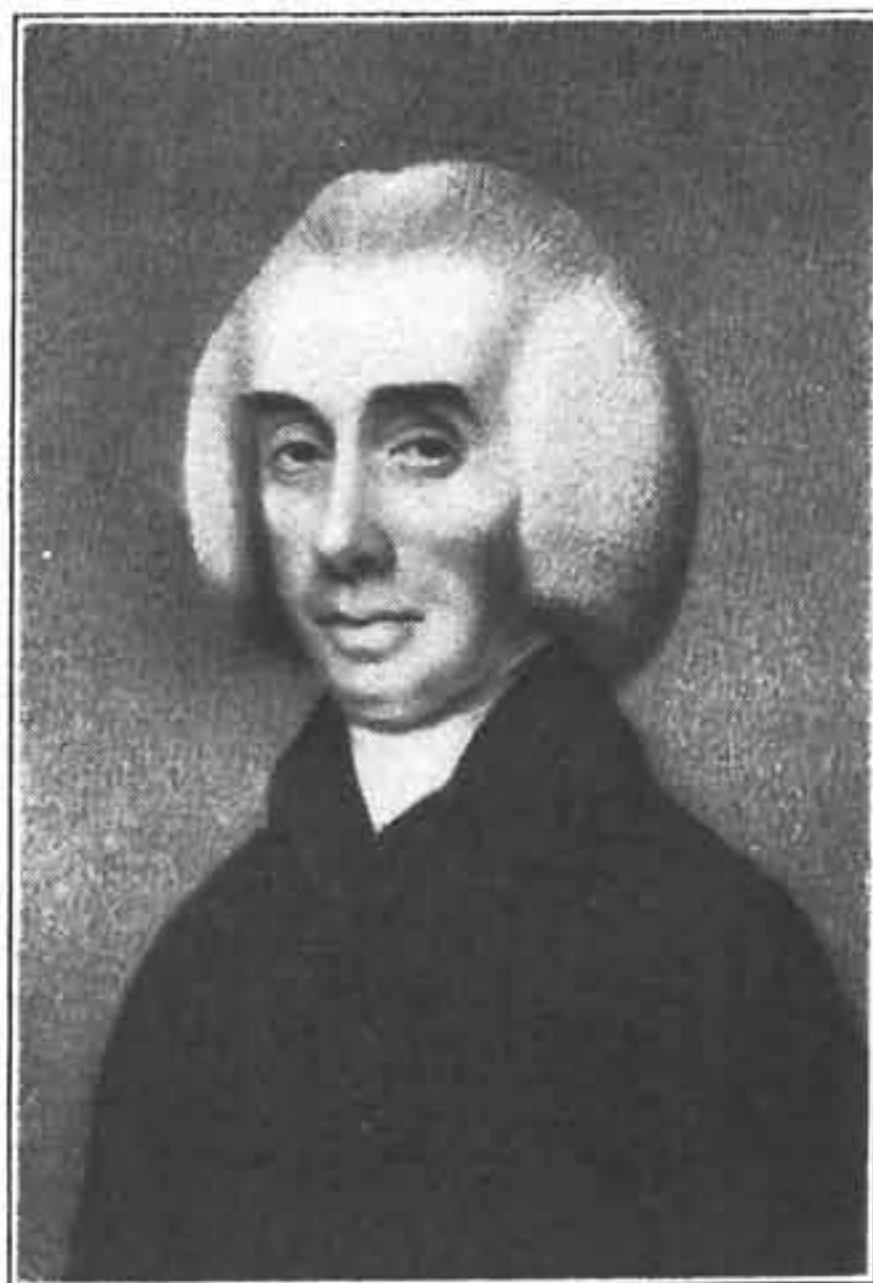


UNITARIAN  
TEACHERS



THEOPHILUS LINDSEY

# UNITARIAN TEACHERS

THEIR LEAD IN THOUGHT  
AND WORK



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## PREFACE

THE Unitarian Teachers whose work is described in the following pages are of interest not only for their place in the history of the religious movement known as Unitarian, but also for their place in the history of religious thought in England and America.

The method of treatment has been adopted after careful consideration, and tested by the interest it aroused when the material appeared in the form of a series of leaflets. In each case a brief biography is given, followed by selected extracts illustrating the contribution made to thought and work. The writers responsible for the biographical notes and selections are these: the Rev. W. Copeland Bowie, D.D., of London, for William Ellery Channing; Miss Clephan, of Leicester, for Ralph Waldo Emerson; the Rev. J. M. Connell, of Lewes, for James Drummond; the Rev. V. D. Davis, B.A., of Bournemouth, for James Martineau, John James Tayler, and John Hamilton Thom; Mrs. Evelegh, of London, for Charles Beard; the Rev. A. Hall, M.A., B.D., of Sheffield, for Richard Acland Armstrong and Brooke Herford; the Rev. W. C. Hall, M.A., of Todmorden, for Theodore Parker; Mrs. Alfred Osler, of Birmingham, for Henry William Crosskey; the Rev. A. E. Parry, of Liverpool, for Henry Wadsworth Longfellow; the Rev. W. G. Tarrant, B.A., of London, for Joseph Priestley; the Rev. J. H. Weatherall, M.A., of London, for Stopford Brooke and Theophilus Lindsey. For the portraits recourse has been made to the best sources available; some of these are in the possession of the British and Foreign Unitarian Association, Essex Hall, London: for others acknowledgments are due for permission courteously given.

S. H. MELLONE.

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## THEOPHILUS LINDSEY

Theophilus Lindsey is an important man in the religious history of England, for he is the father of Unitarian Church-life.

He was born at Middlewich on 20th June, 1723, and was educated at Leeds Grammar School, and St. John's College, Cambridge. He was ordained in the Church of England, and held various charges.

The last was at Catterick in Yorkshire; and here some earlier-felt difficulties revived in him about the doctrines embedded in the Prayer-Book, and particularly about the Trinity. He became convinced that this doctrine was no part of genuine Christianity.

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Other Anglicans at this time were feeling fettered by the compulsion to use the Prayer-Book as it stood. Lindsey joined with 200 others in a petition to Parliament for relief. The petitioners were refused. This was in 1773. Lindsey was a poor man, and he was fifty years old. But he resigned his living and cast himself on Providence.

He came to London. A few months later he was able, with the help of friends, to open a chapel in Essex Street, off the Strand. He ministered there for twenty years. He retired in 1793. On 3rd November, 1808, he died. The Trust of the Chapel still survives in Essex Church, Notting Hill Gate, built in 1886.

Lindsey's character was a mixture of meekness and moral courage. The sacrifice of his living shows his bravery. So does the opening of his Chapel, for till 1813 it was a penal offence to be a Unitarian. He was a devoted pastor. At Catterick he held a Sunday School, years before the general movement. In London he visited in prison men pro-

## THEOPHILUS LINDSEY

scribed for their opinions and deserted by all others. He disliked controversy, and kept it out of the pulpit.

He wrote several pieces. Best known is his *Apology*. It is a lucid account of his reasons for leaving the Church of England.

Not all Unitarians did, or do, approve of Lindsey. They hoped, and some still hope, that the English Church might reform itself from within, and make a home for all the sects. But while reform tarries, piety suffers. It is the merit of Lindsey that he saw that the significance of a liberal Christianity, of a Modernist Theology, is at the prayer-desk. A truer theology is a truer way of praying; a closer grasp of reality.

Was Lindsey a Christian? His Chapel was a Christian Chapel in the sense of recognizing Jesus as the supreme revelation of the heart of God. But he believed it was Christian in a still deeper sense, in that its adoration and petitions were directed where Jesus directed his; to the God and Father of all mankind.

## UNITARIAN TEACHERS

### TEACHINGS OF LINDSEY

#### THE CENTRE OF HIS PREACHING

“I was led continually to point out to you that religion lay not in outward forms and ordinances, even of God’s own appointment, though they be helps to it; but in an entire conversion and devotedness of the heart to God, influencing to sobriety, chastity, brotherly love, kindness, integrity, in all your conversation; to do everything out of a sense of duty to God ever present with and supporting us in life . . . and that this inward sense of God carried along with you into your daily life and labours, would sanctify them all to you, preserve you innocent and holy, sweeten the unavoidable toils and cares of the present life, and enable you to resign it with joy and in peace..”

#### THE BIBLE KNOWS NO TRINITY

“In the Bible, which contains an authentic account of the Divine interpositions and communications to men, one would naturally expect the great

## THEOPHILUS LINDSEY

point, whether there be one God or more, to be settled so as to leave no room for doubt or uncertainty. And indeed, an unprejudiced person, of ordinary understanding, that took that book in hand, would never apprehend that it was designed to teach him to philosophize and make distinctions about some unknown essence or substance of God, and three persons in that essence, equally God, and equally to be worshipped, and yet all three but one God. He would see that there was but One God.”

#### UNITARIANISM NO NEW INVENTION

“The Unitarian doctrine therefore is no novelty; namely, that religious worship is to be addressed only to the One true God, the Father.

For it was the doctrine our blessed Saviour taught and always practised, and his apostles after him; and it was also the universal practice of the Christian Church, with little or no variation, for the first three centuries.”



## UNITARIAN TEACHERS

### WHY HE LEFT THE CHURCH

“It appeared to me a blameable duplicity, that whilst I was praying to the one God the Father, the people that heard me were led by the language I used, to address themselves to two other persons or distinct intelligent agents. . .

As one great design of our Saviour’s mission was to promote the knowledge and worship of the Father, the only true God. . . . I could not think it allowable or lawful for me, on any imagined prospect of doing good, to be instrumental in carrying on a worship, which I believed directly contrary to the mind of Christ, and condemned by him.”

### VERACITY AND THE PRAYER BOOK

“Our blessed Saviour always offered up prayer himself to God, his Father and our Father, his God and our God (John xx. 17), and he also enjoined us to pray to the Father only (Luke xi. 2). Many of the prayers in the Liturgy are truly excellent, and quite agreeable to

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this rule and example of Holy Scripture. There are also many which are not so, particularly in the Litany, which are immediately directed to Christ, and not to God. I cannot approve, or offer up such prayers myself, or authorize them to be offered up by another for me. . . . I cannot therefore continue in the use of such forms of worship which I believe to be sinful, without the guilt of continual insincerity before God, and endangering the loss of his favour for ever.”

### HERETICS

“But whoever reads the annals of ecclesiastical history with an impartial eye, and will not suffer himself to be governed by names and sounds, will soon perceive, that from the days of Constantine to the present times, those called heretics by their adversaries, have generally been the honest few, who have ventured to search the holy scriptures for themselves, and openly to profess the truth of God which they there learned, in opposition to popular error.”

## UNITARIAN TEACHERS

### CONSCIENCE'S FIRST THOUGHTS ARE BEST

“I did not enough reflect, that when unlawful compliances of any sort are required, the first dictates of conscience, which are generally the rightest, are to be attended to, and that the plain road of duty and uprightness will always be found to lead to the truest good in the end, because it is that which is chalked out by God himself.”

### HOW TO SPEND SUNDAY

“As many of each family as can be allowed to attend the public worship of the great Creator and heavenly Father, and to be mindful afterwards of a suitable employment of your time at home. For the spending one part of this sacred day in unnecessary worldly cares, or in sports and diversions, tends to efface every serious impression made on the mind on the other part, and by degrees leads to spending the whole of it in the same ungodly sort. Not that the service of God is to make us morose, or uncheerful at this or at any time. There

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are ways of passing this holy day, in walking out and contemplating the works of God, in pleasing charitable offices to our neighbours, and in innocent, useful conversation, which will cheer and refresh both mind and body, far beyond those noisy and riotous games, always accompanied with profane oaths, and generally ending in the alehouse or worse.”

## JOSEPH PRIESTLEY

Joseph Priestley, a man of singular purity of character, mental activity, and religious zeal, attained celebrity alike in theology and science. Profoundly believing in truth, he not only pursued it unweariedly for himself, but sought to impart it far and wide. His writings, scientific, philosophical, historical, educational, political, religious, and theological, were extremely numerous, and, in their day, influential. Statues of him stand in central positions in Birmingham and Leeds. Another occupies the place of honour over the entrance of the Institute of Chemistry of Great Britain and Ireland, Keppel Street, Russell Square, London.

He was born March 13th, 1733, at Fieldhead, near Leeds, of a family of



JOSEPH PRIESTLEY

## JOSEPH PRIESTLEY

woollen clothmakers and dressers. His mother, a devout woman, died in his childhood. His father also had a strong sense of religion; and both at home and later, when Joseph went to live with an aunt, his mind was deeply imbued with "piety without bigotry."

In 1752, already a master of classical and oriental languages, he entered a training Academy at Daventry, and shared keenly in the doctrinal and philosophical debates which were encouraged there, his mind steadily moving away from the Calvinistic ideas amid which he had been brought up. In 1755, though afflicted with a painful stammer, he entered the ministry at Needham, Suffolk, whence he removed to Nantwich in 1758. Three years later he became lecturer at Warrington Academy. His subjects included languages, politics, and history, and his zeal for civil liberty proved as earnest as his desire for religious freedom. His published works now began to attract notice, and the University of Edinburgh conferred on him the degree of LL.D.

## UNITARIAN TEACHERS

Physical science, always interesting to him, increasingly engaged his attention, and during his next pastorate, Leeds, 1767-73, while devoted to his pastoral duties, he pursued the study of chemistry and electricity with conspicuous success, among his inventions being the manufacture of aerated waters. During his next engagement, which was as "librarian" to Lord Shelburne, he travelled to France and elsewhere with that gentleman. In 1774 he discovered oxygen gas—sharing that honour with Lavoisier, who made the discovery independently.

One result of Priestley's intercourse with many of the most intellectual men of the age was a redoubled effort on his part to discover and diffuse the real religion of Jesus and his first followers. Nearly all thinkers whom he met had revolted from traditional orthodoxy and become atheists. Priestley believed that a truly reasonable and effectual religion could be found, if only the "Corruptions of Christianity"—as he viewed them—were removed. He wrote

## JOSEPH PRIESTLEY

a famous book on the subject, and was unwearied in issuing other works in exposition of the Unitarian position. For he had by this time fully espoused a simple scheme of Christian doctrine, embracing the humanity of Jesus, the free forgiveness of repenting sinners, and the certainty of the life to come.

