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years, which in their judgment shall be of sufficient merit to entitle the author to the reward of one hundred and five pounds, it shall be lawful for the committee of managers to reserve the same, and to award and pay the same to the author or authors of any such essay or essays in any succeeding period of seven years."

MISCELLANEOUS INTELLIGENCE.

Address of English Unitarians.—We insert the following paper, although it has appeared in our weekly journals, for two reasons. First, because it was sent to the former Editor of the Examiner, as stated by him in his last number, that it might be communicated to those for whom it was intended through the pages of this journal; but was not received till the printing of the number had too far advanced to admit of its insertion. The Editor, in acknowledging its receipt, signified his intention to send a copy of the Address "to every clergyman with his Examiner." This, however, was not found practicable. It seems to us therefore but an act of proper courtesy on our part, to place the article before our readers, omitting only the signatures, which are given in full in the original document, and which would occupy an undue space here. The publication of the names we do not conceive to be important, as but few of our readers have such personal, or other, acquaintance with our English brethren as would be a ground of recognition on examining the list. The whole number of signatures is 185; among which we find those of many of the most respectable ministers of our faith in Great Britain and Ireland, while other names of equal weight do not appear. Our other reason for reprinting this Address is the character which belongs to it as a document of some interest, in the history of our denomination. This is the first instance, we believe, in which a communication, having the pretension and sanction which belong to this paper, has been addressed by Unitarians on one side of the Atlantic to their brethren on the other side. It may introduce a practice, the origin of which shall hereafter be a subject of inquiry. We notice already that a meeting of Unitarian clergymen has been called, to consider whether any reply shall be made to the Address.

We cannot however insert this paper without expressing a doubt of the propriety of the course adopted by its signers. On the question to which it refers, more than on most, or perhaps any other, it seems to us that it is almost impossible for the people of one country to understand the relations and views, the difficulties and duties, of the people of another country. The position of this subject among us is not understood in England; and the counsel, however well intended, which our friends there can give us only in their ignorance, it would be better, we think, to withhold. Nor do we wholly approve of the tone of the Address. Courteous in its form of expression, it is yet an appeal to the conscience of the Unitarian clergy of the United States, and involves the imputation of a want of fidelity to the principles by which they should be governed. Such an imputation, however courteously or delicately expressed, should have been avoided, at least in the absence of more sufficient grounds of judgment.
"AN ADDRESS
From the undersigned Unitarian Ministers of Great Britain and Ireland, to their Ministerial Brethren of the Unitarian Churches in the United States of North America.

[Hebrews x. 24.]

"Reverend and Dear Brethren: — We, the undersigned Ministers of Great Britain and Ireland, uniting in the belief and worship of the Father, as the one, only, and true God, — in the name of the one Lord Jesus Christ, — desire to convey to you the expression of our brotherly regard, and of our earnest sympathy in your spiritual labors, as workmen in the vineyard of the Gospel, and gifted teachers of the truth as it is in Jesus.

"We have hailed from time to time the tidings of your steadfastness amidst many perils, and of your progress in the face of many difficulties. From the works which you have given to the world, often we have derived the highest benefit, and the purest light. Your names are in all our churches; and it is our joy to feel that we are united in sentiment, and are soldiers together of Christ, in the great contest which is waging between light and darkness, truth and error, evil and good, throughout the nominally civilized and Christian world. In particular, we devoutly thank the Father of lights, and Giver of every good, for the benefit derived to so wide a portion of mankind, — and the comfort, support and example, afforded to ourselves, — from the intellectual glory, the Christian devotedness, and the untiring and consistent zeal, manifested in the pure life and transcendent writings of your and our departed Brother, the ever to be remembered and revered William Ellery Channing; in union with whose name our grateful but mournful recollection would recall that of his meek-hearted but heroic fellow-laborer, Charles Follen.

"Believing that the testimony of these great and good men was designed by a merciful God, to operate on our own hearts, and stimulate us to a like course of holy doing, we pray of you, Christian Brethren, to pardon us in suggesting that, under God and the Lord Jesus, to you next we turn, in hope that the exalting influences begun or fostered by them may be carried to their glorious consummation; and that for your honor, for our joy, and for their dear memory's sake, the voice they lifted, especially in behalf of the unhappy Slave, may not be suffered to pass away without a due response from your lips, and the unshrinking and devoted support of your Christian and ministerial energies.

"We will not suppose, Christian Brethren, that you, any more than we, can have any doubts as to the deep wrong of man holding man as a slave. We assure ourselves of your concurrence and sympathy, when we utterly deny that any human being has, or ever can have, a right to make another his chattel. And believing that no example, no prescription, or time, or place, can warrant it, — we anticipate the cordial coincidence of your desire with ours, that, on that pure form of truth, — to us so precious in our common Unitarianism, — no such stain should rest, as the extending of any countenance to so foul and fearful an institution as that of slavery.

