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BOSTON RELIGIOUS ANNIVERSARY MEETINGS.

BOOK AND PAMPHLET SOCIETY.

On Sunday evening, May 23rd, a meeting of this Society was held in the Federal St. Church, (Dr. Gannett's,) for the purpose of hearing a Sermon in its behalf preached by the Rev. H. W. Bellows, of New York.—The preacher took for his text Colossians iv. 16. He spoke of the Bible as a collection of books and tracts; and showed how the need of the written word sprang up and the success of the Gospel depended upon it. Christianity had owed its uncorrupt preservation to the art of printing. He next traced out the separate offices of the written and spoken word. He argued that the time had not come—never would come, when preaching could be dispensed with. The pulpit would always be necessary to make *known-truths felt*, to give, through the power of eloquence, expression to personal convictions and the feelings of the heart. He described what advantage the living voice had in certain respects over the printed page. There was no competition then between the pulpit and the press; but a division of labor; each having its own work. He then dwelt upon the necessity for the wide-spread circulation of books by our denomination. There never was a time when careful and discriminating statements of the evidences and simple doctrines of Christianity were more necessary. This was proved by the infidel and licentious tendency of the cheap literature of the day. He thought also that the strong action, at this time, of the spirit of philanthropy—running into ultraisms, was another reason, for recalling attention to the fundamental truths of the Gospel. Here the preacher, with much force, pointed out the connexion between liberal Christians and the radicalism of the times. It had grown up with us—a necessary part of the contest for liberty. It was for us to Christianize the somewhat rampant spirit of humanity. The charge that our views are only negative—was next met and the originality, depth and positiveness of the great truths of pure Christianity, ably set forth. Mr. B. spoke of the fitness of our opinions for dissemination, through a religious literature, because they were calm appeals to the reason, and need not be stated, could not be, in technical language. He urged the duty of laymen to engage in the preparation and spread of works, containing liberal opinions in a distinctly religious form. He recommended a system of Colportage; spoke of the efforts of Barker in England, and closed, after showing that the Unitarian movement was not sectarian, with some account of the Book and Pamphlet Society—what it had already done and the more it was capable of doing.

The discourse was characterized by remarkable earnestness, and was listened to with great attention. A collection was taken up in aid of the funds of the Society.

THE BOSTON PORT SOCIETY

Held its anniversary, in the Federal street Church, on Monday evening, May 12. The attendance was good, but not as large as the interest of the occasion and importance of the object deserved. Rev. E. B. Hall, of Providence, R. I., offered the prayer. The music was introduced at intervals by a select choir, unaccompanied by the organ, and occupying a front pew. The President, Albert Fearing, Esq., alluded to the propriety of putting this meeting among the anniversaries of the week. He then referred to the peculiar claims of seamen, and the indebtedness of this city to the sailor for its wealth and means of doing good. He briefly showed that without the aid of mariners, civilization would go back—the invalid sigh in vain for the balmy airs of southern climes—the missionary be unable

to carry abroad the Gospel, and two nations prevented the one from giving and the other from receiving Christian beneficence. He then referred in fitting terms to the presence of him who had been the agent of all New England, to carry food to those stricken by famine in Ireland. In obedience to the associations of the place, he spoke of Channing: and expressed the desire that his all-embracing spirit of humanity, might be in and bless this society. Mr. F. concluded, by welcoming the members of the Boston Port Society, and their fellow laborers, the Ladies of the Seaman's Aid Society.

