

look to no surer means, than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the Republic.

Resolved, That one of the most effective methods of extending the knowledge and the spiritual influence of Liberal Christianity, is by the distribution of the printed works of able Unitarian men, writers, scholars and preachers; that the state of the times, the reading habits of all classes of the people, the extensive diffusion of a corrupting literature, and of an erroneous theology, lay an especial demand on the friends of truth to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favorable opportunity for its enlarged exercise throughout the country.

Resolved, That the wide limits and the ever-increasing population of the newly settled districts of our western country, as well as the active and zealous efforts of our fellow-citizens in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all liberal Christians, from East to West in an united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

Resolved, That the condition of our Treasury and the unusual opportunities now offered for spreading liberal Christianity through our various agencies, require more strenuous endeavors on the part of ministers and laymen, to increase the funds, and the annual income of the association.

Resolved, That the foremost design and adaptation, of the Unitarian faith, is to awaken and regenerate from sin the individual heart, to form the individual character, to guide the individual life, and to educate religiously and morally a generation of wise, generous, devout, high principled Christian men.

Rev. W. H. Furness of Philadelphia, observed that he considered the time for mere doctrinal preaching, was past among the Unitarians. He thought that they as a denomination had a great practical work before them. Their mission was a reformatory one. They were surrounded by gigantic social evils—by slavery, intemperance, licentiousness, and war—and they should apply themselves with solemn earnestness to the removal of these.

Rev. Mr. Frost traced the moral evils of the age to the corresponding false theology which represented God as a great despot, and made the great aim of life to curry favor with this despot, and thus to secure happiness. Our report of this and the remarks of the remainder of the evening is unavoidably omitted for want of room.

Rev. James Freeman Clarke followed, remarking that he believed that this theology had done more evil in turning men's minds away from the truths contained in its creeds, than in the error itself. After a few further remarks, he spoke in favor of a wide distribution of Channing's Works. Whether the object was to form correct theological opinions, or to awaken moral feeling upon the subjects of slavery, education, temperance or peace, he knew of no way in which more good might be done.

Rev. Mr. Bellows, of New York, remarked upon the question which had arisen. He believed the pulpit to be the place for moral preaching, while the object of the Association and of the distribution of Unitarian works was to disseminate correct theological opinions. Both were necessary. In conclusion he remarked that he should wish the works of Norton and kindred works to be circulated as well as those of Dr. Channing.

Rev. Mr. Bulfinch spoke of the too common opinion that Unitarians were intruding upon other denominations, and that their interests were antagonistic to them.

Rev. Mr. Hall, of Providence, spoke upon the first two resolutions. He had never been half so much amazed at any doctrines held by other denominations as at their apathy with regard to positive evils. He alluded to the existing war as an example, which no Christian could deny to be a positive evil, and asked what denomination said so. He believed that the Unitarians, feeble as their voice had been, had said more than any other. He concluded with some remarks upon the last resolution.

It was now ten o'clock, and after the singing of the doxology the meeting was adjourned.

SUNDAY SCHOOL SOCIETY.

The anniversary meeting of this most valuable institution was held on Wednesday evening at Federal Street Church. Hon. STEPHEN C. PHILLIPS, the President of the Society, upon taking the Chair, announced that the meeting would be opened with prayer by Rev. Dr. KENDALL. After prayer, the report of the Corresponding Secretary, Rev. CHAS. BROOKS, was read. Of this report we are sorry we have not sufficient time to speak, as we certainly wish to, in terms of the strongest approbation. It will soon be printed, when we shall take great pleasure in publishing its prominent features. After the report was read, the President of the Society made a few very pertinent remarks, when a general discussion of the following questions was invited:

1. Must the primary truths of Christianity be implanted in the young mind by instruction, before we can reach the affections and move the soul to the highest action?

2. How can the scriptural idea of Christ be most clearly imparted to the pupil's mind?

3. How far should oral and textual instruction be separated? And what is the value of text books and story books in Sunday School instruction?

4. Do general lessons or addresses by the superintendent or by a stranger promote the highest advancement of a Sunday School?

5. What, on the part of teachers and pupils, should be the home preparation for the Sunday School?

6. Are there not peculiarities in the present religious state of the community, which call for extraordinary efforts on the part of Sunday School teachers?

These questions were spoken to by Mr. Congdon of New Bedford, Rev. Mr. Peabody of Boston, Mr. Harlow of Medford, and Rev. Mr. Willis of Walpole, N. H.

Mr. Phillips, the President, summed up the doings in a manner most graphic and emphatic, and proposed the acceptance of the report; which was agreed to.

After a very sweet musical performance by a select choir of children connected with Warren Street Chapel, by whom the whole of the music had been performed, the meeting of the Society was dissolved, after the usual benediction.

