

# UNIVERSALIST WATCHMAN

## And Christian Repository.

"I HAVE SET WATCHMEN ON THY WALLS, O JERUSALEM! WHO SHALL NEVER HOLD THEIR PEACE DAY NOR NIGHT."

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### Religion and Morals.

Is there a necessary and intimate connection between religion and morals? If there be any, what is the nature of the connection? Is it indissoluble, or can it be broken? Has each, religion and morals, a foundation of its own, or do they stand on the same? Has each in its origin, growth, agency and character something distinctively its own, in which the other does not share? These questions have recently been pressed on our consideration by some discussion between the Secretary of the Board of Education and Editor and correspondents of a religious paper in Boston. The secretary and his colleagues discountenance all attempts to introduce theology, religious doctrine peculiar to sects, into the teaching of our common schools, but earnestly urge the inculcation of high moral sentiments and those religious truths embraced by all Christians. Some persons are dissatisfied with this liberal course. They seem to think that mere moral and religious ideas and duties that none dispute, are of little worth, and have but feeble connection with Christianity. This notion has been prevalent and, we are persuaded, has been the source of much evil. The conception of Christianity as not practical, as having little to do with the present happiness, interests and welfare of men and society, as mysterious in character and incomprehensible in operation, has done great injury to its cause. It has destroyed a large portion of the love and reverence to which it is so justly entitled. Men will not much and sincerely regard what is not useful; what does not effect some real, intelligible, tangible good, and does not reach their daily wants, trials, struggles and well being. To them life is real and pressing in its demands. They cannot honestly and deeply respect any matter or institution that does not meet, affect and mould these realities and help them to answer these pressing demands. They may profess vast respect and reverence for what they do not understand, and is distant and unintelligible in its influence and character; for what moves in the high heavens and comes not near unto them and makes not its power felt in the ordinary course and welfare of life; but the sentiment is feeble and cold. It plays round the head, but comes not to the heart. It is assumed for an occasion or a day set apart, and is thrown aside when men enter on serious business. Thus it has been with Christianity. The prevalent conception of its character has been vague, mystical and incomprehensible. People have been taught to look upon it as moving in a sphere far aloof from the practical interests and concerns of the world, and accomplishing purposes in relation to which human agency is of little if any avail, as reconciling God to his children, removing obstructions in the way of his mercy, as carrying into effect his eternal decree in respect to an elect portion of them and exerting an influence inexplicable to finite intelligence. In this light Christianity has been viewed and become powerless. It is only simple ideas that deeply and lastingly affect the soul, stir its affections and mould and elevate the character. It is only such that work mightily in human hearts and in society. While so viewing Christianity, people have admired, wondered and perished, for lack of true knowledge of its character. They have professed vast respect and reverence for its divine claims, but felt not its quickening, healing and saving energy. It has been a Sunday sentiment which they have laid aside when entering into the real affairs and business of the week, as something too fine and delicate for common use and wear. While professing faith in Christ, it does not appear how they would have lived and

acted differently had he never been in the world, nor his gospel preached to them. It is not thus because they are insincere, it is because they have been taught a conception of Christianity so indefinite, mystical, incomprehensible that it is barren of all practical efficiency. If it could be brought home directly to men's business, bosoms, consciences and hearts in all its truth, and simplicity, tenderness, love and power, in the free exercise of all its mighty energies and influences, we are persuaded it would produce results perfectly surprising. It would bring forth a new heavens and a new earth wherein would dwell righteousness. It would demonstrate that it indeed carries in its bosom the power and wisdom of God unto salvation. But before such proofs and results of its divine might can be witnessed a great work is to be done. And first men must be made clearly and thoroughly to understand that the aim and end of Christianity is pure morality, to make them good completely, in thought, word and deed, in all capacities and relations, in themselves, families and societies.

Was not this the wish and purpose of Jesus, in all its teachings? Who can read his discourse—his sermon on the mount, and doubt it? And his doctrines, promises and death, all he did, spake, suffered, had the same great design in view. What other salvation is possible for man than that of moral excellence, goodness, likeness to his God? What other good is essential, of any worth? If man is good in himself, he has attained to all good of which his nature is susceptible. He then inherits the earth, shares in all the good it can afford. He is the heir of his Maker and Father, and derives from every object and source to which his nature is related, from its every energy, capacity, affection, from the whole universe, from the varied ministrations of its beauty, riches, revelations, laws, agencies, sublimities, and from the power, wisdom, love and goodness of its Author, all the good he is capable of receiving from them. If he be good in himself, all things are good to him, do him good, work together for his good. Omnipotence, we speak it reverently, can confer on man no real good, except moral goodness. If he has that, he has all—the one thing needful—safety, peace, happiness, blessedness, glory. If he has that, he is susceptible of no real evil, the end of his existence is accomplished. He, and he only, is saved for time and eternity. To him, who does not at once, intuitively perceive the truth of the proposition, that man is capable of no real good, except moral good—of no real evil, except moral evil—that his only salvation is the perfection of his nature, it admits not of demonstration. It is spiritually descended and carries its proof in itself, and he who does not perceive it, has lost the light within. If then Jesus came to save man, he came to make him good—he could not propose to himself any other end—for there is no other salvation, but that of moral excellence. He saves man, just in proportion as he enables him to lay up more or less of this treasure in heaven. And only those truths and doctrines that tend and help to make him good, to purify, enrich, elevate and ennoble his nature and character, are of any worth. And we are persuaded that these truths and doctrines are common, with little exception, to all Christian denominations. It is in religion, as it is in all other matters. It is only the common, that is important—what is peculiar to a few, a party, class, or sect, is of little value. The goodness of God has made the really needful common—the essential too palpable, to admit of being disputed and denied. The difficulty is, that the folly of men has mingled much of what Paul would call wood, hay and stubble, with the effec-

