

THE BIBLE CHRISTIAN.

He became a Christian, and soon perceived that diversities of belief were from the darkness in the human heart. He learned to be charitable. If the Bible were read more, there would be more charity. The Word of God is calculated to heal all dissensions. Then, if one spoke ill of another fellow-Christian, it would be replied to him, you do not speak according to the book. That inculcates charity.

Mr. Woart spoke of reading the Scriptures more in Churches—a custom particularly observed in his own Church; also of the force of example in recommending the Bible, if Christians would only live up to its precepts. In this we are all most defective. If there was more real brotherhood among Christians, the Bible would be more received.

The meeting was then adjourned with singing the Doxology, and with the Benediction by the President.

THE AMERICAN PEACE SOCIETY.

At the business meeting held in the upper Vestry of the Winter St. Church, on Monday afternoon, 4 o'clock, the officers were duly elected.

The public meeting was held in the body of the Church, in the evening, at half-past seven o'clock. Prayer was offered, and selections from the Scriptures read by Rev. Dr. Jenks. Extracts from the Annual Report were read by the Corresponding Secretary, Rev. Mr. Beckwith. Rev. Dr. Dewey delivered the address.

Dr. Dewey introduced his subject with presenting a statistical view of the evils of war.—The number of men that had fallen in battle, according to the computation of Dr. Dick, was fourteen thousand millions. No man can comprehend this immense amount of evil. Dr. Dewey presented a computation from the duration of the world, and showed how many would then have fallen every week, every day, of the world's existence. He measured it by the number of years it takes a ray of light to come from the most distant star. But still the mind could not grasp it.—If we were shut up in this city, and thirty thousand shells thrown into our midst, exploding in the bosom of our families—our streets running with blood—desolation and pillage following—then might we know something about what we are talking.

Nor is such a fate a mere dream of the past. Within a year, even, something of it has been exhibited to us in Monterey and Vera Cruz.

This subject of War is very far from being exhausted.—We were counting on the world's being at peace—we had looked for the fruits of peace in free intercourse of nation with nation. But recent events had broken up the dream; and Europe may be on the verge of that fearful War which Canning [the British Statesman] predicted would one day come. The cause of peace had seemed to languish for want of an antagonist. Within a year past, a spirit has arisen that offers antagonism enough.

I have thought, said Dr. D., what would be the feelings of the inhabitants of distant worlds, if they could survey this earth and behold what is here doing—the besieging and burning of cities; the millions slain; the fiery craters of human passions opened; they would think our world the Hell of the universe, and that wicked Spirits were sent here to work out the doom of the damned.

Take the simple view that it is good to live; to feel the brightness of day; to cherish the chosen sentiments of the soul—how many such lives have been sacrificed—consider the dreadfulness of death by war. If a scaffold were to be erected in your midst, this evening, and one whose life is cheapest should here be executed before you, what a sensation of horror would run through this assembly. But the reality belongs to war!

The speaker remarked that he had travelled over the fields whereon had been piled heaps of the slain in battle. No flushings of parting day, nor softer beams of moonlight, than fell on Waterloo. But he looked away from this to the field of humanity. Why sinks the condition of the laborer? Because the land has to pay everywhere the war-tax. Because English labor has to pay, every year, 140 millions of dollars, as interest on her national debt, incurred in war. But for the withdrawal of labor occasioned by war, and the waste of treasure and life, the earth might have been a garden, filled with Churches, and the nations had learned universal love.

How shall we solve this problem of war? It is one of stupendous significance. It is not the misery alone. Suffering may come as a discipline to perfect the soul. But human hands have produced this misery of war. The old fable of the giants, turning up mountains in contending with each other, is but a symbol of war. What then is the solution of this problem? Is man a fighting animal? Is war necessary to self-defence?

Every battle is the embodiment of an opinion. One nation says, You have got my lands, or seized my citizens on board ship. The other says, I have not. What do they do? They adopt the maxim that might is right. It is opinion against opinion, to be settled—how? Just as two farmers, contending

about a strip of land, or two manufacturers about a water privilege, should determine to fight it out! Dr. Dewey here alluded to Daniel Webster's letters, which had done more to settle the difficulty between England and this nation, than a thousand battles.

