

THE LOGIC OF THE BIGOT.

**TRINITARIAN BIBLE SOCIETY.**—The fifteenth annual meeting of this Society was held yesterday at the Hanover-square Rooms, and was but very thinly attended, the few who were present being of the fair sex, with the exception of the gentlemen on the platform, where John Labouchere, Esq., presided.

The Rev. Mr. KESSEY, in moving the adoption of the report, expressed his regret that the meeting was attended by so few; but, if they were few, they represented truly the real Protestant feeling, a sound belief in the three persons of the Trinity, and the divine origin of the Bible. In this respect he was sorry to say the British and Foreign Bible Society differed from them; and in that degree of difference, in his opinion, was therefore less worthy of support from a Protestant people than this institution. The British and Foreign Bible Society neither opened their meetings with prayer, nor asserted the divine source of the Bible, merely contenting themselves with declaring that it was a good book for the people to read; and it was notorious that they admitted Socinians to join and subscribe to their body, although that class openly denied their belief in the Divinity of Christ. He did not fear, notwithstanding present appearances, that this society would in the end prosper, as the truth ever must.

The foregoing item of intelligence is taken from the *London Daily News* of 23d of May last. The notable institution to which it refers, was set on foot some fifteen or sixteen years ago, with the view of excluding Unitarians from aiding in the circulation of the Scriptures. The British and Foreign Bible Society, it appears, are guilty of a capital offence in admitting any of the proscribed class to join or subscribe to their body. According to the logic of the bigot, if Unitarian money is used in the purchase of the Bible, or Unitarian hands are employed in its distribution, its doctrines and influence must in some mysterious way be corrupted and deteriorated. We say in some mysterious way, for since the Sacred Volume is circulated without note or comment, it would not be easy to show any legitimate connexion between the premises and the conclusion—it would not be easy to show that, because the Bible is purchased with the shilling of a Unitarian, or touched by his hand, it must therefore be changed in the character of its contents, and become a less sacred and valuable book.

We are not so much surprised, however, that zealous Trinitarians should consider it necessary to accompany their distribution of the Bible with a distinct declaration of the doctrine of the Trinity; for, most assuredly, there is no such declaration in the Sacred Volume itself. But if this be not a note, it is surely a comment. Moreover in making such a declaration it looks very much as if they were afraid the people should not readily perceive it themselves. It looks very like an attempt to prop up a feeble and falling dogma. We think it would be much better, and look more consistent to allow the Bible to impress its own doctrines on the intelligent and well disposed reader.

The title of the Society carries rather an ambiguous meaning. It is intended, we presume, to indicate that it consists of persons exclusively of the Trinitarian faith, associated for promoting the circulation of the Bible. But, it may signify likewise, that it is a Society whose object is to distribute a particular description of Bible, viz. a Trinitarian Bible, which to our apprehension would be a literary and theological curiosity.

If we may judge of the condition of the Trinitarian Bible Society, from the numbers which appeared to take an interest in its last annual meeting, it is a mere skeleton shadow. But the Rev. Gentleman who moved the adoption of the Report had hope, that "notwithstanding present appearances, the Society would prosper in the end. We cannot avoid indulging the wish, that with his present measure of hope, he may speedily combine a more comprehensive charity.

PEACE ADDRESSES.

It is generally known, that, during the existence of the late apprehension of war between Great Britain and the United States, various Addresses on the subject of Peace were interchanged by certain portions of the people of both countries. Among others, there was one from "Ministers of the Gospel in Great Britain and Ireland, worshipping 'One God, the Father,' to the Ministers of the same faith with themselves, in the United States of America." This was written in an excellent spirit, fraternal and affectionate, and expressive of their strong abhorrence of war, and their ardent desire for the continuance of peace as one of the first principles of the Gospel.

There was likewise an Address from the "Manchester District of Sunday School Teachers assembled at Dukensfield, England, to the Sunday School Teachers of the United States,"—to which our friends of the

"Teachers' Social Union" in Boston, made the following reply:—

**Christian Friends and Fellow-Labourers.**—We received your olive-leaf, bearing to our hearts the welcome peace of the Redeemer's kingdom. We sincerely thank you for your message of love; and although your appeal was not exclusively addressed to us, we feel irresistibly impelled to respond, representing as we do nearly twenty Sunday-Schools, of our denomination, in this city.