In 1780 Priestley removed to Birmingham; eleven years later "Church and King" riots broke out, Priestley's house and others were burnt, and his library and scientific apparatus were destroyed. He sought a refuge in London, and for a short time was minister at Hackney; but in 1794 he emigrated to the United States, where he died February 6th, 1804.

### PRIESTLEY'S PRINCIPLES AND MAXIMS

We add a few typical utterances representing Priestley's spiritual convictions and his outlook on life.

"I stand in need of liberty myself, and I wish that every creature of God may enjoy it equally with myself."

## UNITARIAN TEACHERS

“If I be in company with truth and good sense, I always think myself in good company, whosoever else may be of the same party.”

“To think with freedom; to speak and write with boldness; to suffer in a good cause with patience; to begin with caution, to proceed with vigour.”

“The most fearless integrity, and the truest simplicity of language, become Christians, who wish to know and to propagate the truth. Certainly if men be *deceived* they are not *instructed*. All that we can gain by ambiguous language is to make our hearers imagine that we think as they do. But this is so far from disposing them to change their opinions, or to lay aside their prejudices, that it can only tend to confirm them.”

“How glorious it would be to the heads of any establishment to require nothing of the members of it besides the profession of our common Christianity, and to leave all particular opinions to every

## JOSEPH PRIESTLEY

man's own conscience! Every cause of unpleasing contention would then be removed, and one of the most popular objections to Christianity would be removed with it, namely, the want of harmony among Christians.”

“The time will come when the cloud which for the present prevents us from distinguishing our friends and our foes, will be dispersed, even in that day in which the secrets of all hearts will be disclosed to the view of all. In the meantime, let us think as favourably as possible of all men, our particular opponents not excepted; and therefore be careful to conduct all hostility, with the pleasing prospect that one day it will give place to the most perfect amity.”

### TESTIMONIES TO PRIESTLEY

At the unveiling of the statue of Priestley at Birmingham in 1874, Prof. T. H. Huxley said:—

“The unspotted purity of Priestley's life, the strictness of his perform-

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ance of every duty, the unostentatious and deep-seated piety which breathes through all his correspondence, are in themselves a sufficient refutation of the hypothesis, invented by bigots to cover uncharitableness, that such opinions as his must arise from moral defects. . . .

“If we ask what is the deeper meaning of all these changes since the eighteenth century, I think there can be but one reply. They mean that reason has asserted and exercised her primacy over all provinces of human activity; that ecclesiastical authority has been relegated to its proper place; that the good of the governed has been finally recognized as the end of government, and the complete responsibility of government to the people as its means; and that the dependence of natural phenomena in general, on the laws of action of what we call matter, has become an axiom.

“But it was to bring these things about, and to enforce the recognition of these truths, that Joseph Priestley laboured. If the nineteenth century is

## JOSEPH PRIESTLEY

other than better than the eighteenth, it is to him and to such men as he, that we owe the change.”

Many years earlier, James Martineau had said:—

“Were we to designate Dr. Priestley in one word, that word would be ‘truth’; it would correctly describe the employment of his intellect, the essential feeling of his heart, the first axiom of his morality, and even the impression of his outward deportment. . . . That there is such a thing as truth, that it is not placed beyond the reach of human understanding, and that, when found, it is necessarily a pure good, were the principles of his faith; principles which he did not promulgate in their general form, and then reject in their applications, but carried out, boldly and without reserve, into every topic which invited his research.”

And in like manner Henry W. Crosskey said:—

“Behold this holy saint of God—Priestley. Simple-minded, simple-hearted, patient in tribulation; quietly

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seeking truth as the business of his days; never desiring revenge for cruel wrongs; in poverty content, and thankful for blessings vouchsafed, however humble; unostentatiously making discoveries which have quickened the intellectual life of the world; refusing to dwell at pleasant ease with his own favourite studies, because he believed that his duty called him to expose error and overthrow superstition; loving mercy, doing justly, and walking humbly with his God, Priestley finally passed away from the earth, with an absolute confidence that in the great mercy of his Maker he would be upraised to life eternal."





WILLIAM ELLERY CHANNING

## WILLIAM ELLERY CHANNING

William Ellery Channing, one of the most eminent Unitarians of America, was born at Newport, Rhode Island 7 April, 1780. He was educated at Harvard University; and at the age of twenty-three was appointed minister of the Federal Street Church, Boston, Mass.

In 1815 the difference between the conservative and the liberal sections of the Congregational Church reached a crisis, and Channing became the recognized leader of the Unitarian movement.

A hundred years ago (1819) at Baltimore, he preached a striking exposition and defence of Unitarian Christianity; and in less than a year one hundred and thirty congregations in New England

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declared themselves on the side of Channing. Six years later (1825) the American Unitarian Association was founded.

Channing was a man of pure and noble character, a lover of truth and freedom, a friend and helper of the poor and the oppressed. He was greatly interested in social problems—in education, temperance, and the abolition of slavery. The inherent dignity and worth of human nature, and the perfect goodness and love of God were the themes upon which he delighted to preach.

A man of delicate constitution, it is surprising that he accomplished so much work in his lifetime. He died at Bennington, Vermont, 2 October, 1842, aged 62.

“Channing’s seriousness,” wrote the Rev. J. W. Chadwick, “his spirituality, his fervour, the passionate earnestness of his direct appeals, the tenderness of his devotion, his awed and trembling sense of infinite things, could not but draw to him many who had been hun-

## WILLIAM ELLERY CHANNING

gering for such bread of heaven as he brought.”

The poet Longfellow, himself a Unitarian, says of Channing:—

Well done ! thy words are great and bold ;  
At times they seem to me  
Like Luther’s, in the days of old,  
Half-battles for the free.

Lowell, in his “Elegy on the Death of Dr. Channing,” sings:—

From off the starry mountain peaks of song,  
Thy spirit shows me in the coming time,  
An earth unwithered by the foot of wrong,  
A race renewing its own soul sublime.

## TEACHINGS OF CHANNING

### RELIGION

“Religion is the rectification of the soul; it is inward health; it is the direction of the affections to the most interesting objects. It consists of feelings and dispositions which include everything generous, disinterested, sympathetic, and pure.”

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### FREEDOM

“If there is one interest dear to me on earth, it is the freedom of the human mind. If I have found my existence a growing good, if I have gained any large views of religion or my own nature, I know nothing to which, under God, I am so indebted as to my freedom. This has been the breath of life to me.

I call that mind free, which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad, not to supersede but to exalt and quicken its own energies.”

### REASON

“The truth is, and it ought not to be disguised, that our ultimate reliance is, and must be, on our own reason. Faith

## WILLIAM ELLERY CHANNING

in this power lies at the foundation of all other faith. No trust can be placed in God if we discredit the faculty by which God is discerned. I am surer that my rational nature is from God than that any book is an expression of his will.”

### UNION WITH GOD

“One sublime idea has taken strong hold of my mind. It is, the greatness of the soul, its divinity, its union with God—not by passive dependence, but by spiritual likeness—its receptiveness of his spirit, its self-forming power, its destination to ineffable glory, its immortality. This great view binds together all other truth.”

### SPIRITUAL PROGRESS

“We should not expect a sudden manifestation of the Infinite One to our souls. Gradually we must attain to this serene trust in God’s all-protecting care, incessant mercy, and inspiring influence. The blessing will not be less

## UNITARIAN TEACHERS

real because it comes upon us gently, according to our spiritual progress.”

### UNITY IN NATURE

“Nature is no Trinitarian. It gives not a hint, not a glimpse of a tripersonal author. Trinitarianism is a confined system, shut up in a few texts, a few written lines, where many of the wisest minds have failed to discover it. It is not inscribed on the heavens and earth, not borne on every wind, not resounding and re-echoing through the universe. The sun and stars say nothing of a God of three persons. They all speak of the One Father whom *we* adore.”

### THE DIGNITY OF MAN

“Am I asked for my conception of the dignity of a human being? I should say that it consists, first, in that spiritual principle called sometimes the reason, sometimes the conscience, which, rising above what is local and temporary, discerns immutable truth and everlasting right; which, in the midst of imperfect

## WILLIAM ELLERY CHANNING

things, conceives of perfection; which is universal and impartial, standing in direct opposition to the partial, selfish principles of human nature; which says to me with authority that my neighbour is as precious as myself, and his rights as sacred as my own.”

### LOVE TO CHRIST

“Others may love Christ for mysterious attributes; I love him for the rectitude of his soul and his life. I love him for his moral excellence; I know nothing else to love.”

### THE IMMORTAL LIFE

“Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action that uplifts the soul in adoration and gratitude. For heaven is only purity, wisdom, benevolence, joy, peace, in their perfected form. Thus the immortal life may be said to surround us perpetually.”

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### THE REFORMATION TO COME

“A better day is coming. The kingdom of heaven is at hand. A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power!”



JOHN JAMES TAYLER

## JOHN JAMES TAYLER

With Martineau and Thom, John James Tayler is always to be remembered. He was the eldest of the three, united from early manhood in closest friendship and in a common indebtedness to the quickening influence of Channing as a religious teacher. Among English Unitarians, in the ministry, in literary work, notably as joint-editors of the *Prospective Review* (1845-55), and in the management and teaching work of Manchester College, they became the centre of an ever widening influence, standing in the line of a great tradition of faith in spiritual freedom, of steadfast, singlehearted pursuit of truth and learning, and of pure devotion to the ideal of Christian life and service.

Tayler was born in London, August 15, 1797, son of the Rev. James Tayler,

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minister of St. Thomas's Chapel, Southwark, who moved in 1802 to Nottingham. There, at the High Pavement Chapel and in his father's school, the boy was brought up, until in 1814 he went as a divinity student to Manchester College, at York. Two years he had also at Glasgow University. In 1820 he became minister of Mosley Street Chapel, Manchester (latterly Upper Brook Street Church), and from 1840 was also Professor of Ecclesiastical History in Manchester College, then brought back from York to Manchester. In 1853 he moved with the College, as Principal, to London. His share, with Martineau, in the ministry of Little Portland Street Chapel, he was obliged to resign some years before his death, May 28, 1869. In his "Letters," edited by J. H. Thom, there is a beautiful record of his life. His "Retrospect of the Religious Life of England" first appeared in 1845 (3rd edition, with Martineau's Introduction, 1876); his "Attempt to ascertain the Character of the Fourth Gospel," in 1867. There are

## JOHN JAMES TAYLER

two volumes of his sermons: "Christian Aspects of Faith and Duty," 1851, with a second series, 1877. Martineau wrote, in a memorial notice of his friend: "There was a rare blending in Mr. Tayler of the historical intellect with the prophet's soul. His religion was *present and intuitive*—a consciousness abiding and intense; an inward walk with heaven; an ideal light upon the earth; a revelation of the Spirit, which would speak even in silence and loneliness. He loved the meditations of the Christian mystics. He found the ultimate truth in the teachings of George Fox and Barclay; and owned with them the *living God in a living humanity*. . . . None could look on him and say that the power of Christianity was spent; or that, where it yet lives, it is at the expense of the large mind and the deep poetic heart, and cannot blend the philosophic and the saintly spirit."

### TEACHINGS OF TAYLER

#### ABIDING LIFE IN GOD

"We ask ourselves what is the spiritual

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meaning and import of this mysterious universe; what is the relation of our conscious, intelligent and responsible being to that which is deepest and most durable in it; and, as we wait for an answer, the voice within and the word without take us to the Living God—our Father. Here is rest, here is permanence; here alone. The fashion of this world passeth away; but the truth, the justice, the mercy of God do not and cannot pass away; they endure for ever. And this consolatory thought then arises within us—the same qualities which are changeless in God are the most durable in man. It is through our moral qualities that we are most closely united with God. These constitute us the children of God. As our Father lives, we shall live with Him.”

### THE CALL TO HIGHER THINGS

“It is the blessing of religious faith that it makes our view of life one and self-consistent. It saves us from the perplexity and double-dealing of a worldly and selfish course. It produces

## JOHN JAMES TAYLER

the most beautiful attribute of moral character—simplicity and singleness of mind. If we have true faith, we can only have one allegiance and one law. It combines energy with quietness. We are to do right, cost what it may; and having done that, to await the issue in perfect peace. It transfers our affections from interests which are mean and perishable to those which are noble and everlasting; from sordid avarice, from feverish ambition, from childish vanities to objects which have engaged the efforts and the aspirations of the best and wisest of our race—the love of truth, the struggle for justice and freedom, the desire of human weal over all the earth. God is in these great interests and they can never perish.”

### SPIRITUAL SYMPATHY

“Nothing seems to me vital and fundamental in the Christian faith but sympathy with the spirit of Christ in his oneness with the Father God. When that sympathy takes full possession of the believing mind, and becomes a



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principle of inward life, it casts out from itself, by a sort of organic power, every extraneous element that has mingled itself with the pure spirit of Christ in the historical development of his church, and at once reveals and executes every stage in the progressive spiritual process through which the soul is redeemed, regenerated, sanctified and saved."

### THE MIND OF CHRIST

"To conceive aright what Christ would now be and do, we must throw ourselves back into his own living faith. We must go with him direct to the Fountain of all Life and Light, and put our minds in the same attitude of devotedness and self-surrender to God. Through this communion "the eyes of the heart," in the beautiful language of the Epistle to the Ephesians, "will be enlightened"; and so, piercing with sharpened vision through the outer crust of Jewish belief and opinion, we shall draw out of it the deeper spiritual principles enclosed, and be capable of applying them intelligently, with that strong sense of practi-

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cal reality which only historical embodiment can convey, to the altered conditions of our present human lot. We shall have learnt from this analytic study, that these principles had once at least a vivid realization in actual life. The spirit of Christ is the best, and in the last resort the only satisfactory interpreter of the recorded words of Christ."

### THE INWARD LIGHT

"Neither Scripture nor the Church would be anything more to us than mere historical phenomena, without the unbroken continuity of the work of the Spirit in the hearts of believers. This it is which makes them living members of the Church, and enables them to appropriate in all their strength, as unquestionable realities, through their own personal experience, the promises and consolations of Scripture."