THE LORD'S SUPPER.

On Thursday evening, the various and important doings of the week were brought appropriately to a close by a numerous meeting for the purpose of joining in the Lord's Supper. It was a solemn and touching spectacle to see the Federal Street Church crowded on that occasion. An appropriate Sermon was preached by the Rev. Alonzo Hill of Worcester, Mass. Mr. H. selected for his text—Acts 1, v. 14, and began by contrasting the first meeting of the disciples in the upper chamber of Jerusalem with the gathering of this evening. They were few—but strong through the fresh remembrances of the Great Teacher. We in our strength may be weak unless we are sustained from the same source. It is a happy arrangement, then, in the disposition of the services of the week to terminate them all by the Lord's Supper.

What objects should now employ us? 1st, Christ the author and finisher of our faith, not merely the truths and institutions of his religion—but the loving benefactor and friend. This gives power and persuasiveness to his doctrine. Think then of Christ, what he was, what he did, and what he suffered, what an impression he has left upon the world, and drawing from him as from a fountain what nourishment and support may be obtained. 2d, It is an hour for renewed self-consecration. So the Apostles regarded it. They did not pause over their privileges but girded themselves for their duties. So the earlier Christians were thereby the better enabled to meet the trials of their faith. So now, if we were about to go into the midst of Heathenism and encounter its privations we should see the propriety of nourishing ourselves here with high spiritual strength. Are there not now in the spirit of society perils fully as great? Is there less need to renew our vows of fidelity? 3d, We commune with each other and are encouraged by the sympathy of multitudes—of the living who are devoted to the same great work, of the dead who, in our own Church, seem to throng around us. We are animated to go on in the path of fidelity and Christian duty.

After the sermon, the ordinance of the Lord's Supper was administered by Rev. Messrs. Hosmer of Buffalo and Thompson of Salem.

CONFERENCE AND PRAYER MEETINGS.

During the time of the Boston Anniversaries, Conference and Prayer Meetings were held regularly every morning, at half-past 7 o'clock. Concerning these meetings, the *Boston Christian World*, has the following remarks:—

"It is by no means undervaluing the various gatherings of this week, characterised as they have been by wise thought and earnest utterance, to say that the *brightest* beams of Divine favor, the most glad tokens of a spiritual harvest during the coming year, were manifested at the morning prayer meetings. O it was good to look upon Zion's courts, thronged with those who had resolved to begin each of our important days with prayer! Never have we witnessed so large an attendance at these conferences as this week has made our heart joyous. Say not the Unitarians are becoming weary of them, have weighed in the balance of judgment and experience and found them wanting in enduring vitality. The earnest multitude of clergy and laity, whom the earliness of the hour could not debar from attendance, and who, when the last song of praise and word of exhortation was finished, still lingered as though loth to depart, prove to a demonstration the falsity of such a charge. The mere novelty has passed, yet the deep interest increased. From the country, now lovely with its flowery fields and noble groves, came many to offer upon the altar of faith their sacrifice of love and gratitude; from the busy exchange those came who declared earth's wealth nothing, except more permanent riches were gained.

'Tis time our orthodox brethren, and some among ourselves had ceased to regard Unitarianism as a cold or formal belief. Our conferences have demonstrated that when *received to the heart* it is the power of God, and the wisdom of God, into the salvation of every soul so believing; it is devout and fervent as well as rational, and satisfies the spirit quite as surely as the intellect."

AMERICAN PEACE SOCIETY.

The 19th anniversary of this Society was held Monday evening, in the Winter Street Church, Deacon Samuel Greele in the Chair.

The Rev. Mr. Adams, of Brunswick, opened the meeting by reading the 72d Psalm, and followed it with a fervent prayer.

The President of the Society said that they had much to encourage them, notwithstanding the gloom which hung over us by the war. Public sentiment was not dead, but slumbering, and when it does wake up, we be to that administration, whatever one it might be, whose policy is bent on war. Heroic virtues, if virtues they could be called were destined to come down. The world was now changing its judgments in regard to war. Mausoleums and Monuments would be erected to promoters of peace, and not of war. A vessel of war had recently been disencumbered of its instruments of destruction, and been freighted with food for the famishing in a distant land. He hailed this as an omen of peace. That treaty which had been negotiated by an eminent statesman, would tend to promote the bonds of peace between us and the parent country. He trusted that ere long all vessels of war would be devoted to peaceful purposes.

The Secretary, the Rev. George Beckwith, then read the annual report. After some remarks upon the Mexican war, which he thought would, in the end, do good to the cause of peace, by increasing the detestation of the curse and horrors of an infamous and wicked war, he added that the great body of Christians loathed this war, and would throw the responsibility on those politicians who caused it.

