present state of society, degraded and depraved as it is, which I trust will open a way for that more just and Christian system of education which has already been the subject of your attention. The public are

beginning to perceive now that the education which has been thought so much of, of late years, has furnished the population of this country, not so much with knowledge, as with the mechanical means of knowledge. Many opponents of what is called education have pointed to the demoralized state of society, and asked what education has done for the people? But the experiment has never been tried, for it would be most ridiculous and absurd to suppose that because a lad is taught to read and write and cast accounts, that therefore he will be pure in heart, upright in life, just and benevolent. It is said that knowledge is power. It is so; but in itself it is a power of evil as well as of good. There must be moral discipline to direct it aright; there must be Christian spirit to control it; and it is only such an education that is entitled to the name of a Christian education, and which ought to be the object of the peculiar attention of a Christian people. I have had the greatest pleasure, my friends, in attending your meeting this evening, and perhaps the more so from having, in the neighbourhood in which I am placed as the peculiar sphere of my duties, very little intercourse with Unitarian friends; for, though eminently successful in establishing an Unitarian congregation at Northampton, it is at present the only congregation in that county, and I have no Unitarian brother minister within thirty miles; but I think we have established ourselves so firmly, that within a few years we shall find the influence of our principles extending greatly around us. The county of Northampton is one of great interest to the dissenting community at large, and to the Unitarian public it ought to be so in particular. It was at Northampton that one of the greatest ornaments of the dissenting body passed the greater portion of his useful and pious life. The remembrance of the name of Doddridge is not yet

lost, neither is the influence of his holy and devoted spirit quite evaporated. Unitarians, I doubt not, are much indebted to the mild and candid spirit of his writings, and to his public spirit for the success which we have enjoyed. And in him we have an example that such is the force of Christian truth, when stated in a Christian spirit, that it will gradually free itself from the peculiar errors of a sect or a party. The life and spirit of a Doddridge, I trust, still remain among us at Northampton; though I as ardently hope and trust that many of the peculiar articles of his creed are fast passing away. I shall not further trespass upon your attention, as I find that neither my strength nor spirits will permit me; but congratulate you all upon the success which my friend, your worthy Chairman and excellent pastor, has met with in the peculiar sphere of his labours. In his success do I rejoice, yea, and will rejoice; and shall therefore conclude with expressing my ardent hope that we may all go on and prosper in the great work of promoting the kingdom of our Lord Jesus Christ in our hearts, and thence in society around us.

After the CHAIRMAN had expressed the grateful acknowledgments of himself and the meeting to the strangers, and especially to his brother ministers who had favoured and edified them, the proceedings concluded by the Rev. J. G. ROBERTS offering a fervent prayer. All departed shortly after ten o'clock, apparently much gratified with the delightful interchange of social feelings and Christian fellowship, and the unanimity of sentiment which ever characterises true benevolence of heart and purpose. J. H.

SPANISH UNITARIAN COMMITTEE.

A NUMBER of Spanish refugees, living in Paris, have formed themselves into a Committee for the dissemination of Unitarian principles in Spain, as op-

portunity shall present itself; deeming that Catholicism, as it prevails there, is the cause of the degradation of the lower classes, and of the infidelity which largely prevails among the higher classes of Spaniards.

The late amnesty they consider as pointing out a time for earnest exertions, though they still feel it necessary to exercise great caution, lest they should arouse the jealousy of the Spanish Government, and endanger those of their friends who have been permitted to return to their country; and through whose instrumentality they hope to do something towards enlightening the minds of their fellow-countrymen, and disposing their hearts to the sincere reception of the pure gospel; and lest, also, they should prolong the time of their own exile from the scenes and places where they would gladly labour to overturn the superstition which holds the multitude in its iron bondage.

'In the city of Paris, 5th November, 1832. The Committee appointed unanimously ——— 'first apostle of the Unitarian doctrine amongst the Spaniards,' President of the Committee. 'Having taken the chair, he opened the proceedings of the day with reading in the gospels, which he explained, pointing out the principal texts which support Unitarianism, and attacking the vagueness of those which are considered the basis of the Trinitarian doctrine.' After giving thanks to God for the favourable auspices under which this institution commenced, and electing a secretary, the meeting was dissolved in union and brotherhood.'

At a subsequent meeting of the Committee, various resolutions were passed, regulating the mode in which the Society should proceed in its labours, providing for the maintenance of Divine worship, and determining to seek cooperation from the Unitarian Committees of Paris and London, as far as should be practicable.