### THE CHRISTIAN CHURCH

"What is the true idea of a Christian Church? Is it not a voluntary association of believing minds for upholding

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and strengthening the spiritual elements of humanity? And what is the surest test of its efficacy? Is it not the diffusion of that regenerating spirit of holiness and love, of which Christ's own life is the most vivid expression on record, and which disposes men, through deep sympathy with the grand aim and effort of that life, to live together in peace, with mutual help and benefit, as members of God's family on earth, and to qualify themselves by this initiatory discipline for the higher destinies which their Father may have in reserve for them hereafter?"

### TRUE RELIGION

"If we want to know what is true religion, we find it in the religion which Jesus himself lived; we find it in that spirit of love which filled his whole being—in that spirit of meekness, patience, humility, trust and self-devotion, which has drawn the hearts of all men in loving reverence towards him, as a perfect type of human religiousness. *Our Christianity is Christ himself.*"



RALPH WALDO EMERSON

## RALPH WALDO EMERSON

Ralph Waldo Emerson was born in Boston, 25 May, 1803. He came of sturdy Puritan ancestry. His father, the Rev. William Emerson, was minister of the First Church (Unitarian) Boston, and preached to the Minutemen in the War of Independence. Emerson himself gave up his pastorate of the Second Boston Unitarian Church through conscientious scruples over the administration of the Lord's Supper. Abandoning the ministry he settled at Concord, and devoted himself to literature and lecturing. He was a member of the little group of New England Transcendentalists, then shaping the thought of the 19th century. Emerson's Transcendentalism proclaimed the fusion of God and Nature as two aspects of one spirit—the inherent power of the soul of

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man to grasp the truth through its spiritual union with God. This he held to be no vague mystical theory, but an actual guide for the daily conduct of life.

Emerson has been termed an optimist who failed to recognize the power of evil in the world. In reality his conviction of the eternal justice of God outweighed his sense of the temporary injustice of man. His strength lay in his serenity of nature, which upheld righteousness rather than denounced wrongdoing. He supported the anti-slavery movement with quiet insistence—unlike the fiery enthusiasm of Thoreau—recognizing that Liberty is a plant of slow growth, not to be forced into premature fruition. He was more a seer than a philosopher, reaching his conclusions by intuitive perception, not by logical processes.

Emerson's writing suffers from a certain looseness of style, allied to a richness of diction, which suggests a mosaic of fine spiritual thoughts rather than an ordered sequence of argument. But whatever the subject of his writing

## RALPH WALDO EMERSON

—whether of God, Man, Nature, Spiritual Laws—his message was the same; “the all-pervading Deity; the universality of spiritual Laws.”

Lowell portrays Emerson as a “steadily attractive” lecturer, throwing out inspiring hints and possessing a divining-rod to the deeper nature of his hearers. With his fearlessness and fairness of mind, his belief in nobility of the soul, his quiet scorn of everything ignoble, Emerson was essentially a guide for youth. He held before them the true meaning of life, and emphasized the value of manhood as being above all other qualities of character.

He attended the Unitarian Church at Concord to the time of his death. He died 27 April, 1882, and was laid to rest in “Sleepy Hollow” among the friends who had drawn inspiration from his purity of soul.

## TEACHINGS OF EMERSON

### EDUCATION

“The great object of Education should be commensurate with the object of

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life. It should be a moral one; to teach self-trust; to inspire the youthful man with an interest in himself, with a curiosity touching his own nature; to acquaint him with the resources of his mind, and to teach that there is all his strength, and to inflame him with a piety towards the Grand Mind in which he lives. . . . Let us make our education brave and preventive. Politics is an afterwork, a poor patching. We are always a little late. The evil is done, the law is passed, and we begin the uphill agitation for repeal of that of which we ought to have prevented the enacting. We shall one day learn to supersede politics by education. What we call our root-and-branch reforms of slavery, war, gambling, intemperance, is only medicating the symptoms. We must begin higher up, namely, in Education."

### THE LESSON OF LIFE

"The Lesson of Life is to believe what the years and the centuries say against the hours. Things seem to tend down-

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ward, to justify despondency, to promote rogues, to defeat the just; and by knaves, as by martyrs, the just cause is carried forward. Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence without losing his reverence; let him learn that he is here, not to work, but to be worked upon; and that though abyss open under abyss, and opinion displace opinion, all are at last contained in the Eternal Cause."

### LIBERTY

"Yes—that is the stern edict of Providence, that Liberty shall be no hasty fruit, but that event on event, population on population, age on age shall cast itself into the opposite scale; and not until Liberty has slowly accumulated weight enough to countervail and preponderate against all this can the sufficient recoil come. All the great cities, all the refined circles, all the statesmen are sure to be found befriending Liberty with their words, and

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crushing it with their votes. Liberty is never cheap. It is made difficult because freedom is the accomplishment and perfectness of man. . . . Therefore mountains of difficulty must be surmounted, stern trials met, to measure his strength before he dare say—‘I am free.’”

### THE IDEAL AND THE REAL

“The history of reform is always identical, it is the comparison of the idea with the fact. . . . The origin of all reform is in that mysterious fountain of the moral sentiment in man, which, amidst the natural, ever contains the supernatural for men. That is new and creative. That is alive. That alone can make a man other than he is.”

### THE “OVERSOUL”

“Man is conscious of a universal soul within or behind his individual Life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine. . . . Let man, then, learn the

## RALPH WALDO EMERSON

revelation of all nature and all thought to his heart; this, namely, that the highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must go into his closet and shut the door, as Jesus said.”

### JESUS CHRIST

“Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his World. He said in this jubilee of sublime emotion, ‘I am divine. Through me God acts; through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.’”

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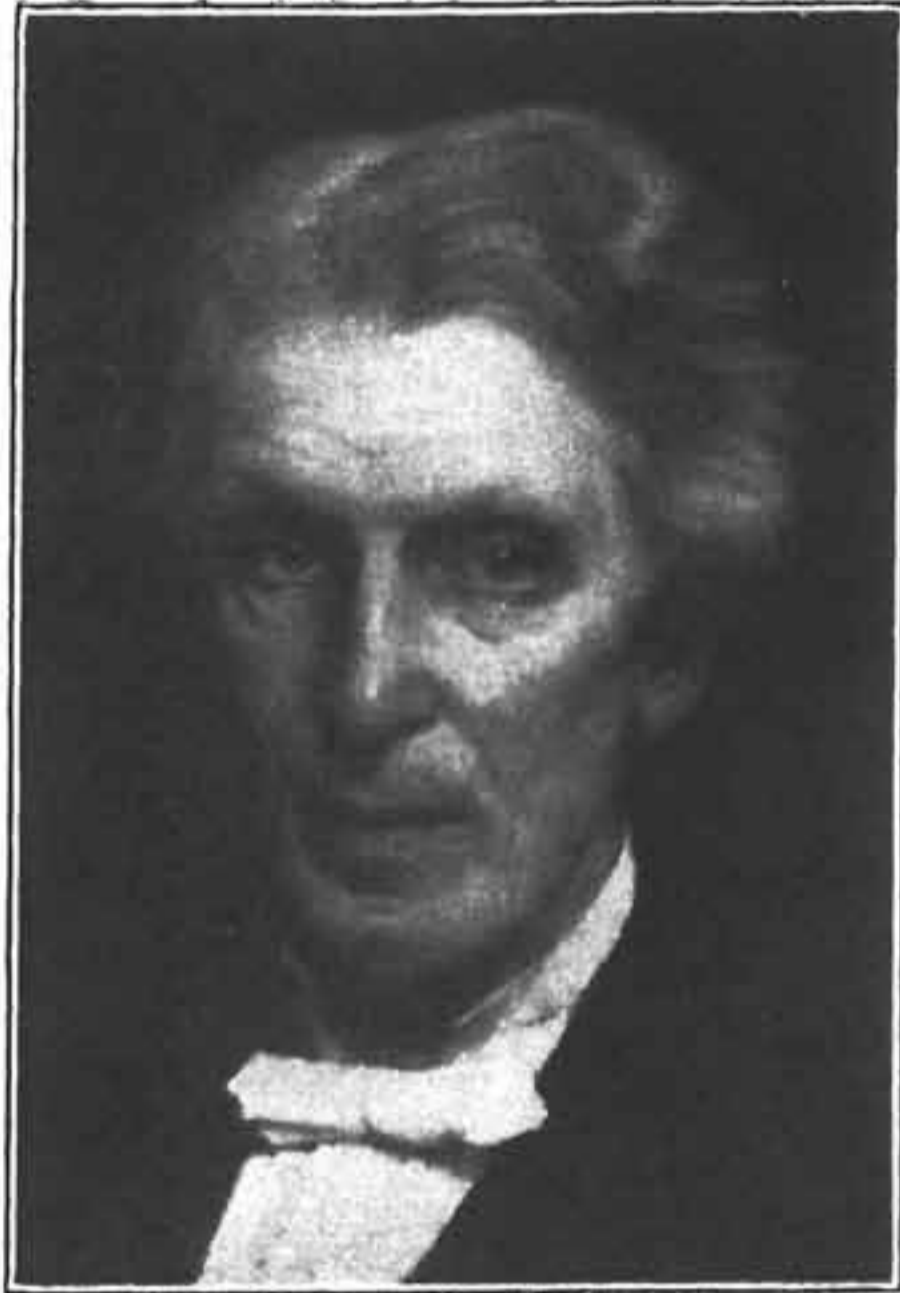
### HOPE AND FAITH

“The ground of hope is in the infinity of the world, which infinity reappears in every particle. . . . I know, against all appearances that the universe can receive no detriment; that there is a remedy for every wrong and a satisfaction for every soul. . . . ALL I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the Great Providence prepares for us, it must be something large and generous, and in the great style of his works.”

### GOLDEN THOUGHTS

“That only which we have within can we see without. If we meet no gods it is because we harbour none.”

“An individual man is a fruit which it cost all the foregoing ages to form and ripen.”



JAMES MARTINEAU

## JAMES MARTINEAU

James Martineau, the greatest of our teachers who have borne the Unitarian name, rendered incomparable service as a writer of brilliant genius, a preacher eloquent with moral ardour, searching spiritual insight and rich beauty of poetic utterance, and in his professor's chair as a masterly exponent of the thought of others and of his own deep convictions, in vindication of the truth of God in the moral and spiritual nature of man. "He has secured," Dr. Caldecott, of King's College, said of him, "one of the places of highest honour in the literature of our English Theism." In his greater works on Ethics and the Philosophy of Religion, in his collected "Essays, Reviews, and Addresses" and in the volumes of his sermons, "En-



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deavours after the Christian Life” and “Hours of Thought on Sacred Things,” he has left us treasure of exhaustless value for instruction and inspiration.

Born at Norwich, April 21, 1805, he entered Manchester College, then at York, as a Divinity Student in 1822. His ministry was first in Dublin for a few years, and from 1832 for twenty-five years in Liverpool; subsequently for some years in London. In 1840 he began to lecture in Manchester College on Mental and Moral Philosophy, and in 1857 followed the College to London, as full professor, and in 1869 succeeded John James Tayler as Principal. In 1885 he retired, and began the publication of his chief works. His beautiful old age, crowned with love and honour, came to a peaceful end in London, January 11, 1900.

Speaking in 1881 to a gathering of his old students, in a retrospect of two generations, he said: “The forms that are still radiant, the eyes that have not lost their glow and are still as if near to us in the distant air, are those of loving

## JAMES MARTINEAU

and trustful disciples, surrendered to faithful service and spending in it with childlike simplicity the gifts of genius or the affluence of culture. Your own hearts will testify that it is no mere personal accident if Channing, inspirer of my youth, and John James Tayler, the friend of my full age, live before me among the dearest and most sacred figures of my past, and of my future. It is their purity of soul, their constancy in duty, their tenderness of affection, their life in God, that joins them to the train of Christ, and mingles them with the lengthening procession of the saints. Their work is in your hands; may the grace and power of their spirit be continued in your hearts!”

### TEACHINGS OF MARTINEAU

#### REVELATION

“The divine Seer does not convey over to you *his* revelation, but qualifies you to receive your own. This mutual relation is possible only through the common presence of God in the con-

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science of mankind: that the sacred fire can pass from soul to soul is the continuous witness that he lives in all.

. . . The train of the conspicuously righteous in their several degrees are for us the real angels that pass to and fro on the ladder that reaches from earth to heaven. And if Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."

### SCRIPTURE

"It is the *unwritten* oracles of God that have most deeply stirred the hearts of the devout—the beauty of the heavens and the earth, the secret heroism of duty, the mystery of sorrow, the solemnity of death; and Scripture itself is only so far the "Word of God" as it truly plants us face to face with these his *silences*. It moves us because it

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reads their significance as we read them ourselves, and would speak to us in vain, were not the same faiths and affections already implicitly there. . . . Our attitude towards Scripture thus becomes the same which has long been familiar to the Society of Friends; simply assuming that the Spirit of God, which in the old time wrought their sanctity into the pages of the Bible, lives and operates for ever in the human soul, renewing the light of Divine truth, and kindling eternal aspirations: so that the day of Pentecost is never past, and there is still a tongue of fire for every evangelist."

### DIVINE GUIDANCE

"Great and sacred is obedience: he who is not able, in the highest majesty of manhood, to obey, with clear and open brow, a Law higher than himself, is barren of all faith and love; and tightens his chains, moreover, in struggling to be free. A childlike trust of heart, that can take a hand, and wondering walk in paths unknown and

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strange, is the prime requisite of all religion. Let the Great Shepherd lead; and by winding ways, not without green pastures and still waters, we shall climb insensibly, and reach the tops of the everlasting hills, where the winds are cool and the sight is glorious."

### LIFE IMMORTAL

"In proportion as our nature rises in its nobleness, does it realize its immortality. As it retires from animal grossness, from selfish meanness, from pitiable ignorance or sordid neglect—as it opens forth into its true intellectual and moral glory—do its doubts disperse, its affections aspire: the veil is uplifted from the future, the darkness breaks away, and the spirit walks in dignity within the paradise of God's Eternity. What a testimony this to the great truth from which our hope and consolations flow! What an incitement to seek its bright and steady light by the culture of every holy faculty within us! The more we do the will of our Father, the more do we feel that this

## JAMES MARTINEAU

doctrine is indeed of him. Its affinities are with the loftiest parts of our nature; and in our trust in it, we ally ourselves with the choicest spirits of our race."