So long as the custom of war continues, there can be no such thing as civilized society. As individuals we might be civilized, but as a nation we are barbarous.

Dr. Dewey conceded that in old time, it may have been well in certain cases, to resist rather than succumb. If in a high and heroic spirit man can suffer wrong, better. But this vision of true heroism had not dawned on the heathen, through the gospel, and no nation can arise without seeing something better placed before it, as a standard. But the time will come when war between two nations will be regarded like a brutal fight between two men.

Still the question returns, may not a nation resist? Look to Italy. May she not strike a blow for freedom? If a nation like Russia should appear on our frontiers, threatening to come down in devastation upon us, we all know what would be the feeling of the country. Still, would it be right? Dr. Dewey would give two answers.

And first, he would say that such sudden and occasional outbreaks were not the ordinary manifestations of resistance. He would not, however, deny the right of absolute self-defence. What then limits it? That which limits every right—justice, wisdom. Some of the advocates of peace make a distinction—that we may resist with pen, but not with sword. But why not with sword as well as with pen? The pen draws no blood, but it can kill soul and body both. There are weapons as hateful as the sword, which men are daily using—weapons against character. What then shall we say? That instruments of defence are lawful, but that justice, and truth, and humanity are to be our law of guidance.

He would remark *secondly*, that in the case of political oppression he would counsel forbearance rather than resistance by war. I think, said he, that the time has come to rely on the moral sentiments of the age. He alluded to the Irish Repeal, and said there was coming to be a sentiment, beneath which every government trembles that undertakes to do wrong. Nor could he forbear mentioning that our religion is a religion of love. If the precepts given to man in his individual capacity, not to resist, do not always apply to governments, yet the spirit of these precepts is always in force. If an army must take its stand; if in no other way can a nation act, then let there be no beating of drum, nor unfurled banner, nor waving plume, but let the army go forth arrayed in sackcloth. This only should be Christian fighting, if there can be such a thing.

What is the profession of the soldier? It is to kill men for a livelihood—to fight battles, whether right or wrong, at another's dictation. He doubted whether any human being had a right to enter into such a compact. He would not bind a child to such a profession, by educating him at a national military school, lest he should subject him to a conflict afterwards between his conscience and the course his country should bid him pursue.

What is the character of the wars that Christian nations have been engaged in? Russia against the Afghans, England against the Chinese, France against Algiers, the Americans against the Mexicans—they have rushed forth like beasts of prey. And what is the plea for such onsets? The best has been no more than that some lawless savages have rushed out to commit depredations, and now we will sweep away the whole tribe.

If we would spread civilization, said Dr. D., we want not these bloody measures. Give us the tenth part of the one thousand millions of dollars the war-spirit costs every year, and we will send forth noble and wise men everywhere on a mission of peace and well-doing, and the nations would say, the world is full of brothers. The kingdom of God shall come on earth as it is in heaven.

Dr. Dewey spoke of the need of changing public sentiment in regard to the absurd and unchristian idea of national honor. He would say, too, let those who decree wars, do the fighting. If our President and his Cabinet; if both houses of Congress, had been obliged to go forth, and not the paid soldier instead, we should never have heard of this miserable Mexican War.

But better times, said Dr. D., in conclusion, are coming. When the Almighty hand formed this planet, and sent it forward in its course, he left its inhabitants to work out their own destiny. Slowly have they passed through ignorance and through wretchedness. The morning drum-beat has kept peace with the circling hours, the martial trumpet has summoned forth to bloody strife. But as the earth arose from chaos, so shall men emerge from the darkness and tumult of evil, the flood of misery shall abate, man no more corrupt his way on earth, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. [Dr. D. quoted Is. xi; 6—9.]

UNITARIAN COLLATION.