We are anxious to believe that the heart of every Sunday-School teacher in our Republic will respond warmly to your noble, Christian sentiments. We have taught our children, that war is repugnant to the letter and spirit of the Gospel; that it begins in passion, is carried on in anger, and ends in ruin. How sad to track its path round the world by its foot-prints of fire and blood! We feel that God has no attribute that can take sides with *Christians* while they are killing one another. Especially do we deplore a sanguinary battle between members of the same family, descendants of the same ancestors, advocates of the same principles, disciples of the same Saviour, and expectants of the same heaven.

We have fondly hoped (and we will hope on still) that your country and ours may march hand in hand, at the head of the Christian regeneration of the 19th century, and to show to all nations, that as our holy religion has produced an era of light, it can also produce an era of love, and that it should thus fuse all nations into one great heavenly brotherhood.

We have hoped that the children we are now educating in our Sunday-schools would rejoice to join those under your care in advancing science and literature, liberty and religion, in the world; and that while an ocean separated their bodies, their hearts might be united in hushing that blissful reign of the Redeemer, when swords shall be beaten into plough-shares, and spears into pruning-hooks,—when the kingdoms of this world shall become one kingdom of our Lord Jesus Christ, and nations shall learn war no more.

Let us encourage one another in our high and holy work. Let us persevere in teaching our children that the kingdom of God is righteousness and peace and joy in the Holy Ghost; and let us show by our conduct, that when Christ dwells in the heart of his disciples they will love their enemies, and be at peace with all men.

Christian friends, God speed you in your work of love.

Glory to God in the highest, on earth peace, good will towards men.

We are your friends in the labours and hopes of the gospel,

CHARLES BROOKS, }  
R. C. WATERSTON, } Committee.  
LEWIS G. FROV, }

WARREN STREET CHAPEL, BOSTON.

Annual Floral Procession.

Amongst the many enterprises in which our Boston friends are engaged for the elevation and improvement of humanity, none seems to be more earnestly conducted, or more successful in its results, than that connected with the Warren Street Chapel. This institution is under the superintendence of the Rev. Chas. F. Bernard, one of the Ministers at large, and is devoted more especially to the training of the young. In connection with it, is a Sewing School, the object of which is to give the children of the less favored classes an opportunity for learning to sew. In this school, 150 pupils, of the average age of ten years, have been enrolled. There are likewise Evening Schools in operation, where reading, writing and arithmetic are taught, for the benefit of those who are "too much occupied by the means of gaining a livelihood to permit their attendance at the Day Schools of the city." Belonging to these evening Schools are 343 pupils of both sexes. Mr. Barnard conducts regular Sabbath Services in the chapel, and these are specially adapted to the capacity of the young. His congregation is one of children. We need scarcely add that well conducted and flourishing Sunday Schools are also carried on. The following account of the condition of the Sunday School, is taken from Mr. B.'s last Annual Report:—

"The Sunday-School continues to enjoy the advantages presented by our large and convenient building, and is distributed in six different apartments. The first is the infant school, containing one hundred girls and eighty-eight boys, or one hundred and eighty-eight in all, with a good average attendance, in view of their age, which is from two or three to seven or eight years. A lady of great experience and eminent ability is their superintendent and instructor, with an occasional assistant. She passes three hours with them on Sunday morning, conducting their school and their own special service, with a recess between. In the afternoon, she devotes an hour and a half to them in school, after which they join the other children in the chapel service. The next room contains ninety-two girls, from seven to eleven years of age, with an average attendance of sixty-five, under the care of one lady as superintendent, with nine lady-teachers. There remains, upon this side, a fourth room of twenty-five young ladies under the invaluable instruction of the able superintendent of the Sewing School. The boys over the age of the infant department, assemble in the attic story, to the number of one hundred and three, with an average attendance of seventy-five or eighty, under the

oversight of one gentleman, with four ladies and five gentlemen as teachers. The last room is that of twenty-five young men, with my brother to meet them. I continue general superintendent of the school. The whole number of pupils is two hundred and eighteen males, two hundred and eighty-six females, or five hundred and four in all, with thirty-five ladies and gentlemen as teachers or superintendents."