The condition of the Society was auspicious. Twelve years ago they had not a single tract. In 1845-46, they had fifty tracts stereotyped, making a volume of 600 closely printed pages. They had distributed tracts among two hundred Missionary stations among the Indians. The American Home Missionary Society had sixty stations to which they had been requested to send tracts.

They found the condition of the Society better than they expected. They had had no aid by legacies for their support, but the receipts had been sufficient to pay the expenses. There had been received during the year \$3,387 31, and there had been expended \$3,404 43, and there was a balance against the Treasury of \$17 12.

The report concluded with a series of Resolutions denunciatory of the Mexican war, and the last resolve was that it was "pre-eminently the policy as well as the duty of the American people to cultivate the principles of peace."

The resolutions were supported by the Rev. Mr. Clark, of Portsmouth, Rev. Dr. Baird, of New York, Rev. Mr. Kirk, and Amasa Walker, Esq. The denunciations of the Mexican war and the authors of it were in no measured terms by the speakers. The meeting was then adjourned.—*Boston Atlas*.

NEW YORK UNITARIAN ASSOCIATION.

The Association met, May 13th, at the Church of the Divine Unity, the President, ZEBEDEE COOK, Esq., in the Chair.

After a prayer by Rev. Mr. May, of Leicester, Mass., the business of the evening was introduced by Rev. Mr. Bellows with the reading of a series of resolutions expressive of their views as Unitarian Christians in regard to the sufficiency of the Scriptures, the progress of their theological doctrines, the duties of the Unitarians of New York to the world and to each other, the Meadville Theological School, &c. Among their resolutions the following stands as the third, and will be read with interest by many persons:

Resolved, That while we sympathize heartily with those who in the spirit of Christian moderation and meekness are pressing the popular reforms of the age, we distinctly found our hope of the salvation of the world on the preaching of the gospel in the name of Christ, and that we regard obedience to his authority, and devotion to his person and character, as the source of all safe power and beneficent influence.

Rev. John Pierpont addressed the audience in a very lucid and often eloquent speech, setting forth the relation between truth and goodness. Truth, Mr. Pierpont urged, is only instrumental to goodness. After having settled for ourselves what is truth, the next question is, What shall we do with it? It is a lamp, a light, but if it is not to guide us anywhere, we may as well not have it at all. If we are to stand still, we may just as well stand in the dark. Mr. Pierpont dwelt upon this view at length, and enforced it with power and originality. He then went on to speak of the present state of the world and of practical Christianity, which he illustrated by the example of two of the most advanced nations—England and the United States. Speaking of the Irish famine, he said, that within the last ten months a quarter of a million of persons had perished in that unhappy island from famine, while at the same time breadstuffs enough to subsist 1,300,000 persons had been consumed there on the manufacture of intoxicating liquors—all that six or eight thousand pounds sterling might go into the fist of England from the tax levied on Irish whiskey! So too in this country we have the Mexican war, and, ourselves a Christian Republic by profession, are letting loose upon a neighboring Republic, blood, robbery, rapine, and murder! And all the while we declare ourselves disciples of the Prince of Peace.

Judge Greenwood, of Brooklyn, then addressed the audience in relation to the position which Unitarian Christians ought to assume, and the mode in which their views should be promoted, dwelling at the same time upon the bad influence of creeds and dogmas of schoolmen.

Rev. E. Buckingham, of Trenton, insisted on the practical character of Christianity. They must come back from a merely doctrinal theology upon the ground of the pure, the simple, the lovely, the holy religion of the Saviour. The views of Unitarians consisted not merely in belief of the Unity of God, and rejection of the Trinity and of total depravity, but they went far beyond all that was merely intellectual. The Unitarian religion was to be found in the words, the life, and the spirit of Jesus Christ. They went to Christ. All that belonged to them they laid down at those pierced and bleeding feet of his. Doctrines did not constitute their creed. They were Christians. It was in practical Christianity they maintained that Unitarianism consisted.

Rev. G. W. Hosmer, of Buffalo, said all that had been said there had conspired to concentrate his mind upon one thought, the thought of the work they were called upon to perform. That was a work of great importance. It was concerned with deep life principles. It was a work of great difficulty, because it presupposed the arresting of the public attention, the gaining of the public mind, and the carrying it deeper than it was disposed to penetrate. It was difficult, also, from the necessity of meeting other denominations not as co-operators, but in conflict of argument. The effect of this conflict upon the minds of those engaged in it was also unfavorable to the successful prosecution of the work he was speaking of, and rendered it still more difficult. In these straits they must draw near to the Saviour, take hold of his hand, rest upon his spirit, and be borne safely over all the difficulties, dangers, and hard-