

naments of our city. Their zeal is throughout the land, and their Missionaries on all its borders. Shall Unitarians not stand forth, and shew another example of smallness of numbers and efficiency of efforts? Yes, I would reply, we can do it if we will. But if we would succeed, we must give up negativism (if I may be permitted the use of such a word), and have less of mere polemics. If we will talk less of what we are not, and shew by zeal in the cause of God what we are, we can do it. It costs nothing but breath to say I am not a Trinitarian, I am not a believer in a vicarious atonement, I am not an advocate for the infallibility of the Church, &c. &c. It costs us nothing but breath to talk of the errors of other sects; and such a religion of negations is about as fleeting as the breath that gives it utterance. If this be its sum total, its usefulness must be very limited. But if we are willing to shew the world what we are, as well as to tell them what we are not, we must labour for God and his truth,—for man and his eternal welfare; we must be instant, in season and out of season; we must resolve to do, as well as to speak; and if so, I flatter myself that we shall, with one heart and one mind, give our earnest efforts to promote the diffusion of liberal Christianity in Canada.

UNITARIANISM IN NEW YORK.

Our friends in the principal city of the Empire State have lately given evidence of increased exertions in behalf of liberal Christianity. The congregation under the pastoral charge of the Rev. Mr. Bellows has recently erected the new and very elegant "Church of the Divine Unity," on Broadway. This edifice, we believe, cost about ninety thousand dollars, and as the society, on the whole, is not remarkable for its wealth, some persons felt anxious for its welfare under the pressure of so heavy a burden as it was thought so costly a church would necessarily entail. The sale of pews, when the church was finished, did not realize within twenty-three thousand dollars of the outlay of the building. Certainly this did not seem favourable, but downright earnestness of purpose can work wonders. The congregation saw the difficulty, and instead of dallying with it, promptly met it. A certain number came together, opened a subscription, and extinguished the debt. This was the true plan. It cost some present sacrifice, to be sure, but only think what an amount of future weight and weariness it has saved!

A Unitarian Association has likewise been established in New York, independent of that in Boston. Under the auspices of this Association, an excellent weekly newspaper—the "Christian Inquirer"—has recently been established. It success hitherto has been quite promising, but the laudable zeal of our New York friends has induced them to propose a plan to the Unitarian public, by which the circulation of their paper might be quintupled with every advantage to all parties. The method proposed will be seen in the circular which we here subjoin. We recommend it to the consideration of our friends in this quarter:—

TO THE FRIENDS OF UNITARIAN CHRISTIANITY.

DEAR SIR:—The Directors of the "Unitarian Association of the State of New York," after much consideration, have concluded, that a well conducted Newspaper which shall maintain the views of Unitarian Christianity, will be of great service to the whole country; as it will make known what the belief and doctrines of Unitarians are, and thus supply a want that has long existed. They therefore propose to increase the circulation of the "Christian Inquirer," now published in this city, from its present number of 1000 copies to 5000 copies weekly,—by reducing the price of the same from \$2.00 per annum, to \$1.50 per annum, (provided the 5000 copies are subscribed for).

The Directors feel sure that if 4000 additional copies of the paper can be circulated, weekly, great good will be effected—and it will be one of the surest methods to be adopted, of forming strong religious societies in this and other States. There has never been a publication offered at so low a price; and the intrinsic value of the paper, as mere reading matter, is far above the sum proposed to be charged.

But to establish this great circulation of the paper, much depends on the co-operation of the

clergymen of the denomination, and we therefore request you to bring this subject before your Society at an early day; the result of which will, we trust, be the awakening of a hearty zeal for the cause and this enterprise, so that we may be able to give to the multitude, if they will read them, the proof of the sentiments we, as Unitarians, cherish and advance.

Will you be pleased to let us know by the 1st of May, how many copies can be disposed of in your Society, and to whose address they shall be sent.—By going in a package to some one person, much labour will be spared here, and a saving be made in the postage.

We remain, dear Sir,

Your obedient servants,

RICHARD TARRIN,

WILLIAM H. GATY,

WILLIAM D. ADAMS,

Committee.