Mr. Andrew, the Secretary of the Society, now read the report, a remarkably well written and interesting document, which embraced many matters connected with the cause of seamen, calculated to awaken a deep interest in behalf of this noble, but too much neglected class of men. He gave a short history of the Society, which was established in 1823, its object being to secure moral and religious instruction to the seamen of Boston and vicinity, and this object had never been lost sight of. Its labors had been directed to the preaching of the Gospel to seamen in its purity and simplicity—*toleration* being a fundamental principle of action. The Boston Port Society was established by the merchants of Boston, to ameliorate the discomforts of seamen, and raise them from their destitute and degraded condition, and to place them within the pale of society from which they had previously been virtually excluded. For this purpose large sums had been contributed to build the Bethel Church and the Mariner's House. It was computed that the number of seamen was about two millions—five hundred thousand of whom had attended the Bethel, since that church was established, where was found every Sunday assembled a numerous, but orderly and sedate assembly, who listened with deep interest to the exhortations, of their excellent pastor. They were solemn and serious men, devout worshippers in their own church. The report also spoke of the good fortune of the society in securing for so many years the services of a pastor in Rev. E. T. Taylor, eminently zealous and successful in advancing the interests of the society. The Report next spoke of the Mariner's House, a large and commodious building recently erected in North Square, for the special accommodation of seamen. Such an edifice became necessary. They could not be sufficiently accommodated without it. The people of Boston and vicinity were called upon, they cheerfully answered the demand, and generously contributed a sum sufficient to cause the object to be accomplished. The cost of the Mariner's House was \$35,000, \$21,000 of which was advanced by our citizens, and a debt of only \$14,000 remains, which is secured by a mortgage on the property. The building is leased to the Seaman's Aid Society for \$1,500 a year, and under the superintendence of Mr. Broadhead, who is remarkably well qualified for the business, is now in successful operation. This House and the Bethel were peculiarly fortunate in their location, and doubtless instrumental in doing a vast deal of good to the seafaring community.

In the course of the evening, the meeting was addressed by Capt. Jordan, T. B. Curtis, Esq., Capt. Forbes, who lately had charge of the Jamestown on her benevolent mission to Ireland, and Rev. E. T. Taylor, the Minister of the Society.

THE COLLATION.

On the afternoon of Tuesday, 25th May, this social and cheerful gathering took place in the immense hall over the depot of the Maine Railroad.

The day was fine and the attendance large; nearly 1000 tickets being issued.

The company, after being seated, were welcomed heartily and warmly by Wm. D. Coolidge, Esq., Chairman of the Committee of Arrangements.

The blessing was asked by Rev. F. T. Gray, of Boston.

Thanks were returned by the Rev. J. I. T. Coolidge.

After the company had partaken of the excellent repast provided by the Unitarian laymen of Boston, G. S. Hillard, Esq., who occupied the chair, delivered a lengthened and interesting address on some of the relations subsisting between the clergy and the laity. Several appropriate original hymns were sung at different stages of the proceedings. Dr. Parkman, of Boston, read extracts from a letter of Dr. Montgomery of Ireland, regretting his inability to attend the anniversaries this year, as he had been invited. The Chairman also, in the course of the afternoon, read the interesting communication addressed (from Ireland) to the Mayor and Aldermen of the city of Boston, connected with a present of a flag, which was exhibited in the hall. The flag represented the American Eagle supporting a wreath of shamrock, bound together by the "stars and stripes." In the centre was the Irish harp. Addresses connected with a variety of topics and sentiments, were delivered by Rev. Dr. Pierce, of Brookline, Rev. Messrs. Sanger of Dover, Farley of Brooklyn, N.Y., Fisher of the Independent Irish Protestant Society, Boston, Captain Forbes, Rev. Messrs. Corder of Montreal, Bellows of New York, Waterston of Boston, Rev. Dr. Nichols of Portland, and Rev. E. T. Taylor of Boston.

AMERICAN UNITARIAN ASSOCIATION.

The business meetings of this body were held on the mornings of Tuesday, Wednesday, and Thursday, in the chapel of the Church of the Saviour, in Bedford Street.

The following gentlemen were nominated as the officers to be reported at the first legal meeting under the Act of Incorporation, viz:

President.—Rev. Dr. GANNETT.

Vice-President.—Hon. Stephen Fairbanks.

Secretary.—Rev. Wm. Eliot.

Directors.—Rev. Ephraim Peabody, Rev. F. D. Huntington, Rev. J. W. Thompson, Isaiah Bangs, Esq., Lewis G. Pray, Esq.