### THE WAY OF LIFE

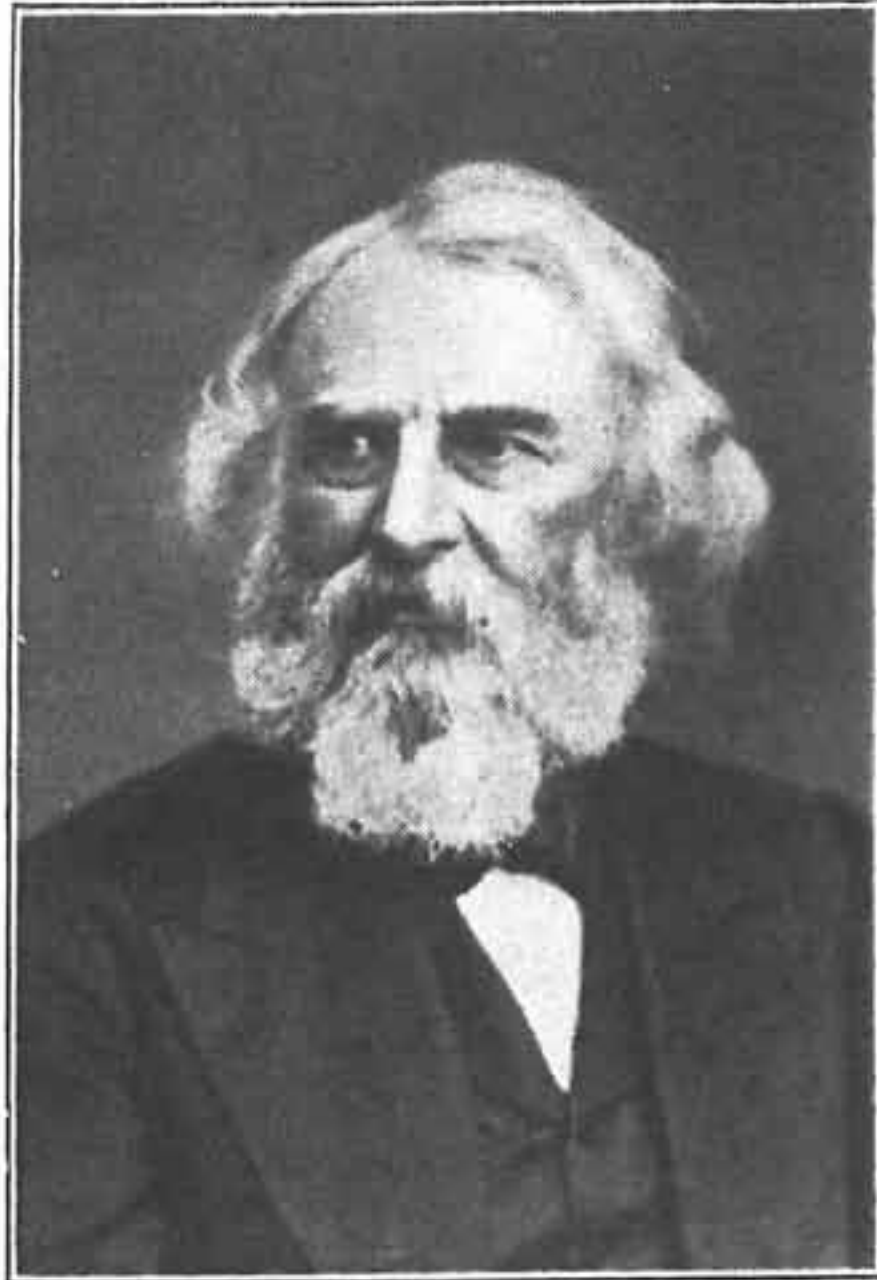
"Through storm and calm, fresh be our courage, and quick our eye, for the various service that may await us . . . keeping always the moral spaces round us pure and fresh by the constant thought of truth and the frequent deed of love. And then, when for us too, death closes the great series of mortal changes, the past will lie behind us green and sweet as Eden, and the future before us in the light of eternal peace. Tranquil and fearless we shall resign ourselves to God, to conduct us through that ancient and invisible way, which has been sanctified by the feet of all the faithful, and illumined by the passage of the Man of griefs."

### REST IN THE LORD

"The simple thought that 'God is here'—that the august Ordainer of our

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trust and supporter of our faithfulness is present in the very hiding-places of the soul—contains within it the most powerful agencies of religion. . . . Let him only be near; and the obscuring veil of mortal ill that sometimes seems to shut us in, and tempts us to believe in nothing but the sad rain, is soon withdrawn, like the cloud lifting itself from out the glen; and the sunshine first glorifies, then dissipates the haze; leaving the mountain-range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepens the heavenly view, to the soul that will but ‘rest in the Lord and wait patiently for him.’”



HENRY WADSWORTH LONGFELLOW

## HENRY WADSWORTH LONGFELLOW

Henry Wadsworth Longfellow was born in Portland, Maine, on 27 February 1807. His academic career at Bowdoin College, Brunswick, was distinguished. On graduating at the age of nineteen he was offered the Chair of Modern Languages, and granted three years for travel in Europe in order to prepare himself for the post. Visiting France, Spain, Italy, and Germany, he mastered with remarkable aptitude the languages of those countries, and stored his mind with all that was great and worthy in their literature. After five years at Bowdoin College, he was appointed Smith Professor of Modern Languages at Harvard. He died on 24 March, 1882, aged 75.

Many of his poems are familiar as household words. Without profundity or subtlety of thought or feeling, they

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appeal to the simpler human emotions, and only to the more gracious of these, uniting a happy choice of subjects with great clarity of expression and felicity of phrase. His "Psalm of Life" continues to be an inspiration to all generous youth. It expresses Longfellow's moral simplicity and practical human religion.

He had a life-long connexion with the Unitarian movement, and many of his poems bear witness to his liberal faith. It followed as a matter of course that dogmatism in matters of faith was alien to his nature and upbringing, and he even went so far as to imply that Calvinism as it abounded in his day, with its rigid tenets and forbidding creed, reacted adversely on the conduct of its votaries:—

The Parson, too, appeared, a man austere,  
The instinct of whose nature was to kill;  
The wrath of God he preached from year  
to year,  
And read, with fervour, Edwards on the  
Will;  
E'en now, while walking down the rural lane.  
He lopped the wayside lilies with his cane.

## HENRY WADSWORTH LONGFELLOW

In contrast with that may be set the broad altruism of his ideal man of God, instinct with the very spirit of undogmatic Christianity:—

He preached to all men everywhere  
The Gospel of the Golden Rule,  
The New Commandment given to men,  
Thinking the deed, and not the creed,  
Would help us in our utmost need.  
With reverent feet the earth he trod,  
Nor banished nature from his plan,  
But studied still with deep research  
To build the Universal Church,  
Lofty as is the love of God,  
And ample as the wants of man.

### THE LIFE MORE THAN THE CREED

The clashing of creeds, and the strife  
Of the many beliefs, that in vain  
Perplex man's heart and brain,  
Are nought but the rustle of leaves,  
When the breath of God upheaves  
The boughs of the Tree of Life,  
And they subside again !  
And I remember still  
The words, and from whom they came,

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Not he that repeateth the name,  
But he that doeth the will !  
From all vain pomps and shows,  
From the pride that overflows,  
And the false conceits of men ;  
From all the narrow rules  
And subtleties of Schools,  
And the craft of tongue and pen ;  
Bewildered in its search,  
Bewildered with the cry :  
Lo, here ! lo, there, the Church !  
Poor sad Humanity  
Through all the dust and heat  
Turns back with bleeding feet,  
By the weary road it came,  
Unto the simple thought  
By the Great Master taught,  
And that remaineth still :  
Not he that repeateth the name,  
But he that doeth the will !

### THE DIVINER CREED

Ah ! to how many Faith has been  
No evidence of things unseen,  
But a dim shadow, that recasts  
The creed of the Phantasiasts,  
For whom no Man of Sorrows died,

## HENRY WADSWORTH LONGFELLOW

For whom the Tragedy Divine  
Was but a symbol and a sign,  
And Christ a phantom crucified !  
For others a diviner creed  
Is living in the life they lead.  
The passing of their beauteous feet  
Blesses the pavement of the street,  
And all their looks and words repeat  
Old Fuller's saying, wise and sweet,  
Not as a vulture, but a dove,  
The Holy Ghost came from above.

### CHARACTER BUILDING

All are architects of Fate,  
Working in these walls of Time :  
Some with massive deeds and great,  
Some with ornaments of rhyme.  
In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part ;  
For the Gods see everywhere.  
Let us do our work as well,  
Both the unseen and the seen :  
Make the house, where Gods may dwell,  
Beautiful, entire and clean.  
Else our lives are incomplete,  
Standing in these walls of Time,

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Broken stairways, where the feet  
Stumble as they seek to climb.  
Build to-day, then, strong and sure;  
With a firm and ample base;  
And ascending and secure  
Shall to-morrow find its place.

### UNIVERSALITY OF FAITH

In even savage bosoms  
There are longings, yearnings, strivings,  
For the good they comprehend not,  
. . . the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness  
And are lifted up and strengthened.

### IMMORTALITY

Let us be patient ! These severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume the dark disguise.  
We see but dimly through the mists and vapours  
Amid these earthly damps;  
What seem to us but sad, funereal tapers,  
May be heaven's distant lamps.  
There is no Death ! What seems so is transition ;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death.





JOHN HAMILTON THOM

## JOHN HAMILTON THOM

John Hamilton Thom was a native of the North of Ireland, of Scottish descent, but the whole of his life of ministry was spent in Liverpool. Born January 10, 1808, at Newry, Co. Down, and educated at the Belfast Academical Institution, he settled in 1829 in Liverpool as minister of the Ancient Chapel of Toxteth. Two years later, a year before Martineau came to Liverpool from Dublin, he was called to Renshaw Street Chapel, and there ministered, with a break of three years (1854-57) until his final retirement in February, 1867. He and Martineau were united in the closest friendship. They took part together in founding the Liverpool Domestic Mission, to which, following a visit of Dr. Joseph Tuckerman to this

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country, a sermon of Thom's, on Christmas Day, 1835, gave a powerful impulse; and again, in the famous Unitarian controversy of 1839. Of their lectures in that controversy Channing wrote: "They seem to me among the noblest efforts of our time." They gave him "new hope for the cause of truth in England." To his friend, Martineau dedicated the first volume of his "Endeavours after the Christian Life." They two, with J. J. Tayler and Charles Wicksteed, through ten years of happy fellowship, were joint editors of the *Prospective Review*, which succeeded the *Christian Teacher*, of which, from 1839 onward Thom was for seven years the editor. He also edited the memoirs of Blanco White and the Letters of John James Tayler. For a great part of his life he was closely associated with the management of Manchester College, and at the Centenary Meeting in 1886, reaffirmed its fundamental principle of freedom as a school of the prophets, and declared that largely owing to the influence of Tayler and Martineau, "Our

## JOHN HAMILTON THOM

Church in all essential matters is now a Church of the Spirit."

Referring to Thom's sermons, and notably his "Laws of Life after the mind of Christ," Martineau wrote in a memorial preface to the volume "A Spiritual Faith," published after his death in 1894: "He who ministers here is no priest of any altar made with hands, but a prophet of Him who is a Spirit, and communes with those whose worship is in spirit and in truth." And Dr. Jacks, in a memorial article, also wrote: "The immediate environment in which John Hamilton Thom fulfilled his task was the religious body known as Unitarian. But in a deeper sense he belongs to the whole Christian world. His published writings convey the simple utterance of a man of God. . . . The work of this man is a permanent addition to the spiritual treasury of the race."

### TEACHINGS OF THOM

#### GOD OUR FATHER

"The essential principle from which

## UNITARIAN TEACHERS

religious life proceeds is that God has given us a spiritual nature kindred to his own, so that our perceptions of right, our love and pursuit of goodness, our reverence for holiness, are in their essence identical with the affections and principles that exist and reign in him. If this were not so, to call God our Father would be to use words meaningless and false. A Parent is one who imparts his own nature.”

### THE TRUE SPIRIT OF LIFE

“All Christianity is contained in this: ‘Be ye children of your Father who is in heaven.’ If we are to be filial in the way that Christ was filial, then our spirit must respond to God’s Spirit in the way and with the answering graces that Christ responded to him. Christ, indeed, is our pattern, our great example, our way to God; but we follow that example, we are conformed to that pattern, we walk in that way, only when he leads us to the Father, and God’s Spirit acts directly upon ours. Great as is the service which Christ has

## JOHN HAMILTON THOM

rendered to the soul, it is destruction to that service to make him a substitute for God. We owe it to the Son that we know the Father as we do; but the Son cannot fill for us the Father’s place. It would not be *filial* life at all, if we were simply to take the stamp of Christ’s goodness, as like from like; if God did not, in our measure, directly draw from our spirits, in their immediate communion with himself, the same kind of responses that he drew from the soul of the perfect Son.”

### THE WAY OF OBEDIENCE

“How are we to know more and more of the inspiration and attraction of God? Only by obedience to what is given; only by not quenching the spirit. To him who hath is given. Just as a child learns to know the spirit, the wisdom, and the love of an earthly parent by submitting to his discipline, by observing all his regulations, and waiting for the fruits, do we come to know God by the trust that obeys. His character is *in* the Commandments that

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he gives. In obeying we open our nature to his grace. . . . A wise, loving and holy God gives inward promptings, and express commandments, that open to his children wisdom, love and holiness. Christ had no higher direction for those who were seeking to know God and eternal life than this; keep the commandments. Obey him and he will make his abode with you. Submit to the hand that leads you, and you will be drawn closer to him. Serve him, and you will know that you are not servants, but sons."