New York, March 1st, 1847.

LETTER FROM MR. HASSALL.

The following extract from a letter written by Mr. Hassall to a friend in this city has been put into our hands. It was not intended by the writer for publication, but as the insertion of it will be gratifying to some of his friends here, we gladly give it a place. Mr. H. is known to many of our readers as the Minister of the Methodist New Connexion who renounced the Trinity, and some of its kindred doctrines, in this city about a year ago. He is now at the Meadville Theological School for the improvement of his professional education. His letter is dated from that place. He speaks of the utility of social meetings for mutual improvement, conference, and prayer, and continues:—

"I shrink from any thing like gloom in connection with religion; I would shun, too, a canting hypocrisy; but I would not, to avoid these, be silent on those subjects calculated to awaken higher aspirations, to strengthen for fresh spiritual conflict, and to fit for a loftier order of thought, and feeling, and action. I would not be cold or formal, to avoid being gloomy or fanatical. No, but I would let my moderation be seen in all things." The too general tendency, however, is to be too thoughtless, worldly, and selfish; situated as we are, we are too apt to err on this side rather than on the other. Yet how cautious, how fearful, how tremblingly, we take every step, lest we should go too far in religion, and acquire the name of "Enthusiasts!" Would to God we were as much afraid of religious indifference and spiritual inactivity! Then, with our simple, rational, and soul-inspiring views of Christianity, we should arise and shine, and by example and effort spread in every direction the light and power of truth.

"I should like to be with you in your meetings, at Montreal. I frequently think of you in my rambles and in my study; nor do I forget you at the Throne of Grace. If you prosper, in the great city of Canada, amid all the prejudice and opposition you have had to encounter, there can be no fear of the ultimate success of the efforts of liberal Christians throughout every part of Canada. For one, I feel deeply interested in the spread of true views of religion, not only in the land which I left for this, but throughout the world. Yet to accomplish what remains to be done for this purpose, there must be more self-denying and active exertion than there has been. But we shrink from this: it is a cross, and a cross hard to bear. We are not all willing to leave our occupations, our homes, and our comforts, to preach from house to house, for the interest of souls and the glory of God. We want more of the spirit of Christ and His Apostles. We rely too much on the truthfulness and purity of our views, and rest satisfied with the assurance that they must eventually prevail. We do not think that the truer and purer our views are, the greater is the obligation laid upon us to labor for their diffusion;—that the heart and mind of the world require it, and that God and Christ, and love and reason, and conscience call for their efficient propagation. We, we look too much to the future; we are too much inclined to be prophetic, instead of self-denying actors."

'THE SNOW-BIRD OR JUVENILE MAGAZINE.'

This is the title of a monthly periodical just established in this city, and published by Messrs. Lovell & Gibson. As its title indicates, it is intended more especially for youthful readers. The Editors say that "their object will be to interest the minds of the young, by furnishing them with reading at once attractive and useful; to develop their intellectual tastes; to stimulate a desire for progress and improvement." We have seen the first number, which was issued in the beginning of the present month, and have been much gratified by its perusal. We consider it well adapted to the end proposed, and would recommend it to the favourable consideration of our readers. The terms of subscription are one dollar per year.

It is proposed to hold the usual half-yearly communion of the Montreal Unitarian Church on Sunday morning the 9th of May next.

"WARE ON THE FORMATION OF CHRISTIAN CHARACTER."—Mr. Bryson, of St. Francois Xavier Street, has received a supply of this excellent little work. We recommend our readers to procure it, and give it a careful perusal.

The "junior members of the Montreal Unitarian congregation" have recently presented their Pastor, the Rev. John Cordner, with a miniature of himself painted on ivory. It is of an extra size, and enclosed in a moose-wood case. It was given "as a token of the estimation in which he is held" by the donors.

RELIGIOUS INTELLIGENCE.

[From the Boston Monthly Magazine.]