The expenses of the Institution are met by voluntary subscriptions, donations, &c. A Floral Procession takes place every year, when the children of the Schools appear in procession to make sale of flowers which have been presented to them from various sources, for the benefit of the chapel. We once had the pleasure of witnessing one of these beautiful and innocent pageants. We have not yet been informed how much was realized by that which took place this year, but we find that by the annual flower sale of the past year, nearly 600 dollars remained for the benefit of the Institution, after paying all the attendant expenses.

The following account of the Floral Procession of this year—is taken from the *Boston Christian World*:—

THE FLORAL PROCESSION IN BOSTON.

We have seen fuller, longer, more brilliant processions—political processions, which have impressed us with their immense power; temperance processions, whose moral bearing has reconciled us even to the sight of women in their ranks—but never before have we seen so beautiful a procession as the Floral one on the Fourth of July.

As it wound along in the distance, through the expectant and admiring spectators, it seemed one of the gay pageants which we associate with the marriage of olden times, which attended the bridal party, as on anbling palfreys it proceeded to and from the church, and thence to the manor-house. As the procession drew nearer, and the little personages who formed the moving tableaux made their appearance, it seemed as if the fairies were having an unusual holiday, and were making a procession within city walls, to show to unaccustomed eyes their treasury of flowers.

It was a grand movement of flowers. All the children were wreathed and girdled profusely, with these nature's fragrant jewelry. Nothing was to be seen but flowers around hats and wrists, and uncovered hair, in hands, on poles; even the wagons were wreathed, and the patient horses bridled with evergreen.

The prettiest part of the show were the scenes from Spring, Summer, Autumn, and Winter. These were presented in successive alleys, which were ornamented with flowers, fruit, or icicles, according to the season, and with appropriate mottoes, such as, "Spring's gay promise," "When Winter howleth," &c.

First came Spring, and we saw a little farmer, in flock, felt hat, and boots drawn over trousers, just ready with his plough to turn the soil, and plant the seed.

Next following came Summer. A little girl was seated on the hay-stack, which a boy hay-maker had just gathered with his rake. The haymakers were abundantly supplied with flowers, as summer was in its prime.

Then came Autumn, the alcove crowned with a basket of fruit, and encircled with a grape-vine, whose withered leaves spoke forcibly of the dying year. And here were the harvesters,—the girl with her apron full of the ripe grain, and the boy with a sickle in his hand, and a full sheaf of corn at his side.

After an interval, as if unwilling to show his grim aspect, appeared chill Winter. Here we had would-be snow, and artificial icicles (which last looked real enough even to suit children), and leafless shrubs. The boy who represented the old woodman, had the long white hair and the buckled breeches of old age; he stood ready with his axe to cut some wood, wherewith to make a fire and warm himself. The old woman in scarlet cloak had taken off her mittens to gather faggots.

Between Autumn and Winter came a large harp, near which was a little child, who seemed placed there to play upon it the harmony of the seasons. Then a vast cornucopia. After Winter, came poles, from which were suspended glittering purses, bags, and baskets; a rustic moss bucket full of feathery grasses, and light-stands of donations from New York. These were followed by large wagons, loaded with children and flowers.

The procession halted at the Public Garden, where there was a sale for the benefit of the Warren-Street Chapel. Whatever doubts we may have of the moral profitableness of fairs, as regards the spurious charity of those who give their money for some equivalent, many of them vanish as we regard this annual Floral sale. One of its most pleasurable features should be the healthy activity which it may awaken in the children, whom we hope are not mere automatons in this matter, but active participators; perhaps cultivating garden plants, or gathering wild-flowers, as the trembling columbine, on many a breezy hill, and in many a sunny glade.

LONDON ANNIVERSARY MEETINGS.

The Annual Meeting of the British and Foreign Unitarian Association took place on Wednesday, the 3d June, in the Essex street Chapel. It commenced by a religious service, the Anniversary Sermon being preached by the Rev. J. G. Robbins, of Manchester. Immediately after the service the chair was taken by J. B. Estlin, Esq. The Report of the Treasurer and of the Executive Commit-

tee were highly satisfactory and encouraging. The *London Inquirer* gives a detailed account of the proceedings of the meeting, which were of an unusually interesting description.

