

friends on the other side of the Atlantic would consider Mr. Madge as leprous or unclean—none, we presume, would style him a defender of Slavery, or an apologist for it. And if he is not, neither is Dr. Gannett of Boston nor Dr. Parkman, both of whose names were brought before the meeting.

But it will be said, Did not the American Unitarian Association, in 1846, elect a slaveholder as one of their Vice-Presidents? This is true. But it does not deserve so much importance as some persons are anxious to attach to it. We can easily conceive how the avowed enemies of Unitarianism, as well as of slavery, could seize such a point, and ring the changes on it; but that those who should be friendly towards the Unitarian faith, should dwell upon it, and from "a cup so small" endeavour to draw forth as much "liquid black" as would cover the entire denomination is to us a matter of surprise and pain. The truth is, that Unitarianism scarcely exists in the Southern or Slave States. We suppose that in the entire Slave territory of the Union there are scarcely half a dozen organized worshipping societies of our faith. Now it is true that out of these few congregations there are some who are subscribers to the American Unitarian Association, and have a desire to obtain their very valuable tracts. In 1846, there were fifteen Vice-Presidents chosen; and certainly the name of one of them was taken from the South, without, as we believe, any thought having been given to the question as to whether he was a slaveholder. Even the Reverend Samuel May did not notice it. This gentleman is well known on both sides of the Atlantic for his open, consistent, and persevering opposition to slavery; and therefore if it passed unnoticed by him, it will surely be no great stretch of charity to suppose that it passed generally so. Mr. May, we believe, considers it unjust to affirm or presume that Dr. Whitridge of South Carolina was elected as one of the Vice-Presidents with the knowledge that he was a slaveholder.

By the new Constitution adopted by the American Unitarian Association during the present year, there are only two Vice-Presidents,—one of whom is a clergyman, and the other a lay gentleman,—both of Boston. The cry, therefore, can no longer be raised, by friend or enemy of the Association, against "the holder of one hundred and twenty slaves." We think it would be better, both for the cause of Unitarianism and that of Anti-Slavery, if our transatlantic friends would be a little more careful and discriminating. The language of one of the speakers, at the meeting at Hackney,—Mr. H. C. Robinson, (whom we do not know,)—seems to us to border very closely on insolence in point of tone, and error in point of fact. Where are the Unitarian pulpits he speaks of as having been disgraced by the presence in them of the defenders of slavery? We do not think he could substantiate his very rash and very grave charge.

From the manner in which the American Unitarians are sometimes spoken of on the other side of the Atlantic, the Unitarian public there might naturally be led to suppose that it was a common thing to find among them those who openly defend or apologise for slavery. Now we ourselves can bear our humble testimony in this matter. We have had some intercourse with American Unitarians. We have mixed with clergy and laymen, with old and young, and rich and poor, among them; and we never yet heard one voice to defend or apologise for slavery. We have always heard it deplored and condemned, when it was spoken of. It is true they differ in their modes of action concerning it. All do not take the same measures to oppose it. And it is by not doing them the justice of making this discrimination that some of the British Unitarians commit a great mistake. They would have them all yoked in the same fashion, and subservient to the guidance of a single rein. But Unitarians in general will scarcely submit to this. On this, as on all other subjects, they will take the li-

berty of thinking for themselves and acting according to their own notions. And surely they ought to be permitted to do so.

We think if our friends on the other side of the Atlantic had a closer intercourse with the Unitarians of the States they would understand them better, and be better enabled to do them justice. It is somewhat remarkable that on the very day when the American Unitarian Association was spoken of at Hackney as if it were a pro-slavery body, a resolution was introduced into one of its meetings at Boston, condemning slaveholding as a sin, which resolution was passed. And before the paper had reached this side of the ocean which conveyed the intelligence of the Unitarian speaking so unkindly, and as we conceive so unjustly of his Unitarian brother, the testimony of American orthodoxy was warmly uttered in his favor. The following paragraphs are from the New York Evangelist, a well-known journal of high orthodoxy:—

"The American Unitarian Association, at its meeting during anniversary week, added to the faithful and explicit testimony, already rendered by that denomination against slavery, by adopting the following resolution:—

"Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession."