tive truths of Christianity, and thus shorn them of their vital power. It has so surrounded and involved them with worthless notions and repulsive doctrines, that their beauty and simple greatness have been but dimly perceived, and their might and energy but feebly felt. The attention of believers has been seduced to spend itself on doctrines, born of man's ignorance, superstition and presumption, while the truth of God has been neglected. They have believed too much—their creeds have been, and are too long. The Episcopalian's has thirty-nine articles; Jesus, when asked what was necessary to insure salvation, mentioned only two. The history of religion shows that this has ever been the danger and tendency. People have ever been prone to believe too much. Superstition is more to be feared than scepticism. It has been the source of infinitely more evils and mischiefs. What, it may be asked, can there be any harm in believing not only the whole truth, but considerable more? Certainly there may be much harm, and there is much danger in holding, more than the truth. The falsehood you associate and mix with the truth, will taint and corrupt it, breathe disease and death into its vitals, its soul, render it powerless and perhaps fill it with poison and pestilence.—The best things when perverted, become the worst, the most pernicious. Good, when corrupted, becomes replete with the deepest damnation. We appeal to history for demonstration of what we say. What has done so much to destroy the power of Christianity, as the wood, hay and stubble, that have been mingled with its few, simple, celestial, mighty elements—so that the salvation it was sent to effect, has been gained, so as by fire, through difficulty and danger. To repeat, and it can hardly be too frequently stated, or strongly urged; it is only simple, definite, clearly and vividly conceived ideas, doctrines that work powerfully in the soul move the heart of nations and shake the foundations of thrones and empires; it is such only that have affected every step in the progress of the race. And till Christianity is presented to the minds of men as consisting of a few simple, definite truths, capable of the most clear and powerful conception she will not accomplish much. A mass of confused, inconsistent, nearly incomprehensible notions, only to be seen through a glass darkly, can effect but little. All stubble, the accumulation of centuries, must be removed; and she, redeemed from its superincumbent and suffocating weight, enabled to come forth in her native simplicity, beauty, majesty, to charm and bless the world. It must be shown beyond all doubt that her great end and aim are to make men morally good, to sanctify them by the truth. Her fruits are love, joy, peace, gentleness and goodness. Her mission is to make man good in himself and good in every relation. Is every moral man then good, and Christian, it may be asked? We answer, no; not in the usual acceptance of the term. He may morally correct from other motives derived from without, and not from the promptings of the reign of goodness within. But every good man is moral. "Whoever says he loves God and loves not his brother, is a liar, for God is love." Whoever says he loves God and loves not the truth, is a liar, for God is truth. Whoever says he loves God and loves not justice, is a liar; for God is justice. Whoever says he loves God and loves not mercy, is a liar; for God is mercy. Whoever says he loves God and loves not purity, is a liar; for God is purity. Whoever says he loves God and loves not charitableness, is a liar; for God is charity. Whoever says he loves God and loves not to do good, is a liar; for God ever does good. Whoever says he loves

God and loves not whatever things are good, is a liar; for God is goodness. But we must leave the subject for the present.

J. A. R.

#### Remarks

Of Dr. Adam Clarke at the end of his Commentary.

Many of our readers may not have access to Clarke's Commentary on the New Testament; and, some of those who have, may not have noticed the very excellent sentiments expressed by this learned Commentator at the close of his writings on the New Testament.

That the origin of human salvation is found in the infinite *philanthropy* of God; and that, on this principle, the unconditional reprobation of any soul is absolutely impossible.

The Sacred Writings are a system of pure unsophisticated *reason*, proceeding from the immaculate mind of God; in many places, it is true, vastly elevated beyond what the reason of man could have devised or found out; but in no case contrary to human reason. They are addressed not to the passions, but to the reason, of man; every command is urged with *reasons of obedience*; and every promise and threatening founded on the most evident *reason* and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the anti-christian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter: while the Spirit of God, which gave the revelation, improves and exalts *reason*, and gives energy and effect to faith.

To conclude, the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued, I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation, cannot be true. The doctrines or principles already enumerated, have stood this test: and those which shrink from such a test, are not doctrines of Divine Revelation. We have gone too far when we have said, "such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this Book are doctrines of eternal reason: and they are revealed, because they are such. Human reason could not have found them out; but, when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the Divine Nature, and their sovereign suitableness to the nature and state of man: thus reason approves and applauds. Some men, it is true, cannot reason: and, therefore, they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon resume her ascendancy, and "feed us with Latin masses and a wafer god."

Men may incorporate their doctrines in creeds or articles of faith, and sing them in hymns; and this may be both useful and edifying, if the doctrine be true: but in every other question which involves the eternal interests of man, the Holy Scriptures must be appealed to, in union with reason, their great commentator. He who forms his creed or confession of faith without these, may believe in anything or nothing, as the cunning of others, or his own caprices may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let those go away: let these be retained, whatever be the consequence. *Psal. justitia: ruat cælum.*

No man either can or should believe a doctrine that contradicts reason: but he may safely credit (in anything that concerns the nature of God) what is above his reason: and even this may be a reason why he should believe it. I cannot comprehend the divine nature, therefore I adore it: if I could comprehend, I could not adore; forasmuch as the nature or being which can be comprehend-

ed by my mind, must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety towards God, are the best interpreters of the Sacred Oracles.

O thou who dwellest between the cherubim, shine forth and in thy light we shall see light.

I have but two words more to add at the conclusion of this long and severe work: one concerning myself,

Like travelers, when they see their native soil,  
Writers rejoice to terminate their toil.

T. GREEN.

And one to my readers,

My latest labor's end at length is gained,  
My longest journey's welcome goal obtained,  
By God's assistance has the work been wrought,  
By his direction to your dwellings brought.

T. GREEN.

ADAM CLARKE.

Millbrook, July 26, 1817.

[Original.]

The Age in which we live.