"Nevertheless, Brethren, we are not unaware, in our own experience of great social and public questions, how easily the mind may be reconciled to inaction, where inconvenience or sacrifice, — so apt
to inspire an unwise distrust in our means of good,—may happen to lie in the way of more active and immediate endeavors to give effect to our inward convictions. As professors, ourselves, of a form of faith everywhere spoken against,—and especially in a country where institutions, political as well as religious, so formidably aggravate the evil,—we can witness to the difficulty of bearing our testimony to unpopular truth. Though tolerated, we are stigmatized, by the State. And while sharing with others in the odium of dissent, have, through this unfriendly leaning of the law, to incur the added evil of being singled out as objects of legitimate denunciation for heresy. But we have no choice. If we would be imitators of our Master, we must be faithful; and, to be worthy of him, must cheerfully bear our cross, and endure our reproach.

"Circumstanced thus, may we not, in reference to the position you occupy on a question so bound up with the honor of our faith, and the welfare and hopes of an extended portion of the family of man, be the more freely allowed to give utterance to our wish that our Brethren in America should be seen to stand out amongst those,—yea, be foremost and first of those,—who raise their solemn protest against slavery,—as a crime against our common human nature!

"We wish you to be assured, dear Brethren, that while we know, or can readily conceive, the practical difficulties thrown around the question, it were to us inestimable evidence of the energy and worth of our faith, and a title in them to our increased affection and esteem, could we behold our fellow-ministers in America, eager to embrace, and diligent in devising, the means of overcoming those difficulties, and sedulous in subduing the prejudices by which they are multiplied and strengthened.

"We do not presume to point out the particular modes in which such action can best be brought to bear on the awful evil against which we are prompted, by this humble attempt, to strengthen your hearts and hands; but we cannot doubt that so enlightened, respected, and pious a body as the Unitarian Ministers of the United States, must exercise an influence of no unimportant amount in any question affecting the social and moral condition of the community in which they live. We rejoice, indeed, in the growing demonstrations that among minds of a high order in your country, the means begin to suggest themselves whereby a more determinate and effective expression may be given to their best aspirations and convictions, in regard to Slavery. And while, in the general tone of a recent article in one of your leading periodicals,—"The Boston Christian Examiner," in its number for July of this year,—we hail an omen of auspicious promise, we cannot too warmly acknowledge the satisfaction and delight afforded us from the hope held out in the following passage in particular, at page 280:

"Our ecclesiastical bodies, it is there said, 'are more or less intimately connected with the Southern Church; and their unanimous, decided, and strong sentiment will soon find a response from every devout and intelligent Christian at the South, and will awake to sincere penitence and a better mind those portions of the Southern Church, which have entered into willing compact with this iniquity.'

"To the weight of these words, we feel that we can have but little to add. Only we would say,—May the wisdom and spirit
which are from above enable you to resolve on, and quicken you to perform, the holy work to which you are called! By the love of our Redeemer, by the bonds of our common faith, by the memo-
ry of the great and good, whose thrilling tones in behalf of their oppressed Brother have come to us from your shores, as a voice from heaven,—we pray you be not slack or timid in aiding or urging 'to undo the heavy burdens and let the oppressed go free.' Let not the foulest of wrongs lift its head unrebuked in the presence of the holiest of truth. Assist us in vindicating for Unitarianism her just position among the beneficent agencies in the world. Let it be seen that the faith of One God, the Father of All,—has power to unite us in unswerving efforts for the good of His children of every condition and hue. And, while praying for its efficacy on ourselves, enable us to point to those who maintain it among you, as conspicuous fellow-laborers and helpers in accomplishing that great work in the bosom of their own nation,—of striking the chains from their fellow-man, and thereby of freeing their country from an odium, Christianity from a stain, and the world from a plague, which now so heavily and deeply lie upon them.

"The night cometh when no man can work." The warning contained in these words,—at all times how solemn!—how pecu-
liarly impressive at this! Even now, while we are yet speaking, the tidings have fallen on us, of other departures of the excellent from among you; and the loss, almost simultaneous, (within one short year since we had to mourn for a Channing,) of a Greenwood, and a Ware, would seem to have come, as if in appropriate but afflicting admonition of the lesson of our mortality!

"Brethren! 'our hearts are enlarged unto you;' and in very love we pray, may the spirit of the Lord Jesus be with you and in you; and may it give you good consolation, and abundant understanding in this and in all things.

"We remain, Reverend and dear Brethren,
Your faithful well-wishers, and

Dec. 1, 1843. Humble fellow-laborers in the Gospel."

OBITUARY.

Rev. Joshua Leonard died at Auburn, N. Y., December 18, 1843, aged 74 years. Mr. Leonard was a native of Raynham, Mass.; received his collegiate education at Brown University; was settled in the ministry at Ellington, Conn.; removed afterwards to Cazenovia, N. Y., then on the border of Western emigration, and there gathered a church, of which he became the pastor; but after a ministry of fourteen years relinquished his charge on account of ill health. During this period he was a zealous member of the Presbyterian Church, but in later years he modified his views, became the advocate of a more liberal theology, and recently took an active part in the formation of the Unitarian Society in Syracuse, N. Y. After his secession from the Presbyterian Communion he published a work in explanation of his views, entitled "Solemn Reasons for believing that God is one, and for withholding assent to the proposition that God is three." These views, which he had adopted from conviction, sustained him through a painful illness and in the hour of death.