The Paris Unitarian Committee is dissolved; but we doubt not these excellent Spaniards will meet from the Committee of the British and Foreign Unitarian Association, all the sympathy and encouragement which they have it in their power to offer. The very excess of superstition in Spain will be favourable to the spread of the simple and sublime doctrines of Unitarianism, if once they gain any thing like a permanent footing. The contrast will be so strong as to strike the minds of all who think, even of those who think not deeply. Spain may yet rise again to her former intellectual eminence, purified by a nobler, truer, and more enduring faith.

SUNDAY SCHOOL UNION.

At a Meeting of the Teachers of the Sunday Schools attached to the congregations in Worship Street, Coles Street, and Spicer Street, London, held at Coles Street, August 9th, 1833, the Rev. R. K. PHILP in the chair, the following resolutions were passed:—

1. That an Union be formed between the three Schools, the Teachers of which are now present.

2. That this Union be for the purpose of mutual information, encouragement, and assistance.

3. That for these purposes, a quarterly meeting of the Teachers be held on the first Sundays in January, April, July, and October, at such place and hour as from time to time may be deemed convenient.

4. That a fund be formed by donations and subscriptions from schools and individuals, for the purpose of publishing any works for use in Sunday Schools, which may seem to be called for, and for carrying into effect, in any way, the purposes of this Union.

5. That a Secretary and Treasurer be appointed to transact the business of the Union, under the direction of the quarterly meeting.

6. That a Special General Meeting be called by the Secretary, at the requisition of any two Teachers of the Schools connected with the Union.

7. That a General Meeting be held on some convenient day in the summer of each year, when reports shall be read of the progress and prospects of each School connected with the Union, and also a General Report of the state of the Union.

8. That a Special Committee be appointed by the Quarterly or General Meeting, to transact any business which may call for greater attention than ordinary.

9. That, as the extension of this Union is highly desirable, other Schools be invited to join it.

10. That each School connected with the Union shall contribute annually a sum of not less than five shillings.

11. That Mr. William Newton Coupland, of 15, Globe Road, Mile End, be elected Secretary to this Union.

12. That Mr. Robert Green, of 42, Whitechapel Road, be appointed Treasurer to this Union.

13. That the Secretary be requested to have copies of the resolutions now entered into, printed, and sent to the Editors of the different Unitarian periodicals.

14. That the cordial thanks of this Meeting be given to Mr. Philp, for his able and impartial conduct in the chair this evening, and for his general attention to the interests of Sunday Schools.

W. N. COUPLAND,
Secretary.

15, Globe Road, Mile End.

OBITUARY.

August 31. At his house, in Brompton Grove, in his 86th year, the Rev. Thomas Jervis. 'Erat in illo viro comitate condita gravitas: nec senectus mores mutaverat. . . . Est' enim 'quiete et pure atque ele-

ganter actæ ætatis placida, ac lenis senectus.'

The subject of this notice, to whom Cicero's description of a green and virtuous old age was strikingly applicable, was born at Ipswich, where his father was a dissenting minister, on the 13th January, O. S. 1748.

On the completion of his term of education at the academy at Hoxton, he was chosen to the important office of classical and mathematical tutor to the dissenting academy at Exeter, in 1770. About the same time he was elected minister of the congregation at Lympton, and immediately afterwards joint-minister at Lympton and Topsham with the Rev. J. Bartlett. In 1772, an application from the Earl of Shelburne, afterwards created Marquis of Lansdowne, induced him to resign his three charges in Devonshire, and to remove to Bowood, to undertake the education of the two sons of that nobleman by his first marriage. Here Mr. Jervis remained in the enjoyment of highly cultivated society, greatly respected, in the faithful discharge of his important trust during a period of eleven years; and continued to be honoured with the kind attention and friendship of the Marquis until the time of that nobleman's death. Lord Fitzmaurice, the elder of his pupils, completed his education for the university under his first instructor. The younger, the Honourable William Granville Petty, died at a very early age, to the deep grief of all who knew him. According to Dr. Priestley's testimony, he 'had made attainments in knowledge and piety beyond any thing he had observed in life;' a circumstance which may also be considered as an evidence of the knowledge and piety of his instructor and constant companion.

In 1783, on the completion of this engagement, Mr. Jervis accepted the appointment of minister of the congregation at St. Thomas's, in the Borough, which he retained until the death of Dr. Kippis in 1795, to

whom he was chosen successor, as minister at Prince's-street, Westminster. In 1808, he quitted the metropolis, on receiving an unanimous invitation to succeed his friend, the Rev. William Wood, as pastor of the Unitarian congregation at Mill Hill Chapel, Leeds. He resigned his connexion with this society in 1818, and never afterwards engaged in any stated ministerial duties: although he continued occasionally for several years to assist his friends in the services of the pulpit. He preserved to the last, in a very remarkable degree, the vigour, activity, and cheerfulness of his mind, with few and slight interruptions to his bodily health.