The present age is distinguished for its spirit of fearless investigation. History presents no period, more favorable to the advancement of liberal views than the present. A searching inquiry is made into every department of useful knowledge. In the arts, improvement is the order of the day. An influence proceeds from this improvement, which expands the faculties of the mind. It unites with other means now in operation, and will more thoroughly enlighten the general mass of mankind.

For the last twenty years, there has been, a rapid progress towards a more correct and liberal system in education. The reform which has been begun in education, cannot be retarded; but the spirit of the age, will accelerate it with two-fold energy. What will be the result of improvement in the arts and education? We can judge no further than it effects the present condition of society. That effects are visible, will be acknowledged by every observing man. To trace out their bearings, and delineate their influence is not our work but the labor of some future philosopher.

We live in an age; which is characterized more than any former one, for a wider range of thought. As far as we can learn the mass of mankind appear to feel an interest in building up the cause of freedom. They demand a freer and a purer government. The struggle is now going on in our government. It is not confined to our country,—the older states are agitated with the controversy for freedom. A careless observer of men and things, must have had his attention called to this subject, in reading the history of England. Ireland has been loaded with the chains of tyranny, but is now rising in her strength,—demanding her sacred rights. Other states begin to feel uneasy under oppression. Some noble minds have dared to assert the rights of their countrymen; though threatened with death, and the dungeon for so doing. Humanity cannot always be kept in the dust. The truth which this age, will verify, will be, that there are faculties in the mind, which when cultivated, will raise man from his degraded condition, and enable him to frame such laws as will promote his happiness. Before the commencement of another age, those who live, will see this truth more clearly demonstrated than it ever has been. The question which will be decided, is, will knowledge triumph over ignorance? Shall society be renovated by Christianity? Or shall the *Lex Talionis* continue to be the main spring of action? The question will be decided, during the present age. Pure principles are taking possession of the minds of men. This truth will be apparent, when reflect upon the measures which have been recently adopted to settle differences between nations. Instead of appealing to arms, to obtain redress, men are more inclined to pacific arbitration. This fact is among the pleasing aspects of the age. It gives us reason to hope, that war, the curse of

the world, will never again lift up its blood-stained banners among civilized nations.

How much systems of government have done to perpetuate war, is left for others to decide. At present, there is a merited abhorrence expressed against it, by every philanthropist. Our periodicals speak against it, on all proper occasions. Every new work of merit, lays down principles in opposition to it. There is, manifestly, less inclination towards war, than there has been, for centuries past.

What a cheering prospect does this view present to every friend of humanity? What way so ever he turns his attention, he views a tide of influences rolling on against this great moral evil. A reformation in this respect, has been brought about, by establishing in the minds of men, better feelings, which have produced purer motives. From the fact, that there is a wider range of thought,—a more general dissemination of useful knowledge, we have reason to believe, that this age will give an impetus to a series of influences, in favor of moral reform, which, like a mighty river, will wash away this deep-rooted evil.

Another question, now agitated, is the moral right, or expediency of inflicting capital punishment. This old practice of revenge, which is dignified by the name of capital punishment, has received a critical investigation, in which it has been shown, that its tendency is corrupting, and not reformatory. We have not seen an argument from the advocates of the hanging system, which has logically proved that the present state of society requires the infliction of this punishment. The arguments advanced in its favor are those which tend to show its restraining influence. Experience has shown the fallacy of these arguments which are addressed to slavish fear. The controversy on this subject, will not be in vain. The experiment will be tested more fully than it has been, whether man is to be made better by the fear of the dungeon and halter, or by enlightening the understanding, and filling it with the principles of Christianity.

If we turn to the religious world, we see great questions agitated. We cannot feel indifferent, when we reflect upon the nature of the two cardinal doctrines which are the subject of investigation. These two doctrines have met face to face. They are *Universalism* and *Partialism*. The question is, which shall triumph? Shall Universalism which embraces within its infinite circle, all truth in revelation and nature, finally fill every soul, and make it holy and happy? Shall Jesus see the travail of his soul and be satisfied? Will all heaven rejoice in view of the emancipation and renovation of the whole moral universe? Will the holy aspirations of all christians prove a reality? It all depends upon the truth of Universalism. It is *truth*, or holiness and man are undefinable terms. What is its history? Says Mr. Sawyer, "It forms one of the most beautiful lines drawn through the records of the church." It gathered no faggots, and kindled no fires to burn the heretic. It is indeed, the bread which came down from heaven to give life to the world. But what is Partialism? It is a foul whelp of a heathen pit. Its loathsome, hungry, haggard carcass of corruption, has given birth to more moral maladies in the religious world than all other causes put together. To all this is added, the twisted mystification of the trinity and vicarious atonement. Now what sympathy has the age in which live with these eternal death doctrines? None. This is evident from the fact, that the advocates of these doctrines do not, and dare not preach them faithfully. If they did, empty pews would echo back the doleful sound, endless misery.

True, this doctrine is renewed for its antiquity. Hints may be found of it among the heathen poets. But, does this prove its divine origin? Certainly not. The very admission that this doctrine is found in profane writers, shows that it had its birth in ignorant minds. If it is reformatory, why has not its dungeon, its fires and hell of unending torture, moralized and christianized the world? Why has not a corrupted church been made more spiritual by believing and disseminating it? Let us instance the Pagan world. Have



the Pagans been made holier and happier by believing it? In the light of historical facts, we answer in the negative. Now we ask which doctrine is most congenial with feelings of the present age? It is that doctrine which teaches the ultimate triumph of good over every evil. The age in which we live, is rolling on the era of truth. The whole intelligent universe will yet be in harmony with it, and then the consummation be, God all in all.

St. Albans.

H. P. C.

[Original.]

Part of a Letter from Br. R. Streeter.