### CONFLICT WITH EVIL

"The evil we leave God to remedy, we have no faith that God will remedy, for we know that God wills nothing of moral good, except through man's cooperation. There is nothing of moral evil which has not its moral remedy, and to find that and apply it, is our mission upon earth, and our preparation for heaven. The faith that humanity and God ask from us, is a faith that will justify its own confidence, and

## JOHN HAMILTON THOM

that, trusting it and him, will work for the one, and beneath the eye of the other, doubting neither. The faith that worketh by love will, by the result, prove that it was not deceived. Neither humanity nor God will fail it."

### THE WORKS OF FAITH

"The world is thirsting not for theories, but for great works of faith—for practical solutions of the spiritual difficulties of society—for the harmony of light and life—and wherever these appear it will now accept them gladly as bearing the manifest signatures of God. This is the work which remains for this and the next generation of Unitarians—to hold before the world the clear signs of a genuine religious enthusiasm; of spiritual aspirations which rise into toil and sacrifice as their natural sphere; of a practical devotion to God and Christ and the heavenly kingdom upon earth, in combination with a large and reconciling truth, with freedom, and with love."

## UNITARIAN TEACHERS

### THE HEAVENLY LIFE

“It is not that any work or interest of earth is to grow pale, and look insignificant, in our anticipations of death and heaven. On the contrary, we have no heavenly life in us, nor fitness for it, unless it gives meaning, richness, glory, and the joy of promise to the earth. Only through our connections with the eternal can we value aright the fleeting moments of this world. But, if to live is to be under the culture of God for higher life, and to die is to gain that life, then we should spend the time of our preparation not as in a condemned cell, but as in the ante-chamber of the eternal home, as within sight of the glad and awful brightness, within hearing of the sweet and solemn music—if not in full fruition, yet in faith, hope and loving expectation, not without a vision of angel faces—in righteousness and peace and joy in the Holy Spirit.”



THEODORE PARKER

## THEODORE PARKER

Theodore Parker was born at Lexington, Massachusetts, 24 August, 1810. He died at Florence, Italy, 10 May, 1860, after a life strenuously and fully spent in the service of liberal religion and humanitarianism. His parents were Unitarians, broadminded and pious, who, without unduly forcing upon his mind their particular theological tenets, trained him deeply in the principles of morality and religious faith. His mother's teaching of the imperativeness of conscience and of the beauty of the life of Jesus was the basis upon which his own Christianity was built—the absolute religion, as he called it, which new knowledge could not destroy, but could only supplement and confirm.

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He was early an enthusiastic learner of science and a wide reader of the classics of antiquity, and became a prodigious student of ancient and modern truth and speculation. Knowledge in him became passion; truth was life. The theological lies, the social lies—the false views of God, the wrong regard of man—of his time met in him an opponent who mercilessly assailed them, even to the exhaustion of his physical strength.

The work Parker did for the anti-slavery movement has been recognized and adequately appraised. What he did for the freedom of the human spirit has yet to be appreciated at its high value.

As a minister of the Unitarian movement in America, he, probably more than any other, helped to quicken its developments of religious thought, and to make Christianity freer to cast off outworn formulas of faith and to take on the dress of new truth. The Christianity that he found in the teaching and life of Jesus he could not find in the

## THEODORE PARKER

dogmas of the Christian churches; he discovered it—we may say he rediscovered it—in the soul of man. He found in the soul of man a corroboration of the teaching of Jesus; he found there, too, what no theologian whatever would say was in the creeds of orthodoxy, evidence of God.

To men and women who desire guidance to religious belief, not through church authority, but through an examination of what is fundamental in the human soul, the writings of Parker are to be strongly commended.

“This man was a prophet,” of the sure line of them that speak for God, of the apostleship of Jesus Christ, of the school of men who teach mankind the Fatherhood—and Motherhood—of God, and under that great doctrine the doctrine that is like unto it, of the Brotherhood—and Sisterhood—of Man.

### TEACHINGS OF PARKER

#### THE SOUL OF MAN

“As man’s body is connected with the world of matter—rooted in it—has

## UNITARIAN TEACHERS

bodily wants, bodily senses to minister thereto, and a fund of external materials wherewith to gratify these senses, and appease these wants; so man's soul is connected with the world of Spirit—rooted in God; has spiritual wants and spiritual senses, and a fund of materials wherewith to gratify these spiritual senses, and appease these spiritual wants.”

### RELIGION

“Religion is Voluntary Obedience to the Law of God—inward and outward obedience to that law he has written in our nature, revealed in various ways, through Reason, Conscience, and the Religious Sentiment. Through it we regard him as the absolute object of Reverence, Faith, and Love.”

### GOD

“There has been enough of dogmatism respecting the nature, essence, and personality of God. It avails nothing. Meanwhile the greatest religious souls

## THEODORE PARKER

that have ever been are content to fall back on the Sentiment and the Idea of God, and confess that none by searching can perfectly find out God. . . . Still we have a positive Idea of God. It is the most positive of all; it is implied logically in every idea that we form; so that, as God himself is the being of all existence—the background and cause of all things that are—the reality of all appearance, so the Idea of God is the central truth of all other ideas whatever.”

### WHAT IS CHRISTIANITY ?

“Come to the plain words of Jesus of Nazareth. Christianity is a simple thing, very simple. It is absolute, pure morality; absolute, pure religion; the love of man; the love of God acting without let or hindrance.”

### THE PERMANENCE OF CHRISTIANITY

“It is sometimes feared that Christianity is in danger; that its days are numbered. Of the Christianity of the



## UNITARIAN TEACHERS

churches, no doubt it is true. But the Christianity of Christ, absolute Religion, absolute Morality, cannot perish; never till Love, Goodness, Devotion, Faith, Reason, fail from the heart of man; never till God melts away and vanishes, and nothing takes the place of the All-in-All."

### CONSCIENCE

"A man's power of conscience is the measure of his moral communion with the Infinite."

### DAILY RELIGION

"As the Divine seems nearest when human, and men have loved to believe in the union of God and man, so religion is loveliest when it assumes the form of common life—when daily work is a daily sacrament, and life itself a psalm of gratitude and prayer of aspiration."

### LIBERTY

"The strong cry of the nations for liberty, a craving as of hungry men for bread and water, shows what liberty is

## THEODORE PARKER

worth and what it is destined to do. Allow freedom to think, and there will be truth; freedom to act, and we shall have heroic works; freedom to live and be, and we shall have love to men and love to God."

### JESUS, OUR BROTHER

"Was he not our brother; the son of man, as we are; the Son of God, like ourselves? His excellence—was it not human excellence? His wisdom, love, piety—sweet and celestial as they were—are they not what we also may attain? In him, as in a mirror, we may see the image of God, and go on from glory to glory, till we are changed into the same image, led by the spirit which enlightens the humble. Viewed in this way, how beautiful is the life of Jesus!"

### THE TRUE CHRISTIAN CHURCH

"A Christian church should be a means of reforming the world; of forming it after the pattern of Christian ideas. It should, therefore, bring up

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the sentiments of the times, the ideas of the times, and the actions of the times, to judge them by the universal standard. In this way it will learn much, and be a living church that grows with the advance of men's sentiments, ideas, and actions, and while it helps the good of the past will lose no brave spirit of the present day."

### THE CHURCH THE WORLD NEEDS

"Let us have a church that dares imitate the heroism of Jesus; seek inspiration as he sought it; judge the past as he; act on the present like him; pray as he prayed; work as he wrought; live as he lived. Let our doctrines and our forms fit the soul, as the limbs fit the body, growing out of it, growing with it. Let us have a church for the whole man; truth for the mind; good works for the hands; love for the heart; and for the soul, that aspiring after perfection, that unfaltering faith in God, which, like lightning in the clouds, shines brightest when elsewhere it is most dark."



ANNA SWANWICK

## ANNA SWANWICK

Anna Swanwick was born in Liverpool, June, 1813. She was the youngest daughter of John Swanwick, merchant of that City, and a descendant of one of the two thousand clergy who were ejected from their churches in 1662 owing to the Act of Uniformity.

From childhood Anna Swanwick showed remarkable intelligence. Realizing as she grew up the narrowness of the scheme of Education under which she had been trained, she conceived a yearning for a wider outlook, and in the year 1838 she decided to go to Berlin in order to study German, Greek, and Mathematics, under the celebrated grammarian Dr. Zumpt. She remained there eight months, and the knowledge gained during that period enabled her

to accomplish later the two great works by which her name is known in the literary world—namely, her translation of Goethe's *Faust* and of the *Trilogy of Æschylus*.

But Anna Swanwick was not a scholar only, she was a practical idealist, a lover of human nature, ardently striving by every means to raise her fellow men and women to a higher level. Soon after settling in London she devoted much of her leisure time to preparing lessons which would interest youths who, after leaving school, were in danger of going astray. These lads she collected round her on Sunday and week-day evenings, and many years afterwards it was her reward to receive letters from some of her pupils in distant parts, thanking her for her help and advice when they were young.

Anna Swanwick was an enthusiast for Education, and worked in conjunction with other pioneers to found Women's Colleges, and for the removal of the disabilities that stood in the way of women's professional advancement.

It has been truly said that she had a genius for friendship—a friend once made was never forgotten. Her genial, winning, warm-hearted manner, and widely extended knowledge, drew men and women of all shades of opinion in the literary, scientific, religious and political world to seek her society. She was a staunch disciple and lifelong friend of Dr. Martineau, and she sympathized with every religious movement that tended to widen men's outlook on the Great Hereafter. To quote Dr. Wicksteed, "Her confidence in spiritual realities, and in the triumph of moral principles, had not grown by the breath of popular applause, and did not sink in seasons of reaction or flagging faith around her. The bright and joyous spirit which triumphed over pain and trial was with her to the last—she lived by aspiration, hope, and love."

#### TEACHINGS OF ANNA SWANWICK

##### ON INTERNATIONAL PEACE

"One great lesson taught with passionate fervour by the Seers of Israel

## UNITARIAN TEACHERS

was, that the government of God being based upon truth and justice, any violation of the moral law, either by nations or individuals, would meet with inevitable chastisement. . . . It is surprising that, with the examples of history before them, statesmen and politicians do not more generally recognize that the observance of Justice affords the only reliable guarantee for the stability of public policy. . . . When questions of international policy are discussed in Parliament, the debate too frequently turns, not upon what is just or unjust, but upon what will best serve either the interest of party or the supposed interest of Great Britain. But a better time is, I trust, at hand. It is beginning to be recognized, that the laws of the moral world are as irrevocable and as all-embracing as those of the material universe, and cannot be violated with impunity. When Justice is regarded as universal law, and as forming the basis of all international arrangements, we may hope that the Angel's Song of Universal Peace will be realized."

## ANNA SWANWICK

### FUNDAMENTAL TRUTH OF RELIGION

"Now, the fundamental truth of religion, embodied in the utterance of Jesus, 'Be ye perfect as your Father in heaven is perfect,' appears to be this:— that it is given to man not only to apprehend the existence of God, as an objective reality, but also, through the combined action of reason and conscience, seeing that God is immanent in the human soul, to discern his character and will. Accordingly, while with the progress of science, man's knowledge of the external universe expands, and his conceptions of the Most High gain consequently in grandeur and sublimity, he will, through the growth of his moral nature, more especially on the lines of human sympathy, be enabled to appreciate more and more fully the infinite love of the universal Father. The Supreme Being becomes thus the proper object of our religious affections, conscious harmony with whom constitutes man's highest well-being. Or, to quote the words of our venerable prophet of the nineteenth

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century—'The universe is not dead, but godlike and our Father's.' A firm hold upon this fundamental truth appears to me to be the one thing needful to calm the unrestfulness of the age; to curb its materialistic tendencies; to impart nobleness and dignity to life; and to stimulate the efforts of the wise and good to build up humanity into a holy temple, in which God may dwell by his Spirit."

### ENFRANCHISEMENT OF WOMEN

"On the battlefield of life, where the powers of evil and of good are arrayed for mortal combat, the forces which are needed are not physical but spiritual forces; not powerful limbs, but hearts and brains; and in these, women are not deficient. Give them a sound, practical education, remove their social and political disabilities, and in their energy and sympathy, conscientiousness and tenderness, we shall, I believe, have a reservoir of power which will lift this great nation to a higher level of social and political life."