In the vast Hall adjacent to the Depot of the Boston and Worcester Railroad, at 2 o'clock on Tuesday, May 30, some nine hundred persons, ladies and gentlemen, sat down to a most hospitable and joyful feast, prepared by the generosity of the Liberal laymen of Boston. In behalf of these, Eben Dale, Esq., offered some appropriate and spirited introductory remarks, when Charles G. Loring, Esq., the President, rose and announced that a blessing would be invoked by Rev. Chandler Robbins. After the abundant dinner had been zealously partaken of, thanks to Heaven were returned by Rev. C. A. Bartol. Mr. Loring then drew the attention of the company by a few eloquent and timely observations, touching on the beauty and nobleness of a large-hearted Christian charity, and the superiority of a spirit of goodness to any sectarian peculiarities, relating an interesting anecdote of Whitefield's preaching, and concluding with a graceful acknowledgment of the presence of the ladies. Rev. Dr. Pierce read the first original hymn, which was sung congregationally. Dr. Pierce then told some entertaining stories showing most conclusively that he is not so old a man as some others, and giving from a friend this excellent maxim as a recipe for longevity: "Rise early; live temperately; work hard; continue cheerful." Rev. Dr. Kendall of Plymouth pleasantly contrasted the days of his settlement with the present. Lieutenant Governor Reed avowed his satisfaction at the recent rapid growth and diffusion of the sentiment that the Bible is the only legitimate creed of Christians, and a sufficient rule of faith and practice, making special reference to the manly and catholic views of Dr. Bushnell. Mr. Congdon of New Bedford cited amusing authority from a Quaker neighbour in favor of brevity. Rev. Mr. Fisher, of the Irish Protestant Society in Boston, introduced Rev. Henry Giles who advocated, by energetic and pointed appeals, the claims of Rev. Mr. Fisher's parish to the sympathy of the Liberal public, feelingly alluding to the humble beginnings of Christianity itself. Here the Chairman read a very interesting letter from Judge Cranch of Washington. After a hymn was sung, Rev. Charles Brooks paid a warm tribute to M. Coquerel of Paris, now a member of the French National Assembly, whom he designated as the most eloquent preacher in Europe, having the satire of Juvenal, the rhetoric of Burke, and the spirit of Channing, and whose theological opinions are entirely in harmony with ours. Rev. S. D. Robbins then referred to the recent publication of the Memoirs of Channing, and gave some expression to personal reminiscences of that eminent teacher of Truth. The Chairman then spoke cordially and with deep emotion of the recent death of two honored and trusted men, who had both preceded him, within four years, as presiding officers, at this table, John Quincy Adams and Jonathan Chapin. A brief but eloquent eulogy on the character of the latter was added by Rev. Dr. Parkman. After solemn music, Rev. Mr. Waterston reminded the company of the labors of our brethren at the West, and of the presence of other brethren of the Christian connexion, whose missionary ardor and self-sacrificing exertions are so deserving of our admiration. Rev. Mr. Dean (Christian) responded earnestly to Mr. Waterston's call, testified to the immense influence of Channing's writings even on the borders of the wilderness, and gave some striking passages from his own experience.

Moses Grant, Esq., presented the exposed moral condition of young men in the city, as a subject of intense interest to every Christian. Rev. F. W. Holland called attention to a devoted minister in Galena, Illinois, who absolutely cannot find a place where to preach the Word, to a waiting congregation, for want of eight hundred dollars. A cordial letter was read from Hon. J. G. Palfrey, which from its author's noble position in Congress and his high character generally, elicited repeated applause. Rev. Mr. Huntoon thought highly of this feast, more highly of nature in general, and more highly still of woman. The Chairman put a motion, offered by Moses Grant, Esq., re-appointing the existing Committee of Arrangements, and it was passed with enthusiasm; thanks were voted for the use of the Hall, and after concluding observations from the Chair, and the singing of the Doxology, the company separated in excellent spirits.

The business meeting was held at the Chapel of the Church of the Savior on Tuesday, at 9 o'clock, A. M., and was opened with prayer by Rev. Dr. Parkman. The Record of the proceedings of the last year was read and accepted. A vote of thanks was passed to the Hon. Stephen Fairbanks for his voluntary services in procuring a subscription among the citizens of Boston, which paid the debt under which the Association was then suffering. George W. Warren, Esq., Rev. Messrs. G. W. Briggs

AMERICAN UNITARIAN ASSOCIATION.