BR. BALLOU:—If I do not misremember, some one—a brother minister, I think—kindly suggested to you, that the WATCHMAN did not give general satisfaction, in a particular place, for certain reasons. I need hardly tell you of my surprise. Not, however, that I was surprised that some individuals should somewhere be found, who should think differently from the main body of your readers; but, that it should be deemed necessary to mention the subject in the paper. As I must be presumed to be ignorant of most of the facts in the case alluded to, I will not question the propriety of the course you have taken. But, I beg to be permitted to say, that, having travelled more in this State and New Hampshire, within two months, attended more public meetings, and conversed with a greater number of the patrons of the WATCHMAN, than I ever did, in the same length of time, before, I had no small opportunity of ascertaining the views and feelings of people in regard to your excellent publication; and there was as great harmony of opinion as I ever heard expressed, or ever expect to hear, as to its merits: or—I am inclined to add—as I could desire to hear. I have yet to tax my recollection with greater severity, to recall even one instance of complaint or murmuring about the form or management of the WATCHMAN. Some few persons—mostly preachers—said they were indifferent as to the form, but would prefer good selections, such as had been exhibited thus far in the volume, to original articles, of the light and mindless character of too many which find their way into some of our “popular” periodicals. A still greater number expressed their satisfaction that your columns were not filled with disputations and querulous articles, concerning individuals, on questions trivial in themselves. Scores of persons, it may in truth be said, referred to the manner in which Mrs. Spooner conducted her department of the paper,—all, approvingly. I heard no complaint. Indeed, the general voice of approbation was somewhat *distressing* to me, at times. Not, Br. Ballou, that I envied you the comforts of an editor's life, but I was reminded of by-gone days, when I was “editor and proprietor of the Christian Intelligencer,” in Portland, Me. No such halcyon times did I see. Scarcely a week passed off, that did not honor me with the effusions of fault-finding, scolding and threatening. After a while, however, I became less sensitive, than at first. The recollections of those days of editorial trials, breaking in upon the soft breeze of universal applause to you ward, were, for the moment, not very comfortable. But, the consciousness of having endeavored to do what was best, all things considered, re-produces quietude of feeling.

I would not wish to imply that your worthy correspondent was finding fault, &c., with you. He proposed, if my memory serves me, that the paper should be made up of original articles mainly. That is a good suggestion, providing the original articles are good. But, were I to go over the ground again, I would not insert many communications, barely to gratify the individuals sending them. Barely to secure a great number of contributors, it is not best to lean too far to the right or left. Not a few have seen the evils of such a course. Br. A. B. Grosh, one of the strongest editors in the country, raised

such armies of contributors that, when they became dissatisfied, and, in the East and West, mutinized, he could not manage them. After explaining, apologizing and coaxing them through a long series of articles, he found it was all in vain; for such articles as he had used in his columns for years, had obtained him in part such a list of subscribers, that with seven or eight thousand names, he could not sustain himself; and, to the regret of all his numerous friends and paying patrons, he lost his time and arduous labors, if no more. He gloried in having original articles. I was aware, all the while, as many brethren can testify, that our brother's course, though well meant, was injudicious.

It is a poor compliment to the influence of any paper, of any denomination, to see the long “BLACK LISTS” paraded forth, from time to time! But, not to digress, let me propose that ministers and others who can write well, and will take pains to do it,—furnish you with original articles of the first order, and make the WATCHMAN all, and every thing, which could be desired. For one, I want to see more concerning our churches and societies, with such practical and advisory remarks, as are much needed every where. Not only would brief items of news be useful, but longer and more labored illustrations of Scripture and points of doctrine, and essays; but no more long “Letters to a young Minister.”

[Original.]

The Baptism of John.

Was it from Heaven, or of men?

It appears to be the disposition of many minds at the present day, to tear down all ancient institutions, and reject all doctrines as false that are in the least soiled by the dust of time; supposing that truth, in its purity, could not make its way down the stream of time, but that it must spring up under their own protection and culture. If any can find a better way than he, who came to bear witness to the truth, we hope they will point it out. Whilst freedom of thought and opinion belong equally to all,—and whilst there are so many conflicting doctrines in the world, we should exercise much of the spirit of toleration towards those that differ from us in opinion, that we may not be led to make such uncharitable remarks as some writer has made in regard to believers in water baptism: he says, “I cannot but think that they one and all, of every denomination, who advocate water baptism as an ordinance instituted by our Savior, and sanctioned by his going into the water by John, labor under a wonderful mistake, and prove themselves to be ignorant, both of the old and new covenant; and are so blinding them, as to destroy the veracity of the Scriptures.” I do not say that egotism is the moving cause of such expressions, but this I will say, that they appear not in harmony with the meek and humble spirit of the true Christian.

Why any should object to the simple rite or ceremony of water baptism, or why any should raise their voice against it, I cannot determine. I know not why men should call that foolish, or the result of ignorance that has been rendered sacred by the practice of Christ, his Apostles, and the primitive Christians.

The most common method of disposing of this institution is to hide it amid the types and shadows of the Mosaic law, and then with one effort set them aside among the things that were, but are not. We are told that they are monuments of another, and darker age, unbecoming the light of Christian truth. This is a pretty short method of disposing of an ordinance sanctioned by as high authority as that of water baptism.

Where do men learn that the baptism of John was a part of the Mosaic law? Where is it taught in that law that the people must be baptized, or that the priest must be immersed in water? I have yet to learn that water baptism, as practiced by John and the disciples of Christ, was any part of the law,

or that it was a ceremony required by the law.—When the opposers of baptism have shown this, they will have accomplished something. The following is the latest attempt at it we have seen. The writer is endeavoring to show what the righteousness was that was fulfilled by the baptism of Christ; which was, says he, “The righteousness of the law of Moses, which was, that no one should officiate in the priest's office, until he was 30 years old, or upward, and then he was to go to the high priest, who was to wash or baptize him all over in water, and as John was declared to be the greatest prophet under the law at that time, he was chosen by our Savior to perform that important office of initiation.” It needs but a glance at this quotation to see its inconsistency. According to this, Christ was baptised to fulfill the law of Moses. And what was the law according to this writer? Why, that He, before preaching, should be baptized by the high priest. Was John the high priest? Certainly not. Then Christ did not fulfill the law, for he was baptised by John, and not by the high priest. Hence you can see the contradiction in his own doctrines arising from an effort to unite things that have no affinity or connection with each other.