ORDINATION AT SALEM, MASS.—Mr. Octavian Brooks Freshingham, recently of the Cambridge Divinity School, was ordained as Minister of the North Church, in Salem, formerly under the charge of Rev. Dr. Brewer, on the tenth of March, 1847. The usual preliminaries having been adjusted by an exceptionally large Council, the exercises proceeded in the following order,—interspersed with the singing of some excellent hymns:—Introductory Prayer and Reading of the Scriptures, by Rev. Dr. Flint of Salem; Sermon, by Rev. Dr. Freshingham (Father of the candidate) of Boston; Prayer of Ordination, by Rev. Dr. Parkman of Boston; Right Hand of Fellowship, by Rev. Mr. Stone of Salem; Charge, by Rev. Dr. Putnam of Roxbury; Concluding Prayer, by Rev. Mr. Thompson of Salem.

The Sermon was on the Right Administration of Christian Truth, and was very able, discriminating and fair, as well as timely, presentation of the several departments of that really difficult subject. Besides a great deal of valuable discussion, it contained, at the close, a few local and personal allusions, of peculiar interest. It showed those fine qualities of style, which are every where known to belong, in an eminent degree, to its author,—terseness, classical purity, and an elegant exactness, combined with a certain delicate mastery over a whole kingdom of compressed, suggestive and poetic imagery.

ORDINATION AT EAST BOSTON, MASS.—The Unitarian Society recently gathered at East Boston, being duly organized, and in a very promising and sound condition, Mr. Leonard J. Livermore, recently of the Cambridge Divinity School, was ordained there, on the evening of March 24, 1847. —Sermon by Rev. Dr. Putnam, of Roxbury.

DEDICATION AT WESTPORT, MASS.—The First Congregational (Unitarian) Society in Westport having remodelled their church, it was dedicated anew to its sacred purpose, January 7, 1847. —The sermon was preached by Rev. Mr. White, of Hallowell, from Psalm xx. 2.

SEMI-CENTENNIAL CELEBRATION AT BROOKLINE, MASS.—The Rev. John Pierce, D. D., of Brookline, is widely, we had almost venued to write universally, known in New England, as a long-aboring and faithful minister of the Gospel, and a Liberal Christian; as a man of remarkable powers of memory and an extraordinary fondness for statistical investigations, especially in the realm of genealogical, ecclesiastical, and local-historical knowledge; of a most charitable and kindly heart; of pure, frank and cordial manners; of industrious and wholesome habits, and of a singularly sound, active and vigorous physical constitution. He had been fifty years, the majority over one parish, since his ordination, on the fifteenth of March, 1817. It was fit that on such a day, as such an occasion, should be paid the honor of a public testimonial and gratulation. Two citizens of Brookline recognized the propriety of the act, and arranged an entertainment, which was conducted and consummated with entire success. Exercises were held in the afternoon in the church. Religious services were performed by the ministers of the Baptist and Ordination societies. An Address was delivered by Mr. Pierce, crowded from beginning to end with abundant evidence of a most extraordinary amount of local and biographical information, and presenting an array of facts formidable enough to intimidate any ordinary memory. In the evening a highly agreeable collation was provided in a spacious hall, where several hundreds of ladies and gentlemen, of Brookline, Boston, and the vicinity, passed some hours with the greatest satisfaction and good feeling. Dr. Wild acted as the presiding officer. Sentiments were offered, and were responded to in appropriate and spirited speeches by Rev. Dr. Codman of Dorchester, G. F. Thayer, Esq., school-teacher, of Boston, Hon. Josiah Quincy, late President of Harvard University, Rev. Dr. Sharp of Boston, Rev. Messrs. Shailer and Haven of Brookline, Rev. Dr. Putnam of Roxbury, Hon. James Savage of Boston, Rev. Prof. Sears of Newton Theological Seminary, and Rev. Mr. Choules of Jamaica Plain. Several hymns and songs were sung. In the course of the evening, several rich gifts were presented to the venerable guest, among which was a splendid service of silver plate, which we understood to be from members of the Society, and a beautiful silver vase with flowers offered by the hands of a young daughter of Rev. Mr. Shailer,

in an exceedingly interesting and delightful manner, in behalf of the ladies of the Baptist Society. Indeed, one of the most striking, not to say most pleasing, features of the whole occasion, was the evidence of the harmony prevailing, not only at the moment, but during previous years, with no exception or interruption, between the various religious denominations in the town; a circumstance to be noted, because it is too rare among us, and because it reflects great credit on all the parties.—We close with wishing prosperity to Brookline, and prolonged health and peace to Dr. Pierce; and if it were not cruel towards him, we should say, for the sake of the community amidst which he moves, may he live fifty years more.