He married Frances Mary, daughter of the late Rev. Dr. Disney, of the Hyde, in Essex, his intimate friend, and near whom his remains now repose in the adjacent churchyard of Fryerning.

Mr. Jervis was himself so peculiarly happy in delineating the characters of his deceased friends, as is testified by his numerous contributions to the *Gentleman's Magazine* and the *Monthly Repository*, and his funeral sermons, that the writer of this article is especially anxious, in a few words, to do similar justice to the distinguishing features of his own; a task which he laments has not, for a mournful reason, fallen to the lot of some of his contemporary and chosen associates.

Notwithstanding the habitual tranquillity of his mind, Mr. Jervis's attachment to the cause of civil and religious freedom was ardent as well as unshaken, and his devotional feelings were of the most animated description, as appears from the hymns he contributed to the collection which bears his name in conjunction with those of his friends Kippis, Rees, and Morgan. It is probable this article will meet the eye of many in the north, the south, and the west of England, who will bear the tribute of a sigh to the warmth, the sincer-

ity, the fidelity of his friendships. His affectionate attention to the instruction of the poor is warmly testified by members of his congregation at Leeds, while his discourses were remarkably calculated to interest and impress the higher classes, as coming from one who carried a pure and high tone of morality into the social circle of the cultivated and polite, and rendered virtue attractive by the charms of mildness and urbanity. With him, to use an expression of his own, 'courtesy was the law of social life.' By example, as well as precept, he recommended and illustrated 'the Moral Beauty of Virtue.' (Sermons 15 and 17 in his printed volume.) Let not the silent, never interrupted services which such a character performs for society be underrated.

His printed discourses possess a general correctness, an even and sustained excellence, together with an application, sometimes remarkably felicitous, of the stores which a classical education furnishes, which well adapt them to excite the attention of the cultivated classes of the community. While their appeals to the common feelings of our nature, and the absence of all disguise of the religious sentiments of the author, (without however entering into controversial discussions,) relieve them from the imputation of preaching to the rich *another gospel*, than that which will console the griefs, and restrain the vices of the poor to the end of time.

It is remarkable that his publications contain no indications of that change of sentiment which Mr. Belsham and others of his contemporaries underwent, and which is observable in their writings. In Mr. Belsham's 'Charge delivered at the ordination of the Rev. Timothy Kenrick at Exeter,' in 1785, there are strong traces of orthodox sentiment; e. g. 'You remember, sir, that the great Son of God himself, when in his incarnate form he con-

descended to be a preacher of truth and righteousness, saw reason to complain who hath believed our report?" Whereas in the 'Discourse' of Mr. Jervis 'on the blessing of Christ's mission,' delivered on the same occasion, although his subject led him to speak of the 'author, design, and means of our salvation,' there is not a phrase which in his later years he would have had occasion to modify. Now that he is gone, it is peculiarly interesting to observe that he here speaks, as he was wont to do to the end of his days, of the 'resurrection from the dead and a happy restoration to immortal life' as the main topic of Christian instruction, as that 'in which all the blessings comprised in the divine favour and forgiveness may be summed up.' 'Without this hope,' he proceeds, 'how limited had still been our views! how destitute our present condition! how rugged the path of life! how uneasy the bed of death! how dreary the recesses of the grave! But looking for this blessed hope, the face of nature is no longer gloomy and dejected; every object around us assumes a cheerful and animated appearance. Our hearts are elevated with wonder and delight, and inspired with the most sublime and ardent hopes.'—p. 23.

It cannot be too much to presume that this hope, wrought into the temper of the soul, contributed to that lengthened enjoyment of health, cheerful spirits, and intellectual vigour which were so remarkably his portion, and were so strikingly evinced in a pamphlet written in his 84th year, in reply to Mr. Warner's traditional tale of a supernatural appearance of Mr. Petty after his decease. The vivacity and clearness of refutation, the aptness of quotation and illustration here manifested, the warmth of affection towards his deceased pupil, cut off in the flower of youth and promise, which this occasion called forth in all its freshness,

place its author among the privileged few who, after a long bright course, have handed down the torch of life (*vitaī lampada tradunt*) instinct and glowing with all its sacred fires.