All efforts to make John's baptism a part of the law or to show that Christ fulfilled the righteousness of the Mosaic law by his baptism, are unavailing. There is not a shadow of proof. It should also be remembered that the baptism of John and of Christ's disciples was not a baptism of priests, or preachers merely, but of the people generally, of all that believed.

The question now arises, Was the baptism of John from Heaven, or of men? And we hope there are none in the same condition as were those to whom Christ put the question. But let the Scriptures answer this question. “There was a man sent from God, whose name was John,”—John 1: 6. There we learn that he was on a divine mission—that he derived his authority from God and not from the law. And for what purpose was he sent from God? “He that sent me to baptize with water the same said unto me, upon whom thou shalt see the spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost,”—John 1: 33. From this we learn that John was from God for the express purpose of baptizing with water. And to me it is evident, that Christ, when he went down with John into Jordan and was baptized of him, fulfilled not the righteousness of the old ceremonial law, but the righteousness of God, it was an act of obedience to Heaven; and by so doing He has laid the foundation of an institution which, I trust, will be perpetuated as long as the Christian name remains on the earth.

S. W.

[Original.]

An Incident.

Travelling in the stage a few days since, I met a man who called himself a christian, with whom I entered into conversation upon the subject of capital punishment. He soon became very eloquent in his defence of the merciful scheme, (as he declared it,) and said, with much apparent gusto, “I would willingly inflict this penalty upon my own son was he a murderer.” I could not help remembering the words of the apostle, “Now, if any man have not the spirit of Christ he is none of his,”—Rom. 8: 9. Christ said of his murderers, while hanging on the cross at Calvary, “Father, forgive them, for they know not what they do.” A father, calling himself a christian, could willingly inflict death upon his own son! Jesus Christ forgave his murderers. Is the professor a christian? Judge ye!

L. W. D.

The humble man requests a favor as though he were unworthy to receive it; but the proud man asks for a favor in the same tone as if he were granting one.

## Ladies' Department.

CONDUCTED BY MRS. J. R. SPOONER.

[Original.]

## 'A Letter to a Friend—No. 2.

In my last letter, I endeavored to give you, my dear C—, a brief account of our journey as far as Troy. After spending a pleasant week with our kind friends there, we left for New York in one of the day boats, the largest "water craft" I had ever seen. The beautiful scenery presented on either side of the North River, the Highlands, West Point, &c., has been so well described both by pen and pencil, that I will not attempt it now. The lapse of some half-a-dozen years had not, I thought, effected much change on what met the eye, except that some of the villages had grown larger, and the handsome country seats that occasionally appear in some romantic spot along the shore, are multiplied very much. I have never yet travelled in any public conveyance, without making acquaintances from whom I parted with regret at the end of the route; and during the day I passed on the Hudson, it was my good fortune to meet with many very pleasant people. Among these was a gentleman connected with the New York institution for the blind, from whom I learned many interesting particulars relating to those who are debarred from beholding the glorious light. This unfortunate class, together with the deaf and dumb—must always excite the warm sympathy and interest of those who possess the common feelings of humanity. There is something in the very helplessness of their infirmity, the absence of the hope that would cheer and support under a mere temporary privation—that at once appeals to the heart, and renders others not only willing, but anxious to do them some service, or kind office. The gentleman whom I have mentioned, had heard, during a journey, of a family some forty miles distant, in which some of the children were blind, and understanding that they were in poor circumstances, he set out immediately for the purpose of taking them to the institution; and he was now on his return with two of the unfortunate children, boys of ten and twelve years of age. Although their removal from home would afford them an opportunity for acquiring an education, (the advantages of which one would think to be invaluable in every respect to them,) and also give them the means of providing for themselves in future, yet for the moment, we could not but pity these poor blind boys, who for the first time were taken from their home, where all around them was familiar to their touch and ears, to sojourn among strangers. Their parents had four children born blind, the eldest had died; and the youngest was born blind. On expressing my surprise at this circumstance, I was informed of another case, where nine in one family were so afflicted. I promised to visit the institution during my stay in the city, but regret that I came away without doing so, being so much engaged, I deferred it from time to time, and finally until my next visit.

If ever I saw "a state of confusion," it was on our arrival at New York. Such a host of passengers, and all running over each other in their anxiety to secure their proper baggage. "That's my trunk," says one, "where's mine?" cries another, "I want to know where my hand-box is," exclaims a poor lady travelling solus. "Is that it, Madam, with the top crushed in?" "Yes sir, I thank you," and, *aside* follows, "In me! my caps and laces are all spoilt! How hateful!" Very "hateful," indeed—mem. never to carry a hand-box.

Contrary to my usual custom of taking my friends by surprise, I had informed them of my intention to visit them, and D— had kindly taken the trouble, for several previous days, of looking out for us on the arrival of every boat. A— endured the fatigue of the journey much better than I expected. We found Mr. and Mrs. T— in New York, (the

friends whom she was to accompany,) and at the end of three days she set sail with them for Savannah. This dear friend has left her home among the Green Mountains, to seek the boon of health in a more genial climate. May kind Heaven smile graciously upon her! She has gone forth, the subject of many prayers, and bears with her the best wishes of all to whom she was known.

Now, my dear C—, if you expect me to describe the "lions" of the city, you will be disappointed, as I had but little opportunity of seeing any thing "new and strange," owing to my having decided upon learning the Daguerreotype art, and my determination to hear or see nothing else, if possible—knowing that if I suffered my attention to be attracted by other wonders, I should not accomplish much. I went, however, one evening to the Tabernacle to hear "the Campanalogians, or Swiss Bell-ringers," by whom I was much entertained. There were seven of them, young men, dressed alike in a fancy costume; they were ranged before a long table, on which stood a number of brass or copper bells, of different sizes, resembling common hand bells. With these they executed not only several beautiful airs with variations, but some difficult pieces of music, in which a professor of the art who was present, said he could not distinguish the slightest inaccuracy. The idea must have originated in the chiming of church bells as practiced in Europe. It is wonderful that it can be brought to such perfection. There was a *clearness*, if I may so express it—in this music, that I never heard in any other—it made me think of the lake of the *silver waters*.