## ANNA SWANWICK

### TRUE EDUCATION

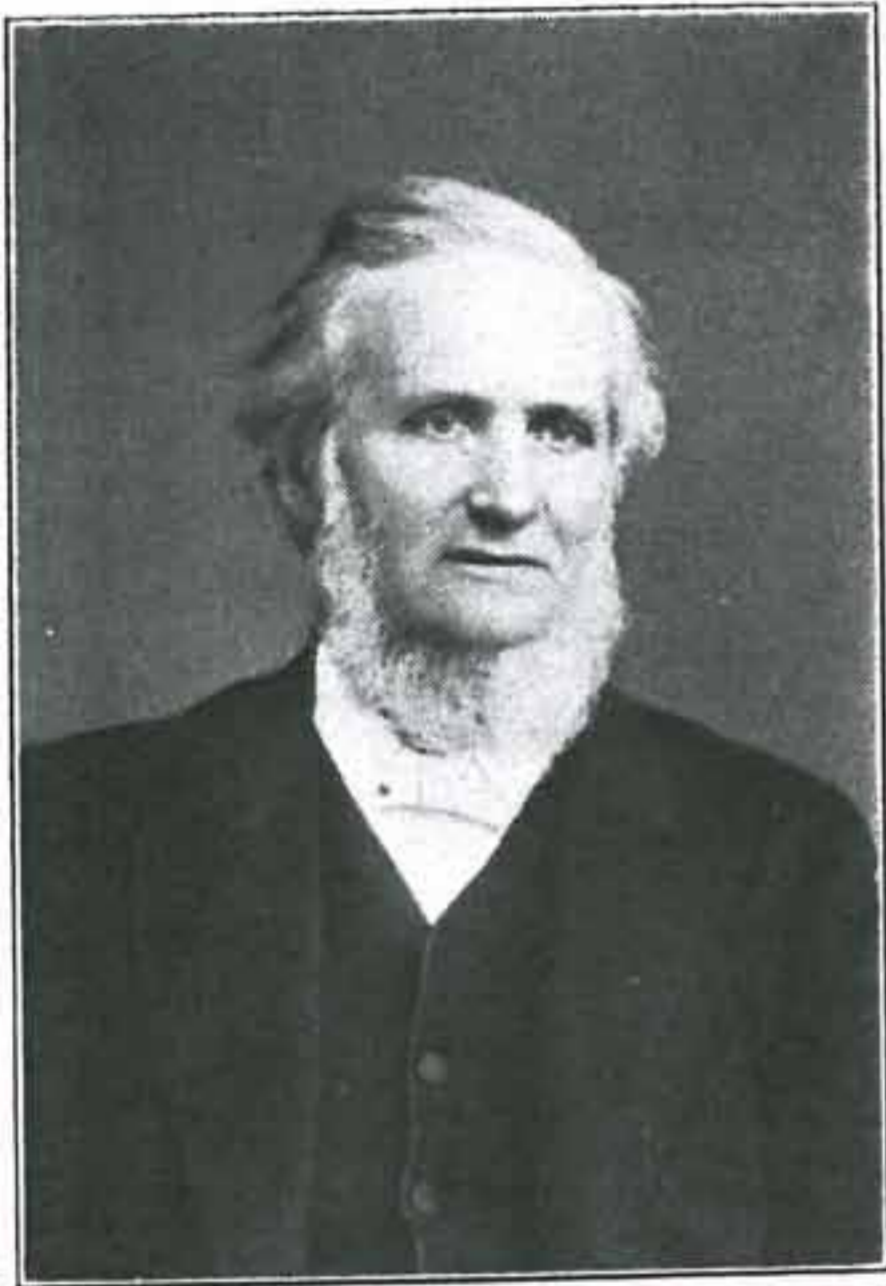
"The true object of education is not the mere acquisition of knowledge, however valuable, but the harmonious development of our many-sided and wonderfully complex nature. . . . Faithful, earnest work in any department strengthens the character and gives a certain repose and dignity to the mind; the student must, however, remember that the tree of knowledge has its roots in our common humanity, and no single branch can be satisfactorily studied if completely isolated from the rest. She must bear in mind that though she be conversant with the language of the Greeks or Romans, and though she understand the mysteries of the higher mathematics, and have not charity, in the broadest sense of the word, it will profit her comparatively little."

### IMMORTALITY

"I feel all the difficulties attending the belief in the immortality of the soul, and

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at the same time my conviction of this great truth is so strong, that I do not question it for a moment. It rests upon our belief in the justice and love of God, and if we were once to lose our faith in him, and the sense of our relation to him, as his children, the moral world would become a chaos, and man, with his high aspirations and yearnings after the infinite, would of all creatures be the most miserable. . . . Surely there is a heaven where we shall have ampler powers, and be able to quench our thirst for knowledge, and realize the higher instincts and aspirations implanted in the soul, of whose germ we are conscious, but which obtain here such feeble development. This strong feeling of unused capacities constitutes, to my mind, one of the strongest intimations of our immortality."



HENRY WILLIAM CROSSKEY

## HENRY WILLIAM CROSSKEY

Henry William Crosskey was born on December 7th, 1826, at Lewes (Sussex), the eldest son of a mercer and descendant of yeoman farmers of liberal and non-conformist principles and literary tastes. The family was staunchly Unitarian, and at an early age H. W. Crosskey evinced a strong desire to join the ministry. He entered Manchester New College in his seventeenth year, and there came under the influence of James Martineau, F. W. Newman, Mrs. Gaskell and other eminent contemporaries.

His first appointment as minister was at Derby, and though it lasted only four years he showed thus early a resolve to identify himself with public and social activities. "From political matters I have not kept aloof," he writes in later



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life, "because a first principle of my religion, love to man, is the first principle of my politics also. Political action should be the putting into practice of religious principles." It is not surprising therefore to find him, as years went on, ardently upholding the Anti-Corn Law agitation of Cobden and Bright, challenging Lord John Russell's Anti-Catholic Campaign, sympathizing with Mazzini and Garibaldi in the Italian Risorgimento, and with Lloyd Garrison in the Anti-Slavery struggle in America.

In 1852, Mr. Crosskey removed to Glasgow, where his surroundings afforded stimulus and opportunity for pursuing the study of geology, particular attention being given to the phenomena of the great Ice Age in the British Isles. As a scientific writer his name became familiar to all students of the Glaciology of Great Britain.

Alike, as a student, preacher and worker, Mr. Crosskey stood pre-eminent for fearlessness, freedom and toleration, never evading unpopularity, nor concealing opinions which were not those of

## HENRY WILLIAM CROSSKEY

the majority. In the controversy which arose between the old and new schools of Unitarianism, he was throughout on the side of complete freedom of thought and growth. In 1869 he accepted an invitation to the Pastorate of the Church of the Messiah, Birmingham, where he found himself in a congenial atmosphere of liberal and democratic thought, and immediately identified himself with the struggle for free, unsectarian education conducted by the National Education League. He sat for sixteen years on the Birmingham School Board, where his devoted labour as Chairman of the Schools Management Committee was enthusiastically recognized by the teachers as well as by the public.

At an epoch when the movement for women's political emancipation was looked at askance by all but a few distinguished men, Mr. Crosskey held for ten years the office of President of the Birmingham Women's Suffrage Society, bringing with his earnest advocacy a genial humour which was invaluable to a struggling cause.

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In 1882 the University of Glasgow conferred on Mr. Crosskey the Honorary Degree of Doctor of Laws.

From the year 1890 his health failed seriously and rapidly; but he continued his usual though diminished, activities until his death, which came, suddenly, on October 1st, 1893.

No Unitarian teacher has left us a clearer, loftier, or more inspiring exposition of his faith, than is contained in Dr. Crosskey's little "Handbook of Rational Piety," a collection of thoughts from his own sermons, from which it is difficult to select sparingly enough.

### TEACHINGS OF CROSSKEY

#### CATHOLICITY

"I assuredly teach that Catholic, Calvinist, Unitarian, Pagan, Jew, yea, that all God's children will be redeemed if faithful to their light. The particular creed a man professes, it may therefore be urged, can be of little consequence, and we need not trouble ourselves to support the interests of our own Church

## HENRY WILLIAM CROSSKEY

with any special sacrifices. There is confusion of thought and feeling in this plea for negligence. I do not teach that a Catholic will receive God's blessing by being unfaithful to his Catholicism, or a Unitarian by being unfaithful to his Unitarianism, or a Mohammedan by being unfaithful to his Mohammedanism. . . . It matters everything to every man that he should be devotedly faithful to that which is divinest to his own soul."

#### REDEMPTION

"It is a fact established by daily experience that no arguments, no ingenious contrivances, no prayers will avail if we scatter chaff over a garden to make it blossom with flowers; if we scamp our work and put in bad material, to render it strong and enduring; if we take poison, to protect us from death; neither will belief in any theological doctrines, however true they may be, avail to convert a sinner into a saint, unless he resolves to walk in the path of righteousness. . . . How are we delivered

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from our sins ? Let us turn to the great Deliverer and see how he did his work. Christ redeemed man by appealing to the divine spirit within him. Around Christ real sinners gathered—and he saved them by treating them as children of God who had power to arise and escape from their iniquities.”

### SCIENCE AND FAITH

“ I speak not as a preacher, but as a man with a life to live and a death to die; I do not speak under the influence of a sentimental enthusiasm, but I speak the sober conviction of a life, when I say that there is no knowledge of science, dearly as I love to wander among the fields of its researches and climb even a few feet upwards along the sides of the mighty mountains that arise from their midst; that there is no power of poetic imagination or artistic skill, nobly as I judge the faculty divine which creates new worlds of loveliness and connects thoughts too deep for tears with the lowliest flower that blows; that there is

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no wealth, keenly as I might enjoy command of worldly treasures to gratify tastes which never fail in ministering an intense delight—for which I would exchange the faith that there is a Love resting upon this world kindred to the Love within human hearts; and that this Love seeks to save that which is lost, and can never forget and never forsake.”

### THE IDEAL CHURCH

“ I delight to worship in a Church which opens its doors for the entrance of any and every child of God, and the members of which are united together by the harmony of their spiritual sympathies, and not by their adhesion to a common creed, no matter whether that creed consists of thirty-nine or half a dozen articles of faith. The members of such a Church believe that true religious fellowship is based upon reverence, love, and aspiration; upon the recognition of one supreme Righteousness; upon the pressing forward towards one majestic ideal of a divine

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life; upon the deeply-felt need of one Mercy to cover our sins with healing wings; upon the cherishing one spirit of childlike trust in the heavenly Father of us all."

### FACING DEATH

"I have been sick nigh unto death and have happily watched the turn of the tide—the flowing back of the replenished waters of life, their creeping, as it were, over the sands, and refilling each nook and cranny among the rocks. With this renewed fullness of earthly life has come the conviction not of its vanity but of its high privileges and its inestimable worth. I do not come back to you and say 'this emphatic warning that at any moment this earth may vanish from our gaze teaches us that it will be wise to wean our hearts from its interests. . . .' On the contrary, my message is—'Since we know not the hour at which we may be called away, let us make the happiest as well as the best use of the days that remain; let us

## HENRY WILLIAM CROSSKEY

enjoy the more thoroughly the sunshine and the flowers, and whatsoever things of beauty are around us, with grateful souls, leaving it to our heavenly Father to provide for the future as he has done for the past. . . . The best way to prepare ourselves for the work of any other world is to do well our work in this; let us be lavish spenders of our love, and be made the more eager to serve our fellow men to-day by every warning that we may be marched away from them to-morrow.' "

## CHARLES BEARD

Charles Beard was born at Manchester, July 27th, 1827. He entered Manchester New College in 1843, took a London B.A. degree in 1847, studied for a year (1848-49) at Berlin under Neander, and settled as Co-Pastor of Hyde Chapel, Gee Cross, in 1850, becoming sole Minister in 1854. In 1867 he undertook the ministry of Renshaw Street Chapel, Liverpool, where he died in 1888. In that year he received the degree of LL.D. from St. Andrew's University.

A born orator, with a voice and presence of great charm, exceptional brain power and a habit of untiring industry, the scholar and preacher and man of action were complementary manifestations of his rich, large nature. Pro-



CHARLES BEARD

## CHARLES BEARD

fessor Ramsay Muir, speaking at Liverpool in 1906, said:—"A great preacher . . . Charles Beard . . . more than any other single man was the inspirer of the movement which led to the foundation of University College," and again, after words of high appreciation of Dr. Beard's historical books:—"Indeed his public work itself was a training for his historical work. That sure and balanced judgment of men and events, that unfailing sympathy with noble causes, combined with a tolerant comprehension of the causes which retarded them, could only have been learnt in the School of Experience."

Charles Beard's belief in the universal Fatherhood of God, and his devotion to the Christ idea, issued in a catholicity of spirit which overleapt all denominational boundaries, and enabled him to cooperate with men of widely differing views; while a passionate desire for the coming of God's Kingdom impelled him to incessant labour for his fellow men. His belief in the power of education found expression in his work for Uni-

## UNITARIAN TEACHERS

versity College, Liverpool, which has been already mentioned, and in the years of devoted service which he gave to Manchester New College, now Manchester College, Oxford.

During the American Civil War (1861-65) and the consequent distress among the Lancashire cotton operatives, he took a leading part in organizing the relief work, and acted as special Correspondent to the "Daily News," where his letters attracted national attention.

From 1864 to 1879 he was Editor of the "Theological Review," and for fifteen years was a regular contributor to the "Liverpool Daily Post."

The constant help and sympathy which he gave to the Domestic Missions, and a successful Housing Scheme which he planned and launched in Liverpool, in co-operation with the Medical Officer, long before the question occupied the public mind, are only two examples of the many ways in which his deep desire to better the condition of the poor was shown.

He left an undying memory in many

## CHARLES BEARD

hearts, inspired by his faithfulness to high ideals to "go and do likewise."

### TEACHINGS OF CHARLES BEARD

#### THE UNIVERSAL CHRIST

"There is only one Light that lighteth every man that cometh into the world, and where it dwells is plain, because darkness abideth not with it. . . . A Light that was impersonate only in a single Christ, no matter how brilliant its manifestations, would not be the true Light; it must be the source of all illumination that men have ever received, the single sun of the spiritual sky. . . . I am what is called a humanitarian; I believe in the pure humanity of Christ. . . . But for all that I understand what Paul meant when he said 'And that Rock was Christ.' . . . When a man has once learnt to believe and say that Christ was strength, purity, goodness, he will not think it much if another inverts the phrase, and whenever he sees strength, purity, goodness, call them Christ."

## UNITARIAN TEACHERS

### SAINTS AND HERETICS

“All prophets are heretics in the beginning, even if all heretics are not prophets in the making. . . . Be my soul—would that I were worthy!—with saintly doctors of the Church and holy outcasts from all Churches: with all who have striven to know God through whatever mist of earthly misconception; with all who, in spite of misconception, have learnt to love Him. I often think of that great word of Angelique Arnauld’s and make it my own, though possibly not precisely in her sense. ‘I am of the Church of all the Saints and all the Saints are of my Church,’ and the prerogative of the Saints is to have a very real sense of the great love of God; to be persuaded that to those who love God all things work together for good; in the strength of that faith to throw themselves with utter self-surrender, into the battle which rages ever between good and evil; to meet weal and woe with equal courage; to live with joy; to die in peace.”

## CHARLES BEARD

### THE PATIENCE OF GOD

“I suppose that God sees, in the weakest and the worst of us, the angel that is to be, when ages of discipline, punishment, labour, joy, have passed over our heads; what we need, of all things, is, if not to see it too, at least to believe that it will and must be so.”

. . . “No such monstrous lie was ever told for God as that any creation of His is ever wholly bad and wholly lost. There is no faithlessness so utterly without excuse as disbelief in the final victory of God’s love.”

### SELF-KNOWLEDGE

“Laying down our life in the light which streams from Christ, and looking at it there.”

### THE ETERNAL QUEST

“As age follows age, and each pours fresh wealth into the treasury of human knowledge—as men accumulate a riper experience, solving ever more perfectly the problems of life and entering upon wider possibilities—Christianity too will



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receive a fuller development, and mankind, with the acknowledgment of mystery and the cry of imperfection always upon its lips, will penetrate more and more deeply into the glory and wonder of God."