"The Unitarians, thanks to the good influence of the noble-hearted Dr. Channing, have, from the beginning, deserved the greatest credit for their consistent and manly ground in favor of religion, civilization, and humanity against slavery."

We have written the foregoing remarks simply with the view of exhibiting, if possible, the necessity for discrimination on the part of British Unitarians when speaking of their brethren in America in connection with slavery. Of what use our writing may be we cannot tell. Probably not much. Possibly we shall be designed 'pro-slavery.' But this will not greatly disturb us, since we know that such designation would be unjust, as it has been in many other cases. We trust in God that slavery will soon be abolished from the face of the earth. The Unitarians of the United States have hitherto taken the lead of all the other religious denominations of their own country in protesting against, and opposing it. We hope they will not slacken their efforts in so great a work. We hope they will proceed more vigorously than ever, towards the removal of a system which offers the greatest possible insult to God, and the greatest possible wrong to man.

THE PREACHING OF CALVIN.

The following extract from the pages of a work on the Moral Sense by Dr. J. A. Smith, and published in New York, will enable us to form some idea of what the preaching of Calvin was not. The information it conveys is only negative, to be sure, but then it is highly instructive. It appears that Calvin in his time preached nineteen hundred and twenty-four sermons, and not one of them from either of the four Gospels! Surely Gospel Christianity and the religion of Calvin must have been somewhat different things when he was so careful during his whole career to keep them apart:—

"It appears that, in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these, some twenty have been printed; while, of the remainder, the texts only have been preserved. And, of a truth, with two, and only two barely possible exceptions, these texts are remarkable. They are as follow:—

OLD TESTAMENT.	
Genesis.....	123
Deuteronomy.....	200
Job.....	59
Psalms.....	94
Isaiah.....	343
Jeremiah.....	91
Lamentations.....	25
Ezekiel.....	174
Daniel.....	47
Ezra.....	65
Joel.....	17
Amos.....	43
Obadiah.....	5
Jonah.....	6
Micah.....	28
Zophaniah.....	17
	1337

NEW TESTAMENT.

Acts.....	189
St. Paul, 1st Corinthians.....	110
Do. 2d do.....	46
Do. Galatians.....	43
Do. Thessalonians.....	46
Do. 1st Timothy.....	55
Do. 2d do.....	31
Do. Titus.....	48
	589
	1337
	1925

Nineteen hundred and twenty-five sermons, and not one of them from either of the Gospels!

"Now what may be the effect produced upon the minds of others, by this strange enumeration, is more than I can say; but, when first brought to my knowledge, the emotion it excited was one of unmixed amazement. I had not supposed it possible, although, when connected with the religious sentiment, false conclusions might, as indeed I well knew they did, pervert and deaden the Moral Sense, yet that they could, in addition, as in the case of Calvin, so thoroughly chill all the kindlier feelings of our nature. It had not entered my imagination, that any man, viewing with reverence the Gospels, could preach, upon an average, very nearly two sermons every Sunday, for twenty years, without having even his fancy sufficiently warmed towards his fellow creatures, by the exalted morality everywhere diffused, and by the gushing affection bursting from almost every page written by the four Evangelists, without being coerced, during the whole of that protracted period, to bestow, at least, one single solitary discourse upon Mathew, Mark, Luke, or John."

NEW YORK CHRISTIAN INQUIRER.