The Croton water works are not yet completed, although sufficient of this stupendous work is accomplished to render the city well supplied with water—a desideratum any where, particularly in so dirty a place as this is. It seems hardly credible, that in most of the principal streets, the slops and refuse of the kitchen are all emptied! This is also the case in Troy, but it is not quite so obnoxious, as much of it is consumed by the numerous pigs, who there seem to be as much at home in the streets as they would be in their pens. There are several fine fountains supplied by the Croton works; of these I saw two, one in the Park, the other at the Bowling Green. The last I had a fine view of, one evening at sunset that I was walking on the Battery. It had been a lovely day, and the declining sun threw over all that rich golden hue peculiar to the *Indian Summer*. The extensive and beautiful bay was as calm and still as an infant asleep—the grass, intersected by the gravel walks, was still fresh and green, and the venerable old elms around us, were not yet bereft of their leaves. The lucid waters of the fountain sparkled brightly in the sun, and in falling back to the earth made the sweetest, and yet the saddest of all sweet sounds to me. I had confined myself so closely in the heart of the city for some time previous, that I had seen little but paved streets and houses, and the scene that lay before me affected me indescribably; it seemed to bring a Sabbath to the soul—bidding it rest from worldly cares and thoughts, and I blessed God that the inhabitants of this great city might resort, if they would, to such a spot, and there drink of the Inspiration of Nature and of Heaven.

"Earth has not any thing to shew more fair;  
Dull would he be of soul who could pass by  
A sight so touching in its majesty:  
The city now doth like a garment wear  
The beauty of the evening; silent, bare,  
Ships, towers, domes, theatres, and temples lie  
Open unto the fields and to the sky;  
All bright and glittering in the smokeless air.  
Never did sun more beautifully steep  
In his last splendor, valley, rock, or hill;  
Ne'er saw I, never felt a calm so deep!"

I do not much like *continuations*, but as I have now come to the close of this sheet, without arriving at the end of my "travels" homeward, I will defer the rest till next week.

Faithfully yours,

J. R. S.

[Original.]  
Death.

What a peaceful idea is there associated with the house of death! 'fell asleep;' like a weary traveler, after a long and toilsome journey, who most gladly courts the slumbers of the night; but the awakening from the sleep of the tomb is not like that of the way-worn traveler from the repose of night. He goes on to toil and sorrow, from strength to feebleness; but the awakening from the sleep of the grave, is to calm and unmingled love, peace and joy.

Death is looked upon by some as an evil; this is erroneous. Whatever is universal cannot be otherwise than good. When we know that it is the inevitable destiny of our race, and that every hour, there are thousands departing to the spirit-land, we cannot but regard death to be a wise ordination of divine goodness: we should not look upon it as a manifestation of the displeasure of God, but as the path we all must tread, if we would be with him, and inhabit that world where there is 'no more death.'

Often, we view the dying fall asleep unconscious of all around them; and many look on this as an evil; and some cold hearts are bold to say, that it is caused by the Holy Spirit's departure—but it is, in my opinion, a friendly veil thrown in mercy over the dying. There are those who otherwise would go from our world in agony the most terrible—consciousness would be the heaviest affliction that could be cast upon them. It is most often that those of refined sensibilities, the echords of whose affections are slender, and easily touched, are favored with unconsciousness at the last hour: the separation from their friends, would be too much for the sinking spirit of the expiring mortal, and God in his mercy throws the veil of delirium over the conscious powers, and permits them to pass in gentleness from mortality.

We should often reflect on death as a translation from this, to a better world—not as we have been told, that it is the end of all social relations, and that when we lie down in the dust, we are to be friendless as the beasts of the field! no; those who have loved us here will love us hereafter; sincere love is immortal. Say not that the parent, in whose breast is the fount of deep, strong, deathless love, will cease to love the child whose infancy she has watched—led up from feebleness, to boyhood, and with affection's eye marked his progress through the maturer years of life; say not, she can forget that child in time, or in eternity! No, the hearts that *have*, will, and do yearn toward us; and wherever our friends are, they still love us. And were we to ask the messenger bird, as the Brazilians do, echo would answer aright—

"Tell us thou bird of the solemn strain!  
Can the friends who have loved forget?  
We call—but they answer not again—  
Do they love, do they love us yet?"

Echo gives the pleasing answer; 'they love us yet.' Let it linger on our ear, and prompt us to meet their love.

We should familiarize ourselves with the idea of death, and not look upon it with horror as many do—we should seek for an increase of faith in the holy religion of life and immortality, and not permit the Atheist's doubts to creep into our minds and destroy our confidence in the hope of a better life. We know we must admit that it is in truth a fearful thing to die—to part with those we love; but we should remember that we resign our minds to calm separations in this life; we part with our friends and they go to foreign lands, and years roll by, and we are happy in the thought that they live; and when they are called from earth to the spirit-land, let us still believe that they live, and we shall be re-united in heaven.

But what is the scene around the dying bed? too often, alas, we see tumult, instead of the calm and holy quiet that should reign there; we should sustain, and not overwhelm the sufferer; it is wrong there to indulge in clamorous grief and violent agi-



station. Religion, at such a time, should never enter by creeds or sectaries; but in holy and confiding prayer—friendship may whisper, but cold formality should say nothing. Earth should be forgotten and all her creeds.