As a poet, Mr. Jervis will be long remembered and *sung* in our churches. The writer of this article remembers the feeling with which, to adopt the expression of the ardent Roscoe, he

'Glowed along the lines,'

in first reading his hymn, which begins,

'The man whose firm and equal mind,' &c.

A young man entering upon life under difficulties, or devoting himself to the cause of religious truth, to brace his nerves for the conflict, could not do better than imprint this hymn on his memory.

His surviving relict and those who attended the couch of the dying patriarch, cannot fail to receive consolation, and his numerous friends instruction, from reverting to his own touching description of the termination of the Christian's earthly career, the pious wish contained in which was fully verified in his own case.

When all the powers of nature fail;
When sickness shall my heart assail,
And every nobler part pervade;
When every earthly wish shall fade:
* * * * *

When death shall chill the vital heat,
When this fond heart shall cease to beat,
This faltering tongue forget to speak,
A mortal paleness on my cheek:

When my dim eyes are sunk in death,
And God who gave shall take my breath;
May he sustain my fainting heart,
And comfort to my soul impart.

May his kind presence bring relief
From fear, despondency, and grief,
His cheering voice direct my way
To regions of eternal day.

Hymn 615. Kippis' Col.

G. K.

Hampstead.

*List of Publications by the Rev.
Thomas Jervis.*

The Danger of following a Multitude. Charity Sermon at St. Thomas's.—1784.

The Blessing of Christ's Mission. Sermon at Exeter. (Ordination.)—1785.

On the Death of the Rev. Michael Pope. Sermon at Leather Lane.—1788.

Social Worship agreeable to Reason and Scripture. Sermon in Prince's Street, on taking the Pastoral Office.—1796.

Consolatory Views of Christianity. Sermon in Prince's Street, on the death of Mrs. Kippis.—1796.

Funeral Oration at the Interment of Dr. Towers.—1799.

The Nature of True Religion. Sermon in Prince's Street.—1799.

Reflections at the Close of the 18th Century. Sermon in Prince's Street.—1801.

Unanimity and Energy. Sermon at Lympston.—1803.

The Christian Name. Sermon at Mill Hill, Leeds, on accepting the Pastoral Office.—1808.

The Virtuous Claims of Humanity. Sermon at Mill Hill, Leeds, for the Infirmary.—1809.

The Presiding Providence of God. Sermon at Mill Hill, Leeds.—1810.

Instructive Remembrance. Sermon at Mill Hill, Leeds, on the death of Mr. Simpson.—1813.

The Energy of Talent. An Address at the interment of Joseph Dawson, Esq.—1813.

God the Author of Peace. Sermon at Mill Hill, Leeds.—1816.

The Memorial of the Just. Sermon at Mill Hill, Leeds, on the death of the Rev. Dr. Disney.—1817.

The Transitory Glory of the World. Sermon at Mill Hill, Leeds, on the death of the Princess Charlotte.—1817.

The Christian Doctrine of a General Resurrection. Sermon at

Exeter, on the death of Mrs. Nation.—1819.

Death and Resurrection. Sermon at Lympston, on the death of Mrs. Howarth.—1820.

Various Biographical Notices which appeared at different times in the *Gentleman's Magazine*, and other Periodical Publications.

Remarks in Refutation of an extraordinary Story of a Supernatural Appearance related by the Rev. R. Warner, in his *Literary Recollections*.—1831.

Reprinted.—1832.

TO CORRESPONDENTS, &c.

We thank B. for the paper on the Lord's Supper; but we do not think it calculated to effect the object of the writer.

We have looked at 'Imbecile Reviewers' more than once, but though well inclined to blame and praise with the writer of the article, we must decline its insertion.

We admire the sentiments expressed in the lines 'Occasioned by reading one of Mr. Philp's reports on City Missions;' but, we say it with all courtesy, they are not poetry.

ERRATA.

Page 260, line 27, for *laws*, read *law*.

Page 260, line 33, for *mistating*, read *mistaking*.

Page 260, line 39, for *important*, read *impotent*.

Page 261, line 29, dele *and true*.

Page 262, line 38, for *and* read *but*.

Page 263, line 46, after *happiness* insert a comma.

Page 264, line 32, for *improvements* read *improvement*.

CHRISTIAN TRACT SOCIETY.

The Committee of the Christian Tract Society being desirous of carrying into effect the resolution of the last Annual Meeting for publishing a set of Cottage Sermons, will be happy to receive MSS. from gentlemen desirous of promoting the object they have in view. It is requested that a suitable prayer should be added.

Communications to be addressed to the Secretary, 2, Walbrook-buildings, London.