After the meeting, about three hundred ladies and gentlemen sat down to a sumptuous *d'jeuner à la fourchette* at the Crown and Anchor Tavern. The great room was tastefully decorated with flowers, &c. C. Paget, Esq., J.P., filled the Chair.

"The meeting," says the *Inquirer*, "was a most agreeable, interesting, and improving one; an admirable spirit prevailed. The speeches were excellent and effective, the matter most valuable, the mode of uttering it eloquent and impressive, and there was a freshness about the whole, and a freedom from formality, which was invigorating and gratifying."

The present aspect of the Unitarian cause is cheering. There is a fine field open for exertion: may we each be ready to do our part, and cordially unite in the grand work of religious reformation, without illiberality towards others, or showing any fear of fair and free inquiry?

The Twelfth Annual Meeting and Public Breakfast of the Sunday School Association was held on the 4th June, J. W. Dowson, Esq., was called to the chair. The Rev. W. Vidler, the Secretary, read the treasurer's account, and the committee's report for the past year. From which it appeared that there had been an increase in the Society's funds, that several valuable books had been published, that the cause of Sunday School education was attracting increased attention within our denomination in all parts of the Country, several new schools have been established, and old ones recognised and made more efficient, and that out of 132 schools from which reports have been received, by far the largest number of them were in a flourishing condition.

The annual meeting of the Christian Tract Society was held at Carter-Lane Chapel, on the afternoon of the 4th June. The sphere of this society's usefulness has been increased during the past year, and the future presents a cheering prospect.

The General Baptist Assembly, (Unitarian,) and the General Baptist Juvenile Society (Unitarian,) held interesting meetings on the 1st and 2nd June.

OPENING OF A NEW CHAPEL, AT BRANLEY, YORKSHIRE.

The room, which will hold four hundred to five hundred persons, is built on a plot of land which we bought when in the New Connection for £300, on which we intended to build a Chapel; but when my brother was expelled from that body for his religious opinions, the whole of the society here left, and we have since been an independent church. Our former room not being a very suitable place, we concluded to build a new one, which was opened for the worship of the only true God on Sunday, April 26th, 1816. Matthew Riley preached in the morning; Rev. Charles Wicksteed, minister of Mill Hill Chapel, Leeds, in the afternoon; and Dr. F. R. Lees, in the evening. The room was crowded to excess afternoon and evening, and the truths advanced were well received; and the people left the room highly pleased.

On Sunday, May 3rd, Mr. J. Mill, the Leeds Domestic Missionary, preached in the morning; in the afternoon, we had a love-feast, which gave an excellent opportunity to a great number of persons, who had come from a distance, to relate their religious experience, and it was truly gratifying to hear their different statements respecting their former state of mind, and their present religious views and feelings. They expressed themselves as having been perplexed and bewildered with Calvinism and Methodism; for years they could see neither form nor beauty in Christianity, as represented by orthodox preachers and writers; but, as soon as they met with Joseph Barker's Tracts, and Channing's works, they saw religion in a new light; it appeared beautiful; they embraced it, and reduced it to practice in their lives—they felt interested in its spread; they learnt more from these works in a few months, than they had learnt in all their lives before; and they were pleased to find themselves, all on a sudden, introduced into a new region of light and purity, and joy, where they could see something lovely, beautiful, and interesting, both in God their heavenly Father, and in that system of religion which he made known by his son Jesus-Christ.—*Corres. Lon. Inquirer.*

We observe that our Unitarian brethren in Great Britain are discussing the expediency of introducing a uniform Liturgy into their churches. Forms of prayer, adapted to their views of worship and of religious doctrine, are already in use in many of the Unitarian churches.—*Boston Rel. Magazine.*

NOTICE.

THE HOURS OF PUBLIC WORSHIP in the Unitarian Church of this City, are—ELEVEN o'clock, A.M. and HALF-PAST SEVEN, P.M.—Seats are provided for Strangers.