When it shall please my Heavenly Father to call me from hence, let there be by my side some form of friendship, that will speak to me of His love who gave His Son for the world. Let the music of the holy breathings of love's own prayer sound in my ear; and may my spirit depart to its God, while the voice of friendship is heard uttering its confidence in the mercy of Jehovah. I would not have loud griefs and lamentations heard around my dying bed, but in that hour I would say to my friends let me not go from earth with your tears, reproaching my Father for calling me home; but let me see the calmness of features, that bespeaks the hope that we shall meet again; and find that,

"Heaven is where no secret dread,  
Shall haunt love's meeting hour;  
Where from the past no gloom is shed  
O'er the heart's chosen bower;  
Where every severed wreath is bound:  
And none have heard the knell  
That smites the soul, in that wild sound  
Farewell, beloved, farewell." ISADORE.

Lebanon Institute.

### Youths' Department.

CONDUCTED BY MRS. J. R. SPOONER.

[Original.]

Letter to the young readers of the Watchman—No. 2.

Uncle Ezekiel tells more about that good friend—how our parents punish us to make us good—and how God punishes us for the same.

MY DEAR YOUNG FRIENDS:—

In this letter I am going to tell you more about that good friend I spoke of in my other letter. You probably knew who I meant when I spoke of him. It is God. He is the friend of every body. He loves all his children, and we are all his children; but his children do not all love him. There are a great many of them that will not mind him, and do a great many things that he does not love; but when they do wrong, he loves them. He don't love their wicked acts but he loves them.

He loves them, just as your parents love you when you do wrong. Your father and mother love you so well, that they do every thing they can to make you happy; and when you disobey them, and are naughty towards them and your little brothers and sisters, they are kind to you and give you victuals to eat and clothes to wear. And when you do wrong they love you just as well as they do at any other time, but they feel very bad to think that you are bad children, and when you see your parents feeling bad because you are bad children, I know that you are sorry, and determine not to do so again. Your parents may sometimes punish you, but you know that they do it to make you good children; and when you feel that they punish you to make you good, you know that they love you, for if they did not, they would not care whether you were happy or not. They know that you cannot be happy when you are bad; this you know too, for when you get angry with your playmates, which I hope you never do, you feel very miserable, so when you disobey your parents you feel unhappy, and because they love you, they try to make you better, that you may be happy. So you see that when you do wrong they love you and try to make you better.

God punishes his children just so. When you do wrong He makes his little birds sing to please you; He makes every thing grow for your benefit, but He makes you unhappy; and this He does that you may come back and do right. If you do any thing wrong, He makes you feel afraid. If you have stolen any body's things, He makes you afraid to see that person. If you have told a lie about any body or thing, He makes you afraid to see the one you have injured.

If you quarrel, He makes you so ashamed that you are afraid to see any one, and so you skulk away and hide so that you cannot be seen. If you do any thing which you know is wrong, He punishes you, but He loves you all the time. He punishes you just as your parents do, that He may make you good and happy.

Now, as God loves you so well and only punishes you for the purpose of making you good and happy, you ought to love Him and try to mind Him, and do good to all around us. If you do you will be happy and glad to see every body, and they will all do good to you and say, what good children.

The next time I will tell you how some folks talk about God, who loves all His children, and what they say He will do with some of His children.

Yours, &c., EZEKIEL LOVEYOUTH 2D.

[Selected.]

#### A Child's Faith.

A beloved minister of the gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration, that had just occurred in his own family.

He had gone into the cellar which in winter was quite dark, and entered by a trap-door. A little daughter only three years old, was trying to find him, and came to the trap-door, but on looking down, all was dark, dark—and she called, 'are you down cellar, papa?'

'Yes, would you like to come, Mary?'

'It is dark. I can't come, papa.'

'Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you.'

'O! I shall fall, I cannot see you, papa.'

'I know it,' he answered, 'but I am really here, and you shall not fall, or hurt you. If you will jump, I will catch you safely.'

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little farther, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after, she again discovered the cellar door open, and supposing her father there, she called 'shall I come again, papa?'

'Yes, my dear, in a minute,' he replied, and had just time to reach his arms towards her, when in her childish glee, she fell shouting into his arms, and clasping his neck, said, 'I knew, dear papa, I should not fall.'

And now, my dear readers, the Lord Jesus is calling you to come to himself. Many of you I trust have already obeyed his call, and chosen him as your portion, but he is still saying, 'Suffer little children to come unto me, and forbid them not,' and, 'they that seek me early shall find me.' Though like little Mary, you cannot see him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he 'took little children in his arms, laid his hands on them, and blessed them.'

[Selected.]

#### Generosity and Gratitude of a Chinese Merchant.

An English merchant of the name of C—, residing in Canton and Macao, where a sudden reverse of fortune reduced him from a state of affluence to the greatest necessity. A Chinese merchant, named Chinqua, to whom he had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount. This, the Chinese threw into the fire, saying, 'When you, my friend, first come to China, I was a poor man—you took me by the hand; and, assisting my honest endeavors, made me rich. Our destiny is now reversed—I see

you poor, while I am blessed with affluence.' The bystanders had snatched the bond from the flames. The gentleman, sensibly affected by such generosity, pressed his friend to take the security, which he did, and then effectually destroyed it. The disciple of Confucius, beholding the increased distress it occasioned, said he would accept of his watch, or any little valuable, as a memorial of their friendship. The gentleman immediately presented his watch; and Chinqua, in return, gave him an old iron seal, saying, 'Take this seal—it is one I have long used, and possesses no intrinsic value; but, as you are going to India, to look after your outstanding concerns, should fortune further persecute you, draw upon me for any sum of money you may need, sign it in your own hand, and seal it with this signet, and I will pay the money.'

## THE WATCHMAN.

ELI BALLOU, EDITOR.

MONTPELIER, DECEMBER 7, 1844.