At the meeting on Wednesday, Rev. Samuel May, jun., introduced three Resolutions, which were afterwards condensed into two, of a declaratory character upon the subject of slavery; the first of which, after a discussion which continued into Thursday, was adopted; viz:

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 second Resolution was laid upon the table.

The general public meeting of the American Unitarian Association, was held in the Federal Street Church, on Tuesday evening, Honble. Richard Sullivan in the Chair. Prayer by Rev. Mr. Furness, Philadelphia. The Annual Report was read by the General Secretary, Rev. Charles Briggs.

The acceptance of the report was moved by Dr. Nichols, of Portland, Me. He expressed his gratification at seeing so large an assembly of his brethren. He could not look around without deep emotion in consideration of the nature of their work. Here were collected men to whom was allotted one seventh part of the time, in which to address the community on subjects most important and most deeply interesting to society and to individuals. Here was the only class of men the whole object of whose duties was entirely of a moral and religious nature. And this meeting was one of peculiar importance, on account of the stand here taken in the ministry of religion. It was composed of those who aimed to preach the gospel of moral and religious freedom. He knew that those who took such a stand were thought to be peculiarly exposed to error; yet he felt it to be the true ground, the only method by which to attain to the truth. Man in pursuit of truth demands freedom. Our motto should ever be, "Think and let think." Providence has made a

manifest arrangement that truth should be so presented to the human mind that every individual shall entertain his own views on all subjects; therefore there must be a variety of such views. This variety of thoughts and opinions was indeed but one form of the great principle of the subdivision of human labor. This principle must secure the same improvement and advancement in all moral and religious subjects, which it has already promoted in the various arts of life. There must ever be a variety of minds, thoughts, interests. Let all the different aspects of truth be fairly seen and presented. This liberty and variety should be recognized in every department of moral and religious instruction. Moral and religious progress has ever been visible in proportion to the freedom with which the human mind has acted on moral and religious subjects. He could assert that in no portion of the Christian world was moral and religious progress so apparent now, as in that portion which has asserted and maintained this freedom.

Dr. Nichols then spoke particularly of the progress made in this direction since the days of Buckminster, Thatcher and others; of the numerous and beautiful expressions in support of this liberty from the very ranks which were then utterly opposed to the new freedom of thought. Such expressions as are now common with the Orthodox party would have surprised and delighted Buckminster could he have heard them in his day. What was then urged as the danger of each one's thinking for himself is now maintained on all sides as a fundamental principle. Progress indeed is written on the very face of our undertaking. He noticed the stand that had been taken by this body with reference to intemperance, slavery and war, especially the last; and the general and strong moral sentiments,—so profound and deep-rooted, with regard to the doctrine of international peace. He considered the great feeling of the community as essentially moral. He spoke strongly in favor of movement, and for strong and earnest action from the pulpit in favor of philanthropic reform. He thought comparatively little could be expected from legislation, and that the last place we should look to for strong moral and religious action was government. The last flight of Christianity would be from the high places of the earth. He would have the position of the Unitarian body, and their influence in this respect more thoroughly estimated. He longed to have individuals so impressed with the importance of their movement, that new and liberal appropriations should be made for it. The clergy should return to their posts with new interest and zeal. They had in their hands a great charge. They should recommend their movement by uniting with Christians of all denominations in the progressive work. Mind should act upon mind, the minds of the laity upon those of the clergy; the former should not neglect to enlighten the latter. With a proper spirit, there could be no fear for the result.

Our friends everywhere should put on more power of action. There should be the greatest variety of views and of mind all working together. Their mission assumes a new importance every day. Let them go home to their pulpits and work in full assurance that the seed they were planting and tending would produce an abundant harvest; and that they should receive their reward in a better world.

The following resolutions were then presented, as offering topics for remarks, by Rev. Mr. Huntington, from the Executive Committee:

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the human enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and governmental policy of the nation, hostile to the establishment of freedom, righteousness and peace, demoralizing to the community, we saw