BOOKS FOR SALE,

AT G. DRYSON'S BOOK-STORE, ST. FRANCOIS XAVIER STREET.

THE ENTIRE WORKS OF WILLIAM ELLERY CHANNING, D.D., in two volumes.

The Entire Works of the Rev. ORVILLE DEMERY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 387.

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

THE ESSENTIAL PARTS OF THE UNIVERSAL CATECHISM, Deduced from the Sacred Records. By Harriet Martineau.

LA VOIE DE L'ÉCOLE UNIVERSELLE; D'ÉCRISSE LES SÉRIÉS ÉLÉMENTAIRES. Par Dlle. Martineau. Traduit de l'Anglais.

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

"Every text connected with the Trinitarian controversy on both sides of the question, is noticed in this volume. It is a book which will be read by all who are interested in the subject. The first of these contains 'The Scriptural Evidence of Unitarianism'; the second 'The Scriptural Evidence of Trinitarianism.' In the first of these, the passages which are adduced in support of the Unitarian position, are given in many cases, with a variety of renderings, by scholars of acknowledged eminence; and the whole is presented us with a series of candid and pertinent remarks of his own. In the second part, he not only cites the controverted texts in full, but also gives 'obstructive texts' to throw light on the meaning of the prominent terms which appear in them."—Boston Christian Register.

THE CONFESSIONS 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 feeling sinking of the heart,—without, indeed, the ground, which he had been so long occupying, and for him,—'Tant est le tributary speculation.' 'Give us room for friends!' For here are six hundred pages of refutation of Trinitarianism, by Trinitarians themselves, drawn from over two hundred eminent writers of last generation. In other words, it is a volume of extracts from celebrated orthodox writers of all ages of the world, in which they have given their own exposure of the Trinitarian doctrine. And this, from examining the work—what, indeed, has often been loosely reported—that 'one or more Trinitarian writers, has not been given up to their opponents, as admitting or requiring a Unitarian interpretation.' These, therefore, we have a perfect annihilation 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 Pico, Progress, and Decline of the Doctrine, with Elucidatory Engravings. By the Rev. J. R. Beard, D.D., of Manchester, England.

LETTERS FOR THE USE OF CHRISTIAN FAMILIES. With a Preface recommending the Practice of Family Worship. By the Rev. J. Scott Green.

LECTURES ON CHRISTIAN DOCTRINE. By the Rev. A. Peabody, Pastor of the South Congregational Church, Portsmouth, N. H.

THE APOLOGY OF THE REV. THEOPHILUS LEE, M. A., on resigning the Vicarage of Catterick, Yorkshire.

THE PENITENTIANCE OF A UNITARIAN. Addressed to the Right Rev. Thomas Burgess, D.D., Lord Bishop of St. Davids. By Capt. James Gifford, R. M.

THE ATONING SACRIFICE—a Display of Love, not of Wrath. By the Rev. Noah Worcester.

LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in Reply to Arguments in Support of the Doctrine of the Trinity. By Mary S. B. Dana, author of the "Southern and Northern Harps," "The Parted Family," &c.

THE RECOLLECTIONS OF JOTHAM ANDERSON. By the late Rev. H. Ware, Jr., of Cambridge University, New England.

SERMONS. By the Rev. F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. In two volumes.

A COLLECTION OF PSALMS AND HYMNS for Christian Worship. By the Rev. F. W. P. Greenwood, D.D. Montreal, December, 1846.

JUST RECEIVED,

A SUPPLY OF "WARE ON THE FORMATION OF THE CHRISTIAN CHARACTER."