### THE KINGDOM OF GOD

"Liberty, Equality, Fraternity, that is the characteristic cry of Christianity. Tell me that Christianity is on the side of the despots! Tell me that Christianity is on the side of the slave-holders! Tell me that Christianity is on the side of privilege! The very nature and object of all Christianity is that every man should be independent and free, that he should govern himself, and find in the law of his own conscience the rule which will suffice to help him to follow Christ and come to God. Equality! are we not all alike before the infinite God? King and peasant they have alike immortal souls. . . . Fraternity! we have all one master and we are all brethren. One Father in Heaven . . . that is Christ's characteristic doctrine, liberty,

## CHARLES BEARD

equality, brotherhood—this is the basis upon which every new Society is to be reconstructed in God's good time. These must always be the basis of true Christian principle, even though in time to come Christianity may be forgotten and men begin to worship God in other ways and by another name."

### DIVINE INTERCOURSE

"It is always the chief thing that God should speak and men should listen, because in such speech and such hearing is enfolded the secret of life."

### THE LIFE TO COME

"If there be any bridge by which in thought and love, we can cross the silent river which flows between the living and the dead, it is built for us by this word. 'I believe in the Communion of Saints!' . . . whatever be the circumstances of that heavenly life for which we look, there can be no doubt as to its essence; love cannot change, duty is one and the same, the service of God knows no variation."

## BROOKE HERFORD

Brooke Herford was born at Altrincham in Cheshire, 21 February, 1830. After a period in business, he entered Manchester New College as a Divinity Student. At twenty-one he became minister at Todmorden, where he remained five years. The following were later charges held by him:—Upper Chapel, Sheffield, over nine years; Strangeways, Manchester, over ten years; The Church of the Messiah, Chicago, seven years; Arlington Street Church, Boston, Mass., nine years. In 1892 he settled as minister of Rosslyn Hill Chapel, Hampstead, and retired after a strenuous career in 1901. For fifteen years he was a tutor of the Home Missionary College. The degree of D.D. was conferred upon him by Harvard University.



BROOKE HERFORD

## BROOKE HERFORD

In addition to published sermons and pamphlets, he wrote *The Memoir of Travers Madge*, of which Dean Stanley said "It is the most perfect bit of biography I have ever read"; and *The Story of Religion in England*.

He hated insincerity, and always placed principle before personal advantage and safety. He showed courage in many ways. While at Sheffield he sympathized with the movement to establish trades unions, but when a series of violent crimes were committed by its supporters, he called a public meeting and at grave risk condemned those who had committed the outrages. An early advocate of the "free pew" system, he surrendered his secure position at Sheffield, and though a large family was growing up around him and the members of the Strangeways Church could guarantee to him only half the stipend he was receiving, he undertook to give the voluntary offering a trial. "It seemed the course of duty," he said. An ardent missionary, he tramped miles by day and by night to make the

## UNITARIAN TEACHERS

cause he held dear known to others, and in his later years he toured the country to awaken the zeal of his co-religionists. Incidentally, he doubled the income of the British and Foreign Unitarian Association.

He was first and foremost a preacher, with an exceptional power of expressing his message in strong, clear, homely language. He was deeply versed in the wisdom of life. The qualities of his heart were so evident that they outshone the undoubted gifts of his mind. He left, wherever he went, the radiance of a sunny presence: his look was a benediction. It was said of him, "he is a preacher who is a poet and also a man of business." He made clear that the Unitarian Gospel has an inspiring message for the workaday world: he proclaimed it so that it was "understood of the people." He died at Hampstead, 20 December, 1903.

### TEACHINGS OF HERFORD

#### THE UNSEEN THINGS THE MOST REAL

"Can you remember that bad cut, or

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that wound you had when a youth? Terribly painful, was it not? Yes, but it does not hurt you now. Perhaps there is the scar of it, but it is not painful. But see—was there some great sin that you committed when a youth? That made no mark—not as much visible mark as the cut of a finger, even;—but was it, then, nothing? Why, you feel the pain, the pang of it to-day! Years have passed—you have repented that sin—perhaps you have put it utterly away, and you feel that God has forgiven you—but still it haunts you at times with a haunting pain, which is entirely unseen, which has nothing visible about it—and yet, how it lasts! Yes, it is the unseen things that are the most permanent."

### UNITARIAN VERITIES

"The One, Infinite Father-life, without any confusing subtleties about the inner relations of His being: the dignity of Human Nature, as something not hopelessly lost and ruined, but ever advancing as the ages pass; the solemn

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unfolding of the Life to Come, as gracious with some hope for all; and Christ, not as a God to be worshipped, but as a great holy Teacher to be loved and followed—these are the very things for which Unitarians have stood, and these are the very things that have survived the grinding of logic, and the questioning of science and the paring down of criticism, and are coming out to-day with a new clearness as the pure essence of Religion, and the truth that will stand for ever.”

### THE REVEALERS OF GOD

“We are growing out of that poor conceit that the light of God never shone anywhere but in Palestine. Let us be thankful for all the great lights of the ancient world. The Vedic teachers of the original pure Brahmanism, Zoroaster, Confucius, all made Divine things clearer and more real to countless millions—real revealers in their time—and still I think it stands out more clearly to-day than ever, that there has been no religious light in the

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world so strong and pure as that which shines along the great Bible lines and culminates in Christ. It is not one revelation, it is a line of revelation.”

### JESUS AND HUMANITY

“One of the most precious things in his wonderful life, is, its closeness to our own, not as an instance of the Godhead coming down, but of humanity lifted up, and evermore lifting us up.”

### IMMORTALITY

“Live the immortal life, live now as an immortal being, and you will know the truth of immortality.”

### MAN'S SPIRITUAL NATURE

“The further we go on, the further science itself goes on, the more we find that there is something in the life of man different from anything and everything else. You can generalize a part of man on the material line, and that so thoroughly that you are tempted to think the whole of him might be treated

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so—but simply, when you have done all you can, whole realms of man's being remain out of line. Before the struggle with temptation, before the grief of Penitence, before the self-sacrifice of Love, the laws of matter which we try to fit to everything, fall helpless and meaningless.”

### MORAL CONSCIOUSNESS

“The moral consciousness of mankind, which has kept growing with man's growth, developing as part of his development, is just as certain as his physical science. The higher things may not be as exactly definable as the lower; but they are quite as real and in the main lines of them just as clear.”

### THE PERSEVERANCE OF SINNERS

“It is to me one of the most touching things in the world, the way in which those who are not saints at all, but just the world's common rank and file, do, so often, keep striving on, striving towards some better thing: perhaps, in the lowest form of it, not specially

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struggling against sin, but doggedly keeping hold of work and duty: while in the more striking form of it, it is a pitiful wrestling with besetting sins, trying to keep some hold of good in spite of repeated falls, and even though worsted still trying again, and never entirely giving in. This is the perseverance which strikes me most—the ‘perseverance of sinners.’ ”

### RIGHTEOUSNESS A DIRECTION

“The common idea of the difference between right and wrong, is, that right and wrong are two separate territories as it were, and that there is a boundary line dividing them, like the frontier line between two countries; and that anywhere on the right side of that boundary is right. . . . The difference between right and wrong is the most tremendous distinction in the world. No distinction of painful or pleasant can compare with it—only it is not of that sort. There comes in the thought, that it is not a difference of place or position, but of direction.”

## STOPFORD AUGUSTUS BROOKE

Stopford Augustus Brooke was born near Letterkenny on 14 March, 1832. He was educated at Trinity College, Dublin. He held various Anglican curacies in London, and was English Chaplain at Berlin. He had charge of St. James' Chapel, York Street (1866-75), and there his power and charm as a preacher began to be widely recognized. During his chief ministry, at Bedford Chapel, Bloomsbury (1875-1895), he was one of London's most famous preachers. In 1880 he seceded from the Church of England. After his retirement from Bedford Chapel, he was for some years peripatetic Preacher in various Unitarian Churches. He died on 18 March, 1916.

Brooke was a writer as well as a



STOPFORD AUGUSTUS BROOKE

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preacher. In his "Life and Letters of F. W. Robertson," he produced one of the great religious biographies of our language. Literary history and the interpretation of poetry were the chief themes in his other publications. His studies of Shakespeare, Milton, Tennyson, Browning: his histories of English Literature (including the "Primer," one of the most brilliant examples of brief exposition of complex extensive matter): his elucidations of Turner's "Liber Studiorum": all in various ways enriched the intelligence and imagination of his contemporaries.

His writings include, further, many volumes of sermons. His sermons were always read from paper, and most of them were published. But to read Brooke's sermons and to hear Brooke preach were two different things. The printed sermons reveal, indeed, the nobility of his themes, the fervour and delicacy of his moral and religious perceptions, the affluent grace of his language. But the living presence, the ardent temperament, the vibrating voice



## UNITARIAN TEACHERS

wrought his great meanings into the consciences and emotions of his congregations. God moved out of the Infinite, hovered above the mountains: brooded over the teeming cities of earth, penetrated the lives, the loves, the homes of sorrowing and rejoicing men. The manuscript became song and prophecy.

Brooke's religious thought leaned always to what is called the liberal side. He came to disbelieve in miracles: and this carried with it, for his type of honesty, secession from the Church teaching in which the scheme of doctrine is built on the miracle of the Incarnation. Secession from the doctrine did not, in his case, mean secession from the building, for Bedford Chapel was a proprietary. He carried out his own revision of the Prayer Book, directing its worship to God alone.

### TEACHINGS OF BROOKE

#### PUT YOUR THOUGHT INTO FORM

"All morality lies hid in this one sentence—Get what is in you, in

## STOPFORD AUGUSTUS BROOKE

thought or feeling, into some outward shape. For goodness is not thinking and feeling good things, but doing good thought and shaping good feeling: and it cannot be without love of it, without passionate desire of it: and love of it cannot be without the striving effort to make it take its fitting form.

Nor, unless you do this, can you be the cause of morality in others: and unless your goodness has this propagating, reproductive power, it is a failure.

Shape it: shape it. I am always driving people to put into *form* what they think and feel. The roots of enduring passion are in the struggle to creation. Embody, and your whole inner life will become lovelier; laziness, selfishness, vanity, will not deform it or minister to its decay."

### TWO WAYS

"When we are young, we think that sin is best overthrown, and social and national guilt best met, by prophetic

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denunciation and force. There is, we think, true grandeur, divine majesty, in the enforcing of law, and the fierce punishment of evil.

But the real criterion of greatness is, whether men and women are made better, whether evil is lessened and destroyed, in this Old Testament fashion. Does that method subdue the evil of the world, and allure the hearts of men to follow the good? And the answer of history and our experience is, that not only failure attends it, but the intensifying of the evil.

Then we turn to the way of Jesus, to the way of the father with the prodigal son, to the way of the shepherd with the lost sheep, to the forgiveness of sins, to gentleness and loving kindness and beseeching, to love instead of wrath, to God as the Father instead of God the Avenger, to the grace of our Lord Jesus Christ."

### THE SEARCH FOR BEAUTY

"When we search for beauty, we search for the living form of God. And

## STOPFORD AUGUSTUS BROOKE

when we find its source, we find God as Love, and in finding Him thus, we find the whole of religion. When I say, then, 'Seek and cherish the beautiful,' I say, 'Live in humanity, in the highest humanity, and live in God by living in love.'"

### CASTING OFF

"It is hard to break with old traditions of doctrine and ceremony. But when their power is only a power in the past: when, if it were revered, the reverence would be only conventional: when there is no longer a spirit in their power: when their use is no longer a use to man, but a chain which encumbers religious life in himself, and prevents him from feeling a wider religious life than they can support or give: then it is better to abandon them frankly, openly and irrevocably. To cling to them then is to come to hate them: and at last to lose all religious life, all moral truth, all self-respect. And in the loss of these things, religion and the power of it die in the soul."

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### THE REASON FOR SECESSION

“The main reason for my departure from the Church was that I had ceased to believe that miracles were credible, and that, since the English Church founded its whole scheme of doctrine on the miracle of the Incarnation, a disbelief in that miracle put me outside of the doctrine of the Church.”

