

writings of eminent Liberal Christians, it has been, during the last year, peculiarly successful.

In addition to the "Unitarian Association," there are several societies moving in a humbler sphere, yet not without useful results. "The Society for promoting the Gospel among the Indians and others in North America" contributes, yearly, sums from fifty to two hundred dollars in amount, to the support of each of several missionaries among the Oneida, St. Regis, Marshpee, and Herring Pond Indians, and also among those at Martha's Vineyard, and gives similar aid to preachers laboring in eight other destitute places among fishermen and borderers. The "Massachusetts Evangelical Missionary Society," not sectarian, but under the influence of Liberal Christians, "The Society for promoting Theological Education," "The Society for promoting Christian Knowledge, Piety, and Charity," "The Children's Missionary Society," "The Society for the Relief of Aged and Destitute Clergymen," founded 1849,—all of these are efficient agencies of Christian benevolence among us. The Massachusetts Bible Society is supported by all the sects, and Unitarians contribute to its funds, and are always represented in its government.

Eight periodicals are not a small number for a denomination so small as ours.

The Cambridge Theological School has averaged more students during the last ten years than it ever did before. In addition to the twenty-seven who are under education there at the present time, there are twenty-six theological students at Meadville, so that there are about twice as many persons preparing for the ministry under the auspices of a liberal theology as there were eight or ten years ago.