The Christian Inquirer will be furnished to all new subscribers out of the city of New York at the rate of one dollar a year. This is considerably below the cost, but the Association anticipates under this arrangement such an increase of circulation as will justify this reduction of price. Our city subscribers will understand that the Christian Inquirer is not a newspaper speculation, and aims at no profits except the diffusion of sound doctrines. In paying the original subscription, they will regard themselves as sustaining an important organ of Christian truth, which for the present could not survive the withdrawal of any portion of their support. In making a distinction between city and other subscribers, we are governed by expediency. We know that the extent of our circulation elsewhere depends upon the lowliness of our terms; we are convinced that our friends in the city would not be materially increased by reducing the present reasonable rate. As our object is the widest circulation, we feel that every friend of the cause we advocate will concur in the wisdom and justice of this distinction. The moment we can offer the Inquirer to all our subscribers at one dollar per annum, we shall do it; and a circulation of 5000 copies would enable us to do this. Will not all Unitarians feel the importance of co-operating in this plan of distributing, weekly, through our country, 5000 copies of a religious and theological tract having the variety and attractiveness of a newspaper, to be read perhaps by 25000 different persons? Send us in from every parish, and from every isolated knot of liberal Christians, subscriptions to the Christian Inquirer!

We cut the foregoing paragraph from the New York Christian Inquirer,—a journal to which we have before directed the attention of our readers. We know of no paper which better deserves encouragement,—whether we consider the disinterested spirit in which it has been started, the extremely low terms on which it is offered, or the ability and judgment with which it is conducted. For the sum of one dollar a-year we are offered a superior religious weekly newspaper, as large in size as the Montreal Courier, and containing a rare variety of matter, calculated to enlighten the mind and improve the heart. Personally we feel just now that we cannot go out and seek subscribers; but it is not merely our will that prevents us. We may, however express the wish that some of our friends in this city would devote a few leisure hours to this object, and forward to our spirited co-laborers in New York City the names and subscriptions of some dozen or twenty subscribers. We think that quite many as we have named could be got for the asking, and we think that those who should subscribe would be amply recompensed.

Subscriptions received at the Reading Room of the Association, at the Bookstore of C. S. Francis & Co., 252, Broadway; or at 45, Irving Place.

All Orders, Communications, &c., to be addressed (post paid) to "Christian Inquirer," and left at 252 Broadway.

NOTICE.

The hours of Public Worship in the Montreal Unitarian Church are—ELEVEN o'clock a.m., and Half-past SEVEN, p.m. Persons desirous of renting Pews or Seats in the Unitarian Church are requested to make application to the Elders, after any of the public services.

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AT
C. BRYSON'S BOOK-STORE,
ST. FRANCOIS XAVIER STREET.

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The Entire Works of the Rev. ORVILLE DEWEY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 857.

A COMMENTARY ON THE FOUR GOSPELS. By the Rev. A. A. Livermore.

THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH, Deduced from the Sacred Records. By Harriet Martineau.

LA FOI DE L'EGLISE UNIVERSELLE; D'APRES LES SAINTES ECRITURES. Par Dlle. Martineau. Traduit de l'Anglais.

SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM. By John Wilson. 3rd Edition, revised and enlarged.

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THE CONCESSIONS OF TRINITARIANS; being a Selection of Extracts from the most eminent Biblical Critics and Commentators. By John Wilson.

"We cannot conceive a Trinitarian looking this book in the face, without a decided sinking of the heart,—without a sense of the ground, which he had taken to be so solid shrinking from under him,—without the involuntary ejaculation 'Save me from my friends!' For here are six hundred pages of refutation of Trinitarianism, by Trinitarians themselves, drawn from over two hundred eminent writers of that denomination. In other words, it is a volume of extracts from celebrated orthodox writers of all ages of the church, in which they have have given Unitarian expositions of Trinitarian proof-texts. And it appears, from examining the work,—what, indeed, has often been loosely asserted,—that there is not one out of all the passages in the Bible brought forward in support of the doctrine of the Trinity, which, by one or more Trinitarian writers, has not been given up to their opponents, as admitting or requiring a Unitarian interpretation. Here, therefore, we have a perfect armory of weapons for the destruction of the Great Error, furnished by the believers and defenders of the error themselves."

HISTORIC AND ARTISTIC ILLUSTRATIONS OF THE TRINITY; showing the Rise, Progress, and Decline of the Doctrine, with Evidentiary Engravings. By the Rev. J. R. Beard, D.D., of Manchester, England.

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