### A FAITH WITHOUT MIRACLE

“I look forward with ardour and emotion to preaching the great truths that declare the divine relations of God to man. I shall speak of God abiding in Nature, and abiding in Man: of God immanent in History, and filling and impelling, day by day, to a glorious and righteous end: of the Revelation He is daily giving of Himself to man: and of the Inspiration which He pours into us all: of God revealed in the highest way through Jesus Christ: of the life which Christ has disclosed as the true life of man: of the Power and Love by which He kindles and supports that life: of

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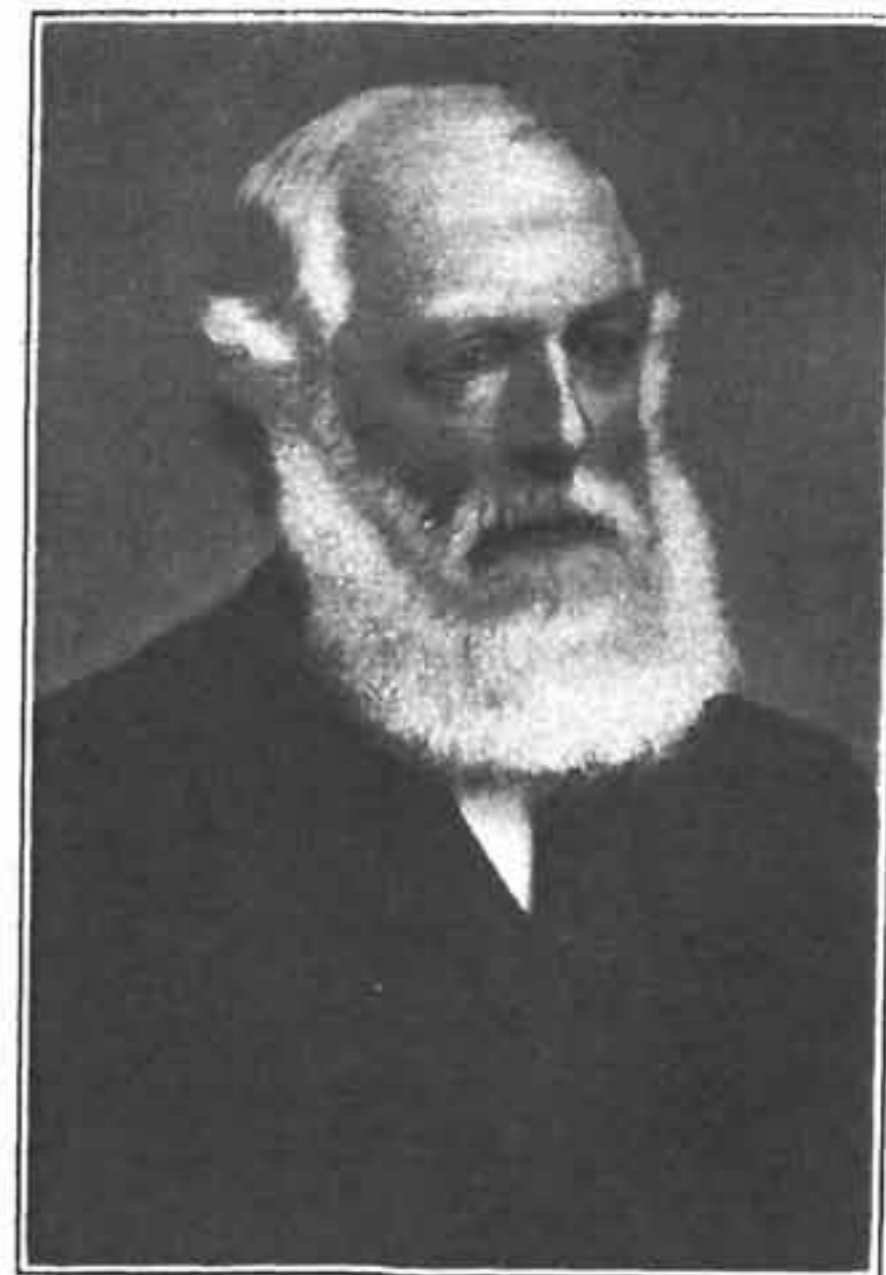
Man reconciled to God through Christ: of God incarnate in all men in the same manner in which He was incarnate in Christ: of the vast spiritual communion in which all men are contained, and the depths of immortality in which they now live, and the fulfilment of which is their destiny: of the personal life of God in the soul, and of His universal life in the race: and of the thousand results which in history and life flow in practice from these mighty truths.”

### LOSE A CREED AND GAIN A RELIGION

“The world is weary of barren disputes about religion; it seeks a life: it is weary of creeds; it wants to become before its God as a little child.”

## JAMES DRUMMOND

James Drummond was born in Dublin on 14 May, 1835, the second son of W. H. Drummond, D.D., who was a leading Unitarian minister, and a poet of considerable distinction. After a brilliant career at Trinity College, in his native city, he entered Manchester New College, London, as a divinity student, and on completing his course there in 1859 he became colleague to the Rev. William Gaskell (husband of the famous Novelist) at Cross Street Chapel, Manchester. Some of his Cross Street sermons are preserved in "Spiritual Religion," the first of his published works. In 1869 he returned to Manchester New College as Professor of Theology. In 1885 he succeeded Dr. Martineau as Principal. Four years later he moved with the College to



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Oxford, and there he worthily sustained the principalship until his retirement in 1906. He continued to reside in Oxford till his death on 13 June, 1918, at the age of 83. Thus, as the "Times" said in its obituary notice of him, "a long life of studious labour, and of quiet but profound religious influence, closely akin to that of the purest type of Christian saint," was brought to an end.

His chief contributions to theological learning are "The Jewish Messiah," "Philo-Judaeus," and "The Character and Authorship of the Fourth Gospel"—works that have been truly described as "monuments of exact scholarship, and of impartiality in critical method." Among books of more popular appeal are his "Via, Veritas, Vita," "The Pauline Benediction," "The Epistles of Paul the Apostle," "Some Thoughts on Christology," "Studies in Christian Doctrine," "Johannine Thoughts," "Paul: His Life and Teaching," "The Way of Life," and "Pauline Meditations"—the two latter having been published after his death.

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To the searching and uplifting power of his sermons and other public utterances, many have borne witness; and those who knew him remember how, under a manner naturally shy and reserved, there was an exquisite kindness and courtesy, a serenity of faith, and fervour of devotion, which, as one of his old students, Prof. G. Dawes Hicks, has said, "made us feel as though in his presence we were breathing an atmosphere rarer and purer than that which encircles the earth."

Like his father he was a poet as well as a theologian. Many of the meditations in his "Johannine Thoughts" are in verse, and are marked by the same elevation of mind and devoutness and beauty of spirit as his prose writings.

### TEACHINGS OF DRUMMOND

#### THE FATHERHOOD OF GOD

"The doctrine of the fatherly character of God lies at the centre of the Christian revelation. Around this the other great doctrines of Christianity

## JAMES DRUMMOND

cluster, and from it they draw their vitality. Clearly to apprehend this doctrine is to hold the master-key which unlocks the mysteries of the kingdom of heaven, and admits the worshipper to the richest treasures of the Spirit. To explain it away, or to see it obscurely, or to thrust it into a subordinate position, is to miss the guiding light and the vivifying power of our religion."

#### THE GREAT COMMANDMENTS

"Jesus pierced to the permanent essence of the law and the prophets, and summed up the ancient teaching in the two great commandments, to love God with all the heart and mind and strength, and to love one's neighbour as oneself. This declaration, so vast in its grandeur and compass, sweeps away the heavy burden of ritual and dogma, Jewish or Christian, and places in our hands a key of interpretation whereby we may test the value of sacred books, and try the spirits whether they be of God. That which tends to quicken our

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love, to draw us into nearer communion with him who is Love, and to send us forth on errands of beneficence among our fellowmen, is of God, and bears the stamp of his inspiration; but whatever tends to nourish our pride, to separate us, as superior beings, from the common herd of our brethermen, to smother the spirit of love, which is the spirit of God, is from beneath, and not from heaven."

### THE ESSENCE OF CHRISTIANITY

"Where are we to find that element which binds together Catholic and Protestant, Quaker and Ritualist, Calvinist and Arminian, Unitarian and Trinitarian, in the unity of a common name, and marks them as belonging to the same religious genus? We can find it only in the quality of the inward life. We may describe this as the life of Christ within the heart, as a life of saintly fellowship with God, as the life of sonship, as the incorporation of the Divine life in humanity. This is what its greatest teachers have recognized as its essence."

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### A VISION OF THE FUTURE

"I seem to behold a kingdom of God embracing the wide world, and the great ideals of the blessed Christ reigning triumphant in the hearts of men, drawing together the nations of the world into one vast brotherhood, bound to one another by the golden chain of a common adoration and a mutual love."

### THE WORD OF GOD

"The fragmentary records of Christ's life have little to satisfy an idle curiosity, and their artless and popular style and varying accounts invite the criticism of the learned; but all the more brightly do they reveal what we want to know, the character of a soul; and we receive from their perusal a distinct impression of a wonderful and exalted personality, which becomes ever after the haunting ideal of our lives. But this ideal can display itself through an endless variety of forms, both of intellect and action, and instead of restraining any of our natural gifts, it pervades

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them all as with a breath of holy energy, and consecrates them to unselfish ends. Here then we rest: not primarily in the Church nor in the letter of Scripture; but in the lowly Son of Man have we seen the Word of God, full of grace and truth; and hiding this Divine Thought in our hearts, we would make it the secret force of our activity, and whatever may be our pursuits, rise into fellowship with Christ in the reverent worship of God and the loving service of mankind."

### THE CHURCH

"The Christian Church is a society for the extension and perpetuation of the spirit of life in Christ. As a man without the spirit of Christ is none of his, so a Church without his spirit is none of his."

### LIBERAL CHRISTIANITY

"The effort of Liberal Christianity is, while doing full justice to the historical development of doctrine and ritual, to free the Christian tradition from the

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clinging shreds of mistaken thought and practice, and to exhibit in purer, though it may still be transient, form the Eternal Spirit, the unchanging source of all that has been true and good and beautiful through changing times, and still, like a hidden leaven, working out its unforeseen results."

### A PRAYER

"Grant, O Father, that we may seek not our own glory, but thine alone. May the world and self never come between us and thee, but with the holy simplicity of Christ may we listen for thy word; with single eye may we discern thy truth; and with pure heart may we cherish it; so that in the stillness and quietude of our souls we may have communion with thee, and having ever clearer revelations of thy will, we may speak and act, not from ourselves, but under the leading of thy Spirit. So may we follow the Beloved into the kingdom of thy sons."



## RICHARD ACLAND ARMSTRONG

Richard Acland Armstrong was born at Clifton, Bristol, on 5 February, 1843. He was the son of the Rev. George Armstrong, Unitarian minister in Bristol, who had formerly been a clergyman of the Established Church of Ireland.

Educated at University College, he graduated B.A. in London University, and then became a Divinity Student at Manchester New College. He was minister at Banbridge, Ireland, for over two years; at Nottingham, where the capacious High Pavement Chapel was built to accommodate his large congregation, for fourteen years; and at Hope Street Church, Liverpool, for twenty-one years. He became a leader in social and municipal reform, and more than once



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ran personal risks on account of his broad views on religion and politics.

Alluding to his work as a temperance advocate and a leader in the cause of purity, Sir Edward Russell (afterwards Lord Russell), Editor of the "Liverpool Daily Post," wrote that "he revolutionized accepted ideas as to the duty of a great corporation in dealing with facilities for shameless drunkenness and glaring immorality." His fearlessness, his sense of duty, and his devotion to right made him appear to his opponents somewhat stern and uncompromising. In face of wrong and shame, he would never yield. Yet children, friends, and casual acquaintances found him a most delightful companion and a man with a very responsive, sensitive soul. His religious writings are marked by sound scholarship and careful research, but are expressed in language which charms, and which can be understood by every thoughtful reader, though unversed in the technical words of theology and philosophy. Dr. Martineau in his old age wrote to him: "It

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is delightful to me, in retiring from the arena where the ultimate problems of religion will again and again be discussed, to know that the cause which we hold true and sacred is in the hands of an advocate who is master of it not by equipment only, but by profound conviction."

To Dr. Martineau's arguments that God is the Living Cause behind the world and the Living Righeousness behind the moral law, Mr. Armstrong, in his volume "God and the Soul," added and developed the argument, based on the emotional nature of man, that God is the Living Love behind things sublime and beautiful. In his criticisms of others he was scrupulously just. He was never betrayed by partisan zeal, though his convictions were deep and strong.

He died at Liverpool, 4 January, 1905.

### TEACHINGS OF ARMSTRONG

#### AUTHORITY

"I have always held that a man's own reason and conscience and the voice of

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the Holy Spirit in his own breast are the only authorities over him by divine right in matters of religious faith."

#### GOD IN NATURE

"It is no reasoned argument which mountain and valley, cliff and cataract speak. It is a song they sing, a psalm they chant, bearing conviction into the heart, and chasing away the doubts that haunt and torment in other scenes. They quicken the soul, awake it from its torpor, set athrill the chords of immediate communication between God and man. And in the music of them a man knows God, as he knows his friend when he sees him face to face and looks into his eyes."

#### GOD EVERYWHERE

"God is the Energy, the Will-power, the Spirit that flows through the whole universe, conscious at every point, with attention concentrated everywhere. . . While I would willingly find, if I could, some word less anthropomorphic than

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'attention' to describe the conscious touch of God on every fibre and every atom of his universe; on the other hand, I am convinced that we approach much more nearly to the truth when we conceive the attention of God 'concentrated everywhere' than when we try to imagine any natural processes whatever as carried on apart from his instant and continuous heed."

### THE BASIS OF THEISM

"It is wise and right to strive to show that Theism is intellectually justifiable, as I, with all my strength, believe it is. But for its health and vitality down the generations the belief in God depends on those profounder elements of life which involve Conscience and Soul."

### SPIRITUAL ASSURANCE

"Spiritual assurance comes not from hearsay, not from subtle reasonings, not from a whole world's united creed, but comes solely from the unutterable, incontrovertible demonstrations of the Spirit."

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### ULTIMATE CHRISTIANITY

"We rest in the ultimate Christianity, or—as a mighty preacher has truly called it—'the absolute Religion,' the faith, that is, that we and the world and all things are in the hands of a Father who is perfect wisdom, perfect goodness, and perfect love."

### MORALITY AND EVIL

"If God were to set human goodness before him as the end to be achieved (and he would be no good God himself if he set before him any other end) then by the very terms of the proposition he could not but leave the door open to human badness as well. And it is thence that the sorrow and the woe and the great weight of moral evil, whence spring all sorrow and all woe, have fallen on mankind. So that a perfect world to start with would be a self-contradiction. No world is perfect unless its perfection is worked out of previous imperfection and noble character is wrought out of liability to sin."

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### GOSPEL INTERPRETATION

“If any part of the Gospels appears to you to breathe the love of the wonderful and miraculous rather than of the purely ethical and spiritual, remember that that may be due to the exaggerations or enlargements of the reporters; if, on the other hand, any part of the Gospels appears to you exquisite in its spirituality, superb in its revelation of ethical and spiritual truth, remember that that *must* come direct from Jesus, that it cannot be exaggerated, that in all probability Jesus really enlarged in that strain and emphasized the ideas so expressed much more than the narratives report.”

### JESUS

“He is pre-eminently a man among men. It is as a man among men that his moral and spiritual power becomes transcendent. . . . Let us talk with him on the way, kneel with him on the mountain side, move with him among the crowd, hear the cordial of his speech

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to weary men and stricken women, watch him at the last through the shadows of Gethsemane and the gloom of Calvary, and you need have no fear but what he will assert his power over our thought, our imagination, our emotion, our life.”

### HUMANITY AND PATRIOTISM

“The education of the race is always going on, and even in our own time, for example, desire for the good of the world at large is only slowly forcing itself into action and making itself felt as higher than desire for the interest of our own country. Many folk still deem world-philanthropy or pure humanity a fanatic’s dream beside patriotism; but a hundred years hence it will be a moral axiom that the race comes before the nation.”