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and C. Stetson, were appointed a Committee to nominate officers of the Association for the next year. An amendment to the by-law, concerning the annual subscription for membership, requiring the money to be paid in before the first day of May, was adopted. The following gentlemen were elected officers:—

Rev. E. S. Gannett, D. D., President; Rev. S. K. Lothrop, and Hon. Stephen Fairbanks, Vice-Presidents; Rev. Messrs. J. W. Thompson, Alonzo Hill, Charles Brooks, and J. Bangs and A. Peering, Esqs., Directors; Henry P. Fairbanks, Esq., Treasurer; Rev. F. W. Holland, Secretary. A discussion ensued on a motion offered by G. W. A. Barrett, Esq., to leave the annual meeting entirely open to voluntary discussions. The motion was lost. A vote was passed, approving of the action of the Executive Committee in filling the office of Secretary. It was voted also that the Executive Committee be requested to issue Circulars, inviting a full representation of the Auxiliaries at the Annual Meeting of the Association. It was also voted that the Report of the Secretary be hereafter read at the business meeting. Rev. C. Briggs was appointed by the Executive Committee to perform, the duties of a Home Secretary.

THE PUBLIC MEETING was held on Tuesday evening at half-past seven o'clock, in the Federal Street Church.—Rev. Dr. Gannett, the President of the Association, introduced the services by stating the arrangements which had been made for the present meeting, and the Rev. Mr. Corder, of Montreal, offered the prayer. The Secretary then proceeded to read a synopsis of his Report, which was succinct and effective and was received with manifestations of great satisfaction.

There were four methods by which the Association acted. (1) by Correspondence, (2) Auxiliaries, (3) Missionaries, (4) Tracts. There had been printed and circulated 12 new tracts of 6,000 each, and 6 of the 35 that have entirely disappeared. The stock has become reduced so that 2,000 dollars are needed to replace it—certainly a great change from the former overstocked shelves of the Depository. The demand for our publications, said Mr. H., was never so pressing as now. 9,000 sets of Channing's Works had been welcomed. A new edition of 3,000 containing 18,000 volumes, had just been taken up. The press had the last year circulated, of our publications, what was equivalent to two and a-half millions of four page tracts, and they promise a glorious harvest.

Of the Address by Rev. Dr. Dewey our space utterly forbids any more, this week, than a brief sketch. Having spoken of the spirit of self-criticism in which he thought Unitarians had indulged, quite to their disadvantage, he passed to his subject which was, *our position, our prospects, and our duties, as a religious body.*

This, then, said he, I hold to be our position. In common with all other Christians; we believe in God; in Christ; in the Bible, and in the doctrines and duties which it teaches. But we believe in God, as one, not three self-conscious beings; in Christ as in a peculiar sense the Son of God, and that he died to bring us nigh unto God, not to reconcile God to man; in regeneration, but not in the passivity of the subject of it; in retribution, but not in the literal eternity of its duration. Is not this a clear, definite, unequivocal position? Have our adversaries been fighting, 30 years, against no opinions? Is there any wavering on these points. I do not see it. There is no body of believers more united than we—not indeed by consistency or articles, but by affection. This Association is not our bond, but the symbol of it. Our bond is love to Christ, and neither persecution, nor peril, nor height, nor depth, nor any other creature, shall separate those held together by that bond.

But some have said, We stand, but stand still. It is alleged that our faith is not spreading. Dr. D. examined this. He spoke of our two theological schools instead of one, he said that 10 or 15 years ago, we were the only Unitarians; now the Universalists and the Christians unite with us in declaration of the unity of God.

Forty years ago, and there were not three avowed Unitarian Churches; now there are 3000, and a million of Christians are holding our opinions. If this, said Dr. D., is standing still, then he would like to know what is progress?

Dr. Dewey examined the alleged looseness of Unitarians in respect to the Bible, and showed that it is not a fact; spoke of preaching as never better than now; and of the Christian life as not decreasing or dying out.

But he would say, from doing to more doing; and a great deal more is to be done. He proceeded to speak of the condition and means of progress and improvement; of the need of our demonstrating the reality and blessedness of a righteous and holy life. This our religion wants more than wealth or seminaries.

The Church is a school, a kind of Christian Institute, in which to learn her history, and the biography of those that have illustrated her doctrines. And why, too, should there not be revivals? There are epochs in the history of