

sale of Channing's works in the United States, I was informed that several of them, published separately, had gone through many editions, and no less than 9000 copies of the whole, in six volumes, had been sold already (1845), and the demand for them was on the increase, many copies having been recently ordered from distant places in the West, such as St. Louis and Chicago. A reprint of the same edition at Glasgow, has circulated widely in England, and the reading of it in America is by no means confined to Unitarians, the divines of other denominations, especially the Calvinists, being desirous to know what has been written against them by their great antagonist.

Having been informed by one of my friends that about a fifth of all the New Englanders were "Nothingarians," I tried, but with little success, to discover the strict meaning of the term. Nothing seems more vague and indefinite than the manner of its application. I fancied at first that it might signify deists or infidels, or persons careless about any religious faith, or who were not church-goers; but, although it may sometimes signify one or all of these, I found it was usually quite otherwise. The term latitudinarian, used in a good sense, appeared most commonly to convey the meaning; for a Nothingarian, I was informed, was indifferent whether he attended a Baptist, Methodist, Presbyterian, or Congregationalist church, and was often equally inclined to contribute money liberally to any one or all of them. A Methodist writer of some eminence remarked to me, that the range of doctrines embraced by these denominations, was not greater, if so great, as that which comprehended within the same pale a high tractarian and a low churchman, and that he who would indifferently subscribe to these two forms of Episcopalianism, might with equal propriety be styled a Nothingarian. In other cases I ascertained that the term Nothingarian was simply used for persons who, though they attended worship regularly in some church, had never been communicants. One of the latter, an Episcopalian, once said to me, "I have never joined any church;" and then in explanation added, "it would be hard at my age to renounce society, dancing, and public amusements." I expostulated soon afterward with an Episcopalian minister in Virginia, observing