#### Duties of Universalists.

The Universalists in this State have indeed done much for the propagation of rational christianity within our borders. The errors of self-styled orthodoxy have been exposed, refuted and repudiated by a host of minds. Superstition, bigotry and fanaticism have been stayed in their onward march—have been repulsed and forced to retreat. Still, these evils remain to a considerable extent. The Milleristic fanaticism is, however, the only form of that scourge, which has recently been raging within our borders; and this has been confined to a few persons, generally of very limited intelligence, in almost every town in this State.

Something more than merely refuting the doctrine of endless misery, and the absurd notion of the Trinity, &c., has been accomplished. Many have been brought to realize the importance of living religious and moral lives from other motives and influences, than those of the servile fear of an angry God, and an endless hell. They have learned that holiness of character must proceed from a principle and spirit of kindness or benevolence,—that mere restraint from overt wrong-doing by fear of evil, while the pent up fires of unholy passions are raging within, is not sufficient to constitute the followers of him, whose meat and drink it was to do his Father's will. They have learned that, though we cannot merit either salvation or immortality by our good works, yet, we neither are nor can be saved, any farther than we are obedient to God's holy law. This obedience must flow from a pure fountain—from a heart warmed and purified by a realizing sense of the love and goodness of our Heavenly Father. Good works, instead of meriting or producing salvation, are themselves, the result of our being saved. Salvation is the inward work of truth and its holy spirit, enlightening the understanding and correcting the feelings, so as to give the spiritual man the mastery of the animal, and guide the conduct in the way of righteousness. In that mind, faith in the truth imparts joy and calm serenity—inspires holy confidence and child-like trust, and hope unfolds to view mansions of rest for all the weary, and endless beatitude for a once sinful, but then sinless and happy, intelligent universe! We merit nothing in being saved, but we must submit to God. We must cease our opposition to—our rebellion against his laws. Our wills must come into unison with his holy will. We are not saved until we do this, and are now saved, only so far as we have obeyed Him.

Brethren and sisters, we have not 'so learned Christ,' as to believe that it is a duty incumbent on us, to labor, to pacify or propitiate God—to change him from our enemy to be our friend—it is not ours to endeavor to save immortal souls from an endless hell in the future world—nevertheless, we have a great work to perform—much to do. It is ours to oppose and destroy false religious doctrines—to free our own minds and the minds of others, from unworthy and degrading views of the character and government of God—to gain for ourselves more knowledge of the truth than we now possess, and to disseminate the truth into the minds of our fellow beings.

It devolves on us, not only to communicate a knowledge of the true gospel to others, but to drink into our own hearts, its benevolent, purifying, peaceful, happy, holy Spirit—that our dispositions may become Christ-like, God-like; and, we be enabled to “adorn the doctrine of God our Saviour with lives well-ordered and a conversation becoming the gospel.”

It is a solemn duty which we as Universalists owe to the cause, to be more zealous than we have been in laboring to build it up—to be more devoted to its promulgation. We should pray earnestly for the prosperity of our Zion and labor for its advancement. Our motto should be “**UNION AND ACTION.**” We should regard it as a matter of the *first importance*, that our doctrine should be continually presented to the understandings of the people,—from the pulpit and from the press. Now, that the political excitement is past, our friends should turn their attention more devotedly to the work of home cultivation and improvement. They may now devote more attention to the examination of those great religious, moral and social subjects, on which our welfare and prosperity, both private and public, depend. If our friends would labor in the religious field with half the zeal, determination, and perseverance, that has been manifested in the political contest, Partialism would soon hide its diminished head in disgrace and sink forever into the dark pit of error from whence it came. It would go down to the tomb of the Capulets and to the Lethean waters of eternal oblivion! The fair temple of Christian truth would rise in beautiful proportions in our midst—our Zion would be revived—“her cords be lengthened, and her stakes strengthened—righteousness would go forth as a flame and salvation as a lamp that burneth.” We would be the last to recommend the use of any dishonorable or unchristian means or measures for the suppression of error and vice and the propagation of truth and virtue. True Christianity is of such a nature, that it cannot be advanced by practicing the maxim, “the end justifies or sanctifies the means.” But, is it not the solemn, yet delightful duty of every Universalist to do what he can for the dissemination of rational Christianity—to read, investigate, *agitate*—converse—speak in “God’s behalf”—circulate the papers and books—be punctual in attending religious meetings—assist the society in sustaining the preached word, and above all, *live, every day*, the precepts of the gospel we profess? Certainly it is. Let these things be done by you, brethren and sisters, faithfully, zealously, perseveringly, and what an astonishing intellectual and moral power should we bring to bear on the adversaries of our cause! Nothing could withstand it! It would overcome all opposition, and ride gloriously on in the sublime beauty of its excellency and moral grandeur, to triumphant victory! Let there be no halting—no dismay in our ranks—no armistice from the assaults on the citadel of error—no cessation of exertions for promulgating the truth! Let our weapons be not carnal, but, the weapons of truth, reason, love, good example—mighty, through God to the pulling down of **STRONG HOLDS.**

#### Amendment in Revivals.

The following excellent remarks on the subject of improper religious excitements, we copy from a late number of the Trumpet. We have never been opposed to rational excitement on the subject of religion and morality. Indeed, without some excitement of mind,—without an engaged attention to the subject, nothing useful can be accomplished. What we are opposed to, is a mere animal excitement—fanaticism and superstitious fear—an over-excitement of the passions, with little or no enlightenment of the understanding. Religion of this description, if you can call it religion at all, soon vanishes. It may be useful for the purpose of filling up a church with sectarians and partizan bigots, who will be, before they have been church members long, mere cold-hearted, hypocritical professors, “having the form of godliness, but, by their fruits, denying the power thereof.” Truth and its holy spirit properly received by the mind, enlightens the intellectual faculties—and, operating through the understanding, influences the feelings and the will, and thus works out a rational conversion. But here it is:—“The Baptists are evidently striving to bring about an amendment in their churches in the matter of REVIVALS. Some of their greatest, best and most judicious men are engaged in the work. They evidently see that their de-

nomination is in danger of losing its high character, of being inundated with a flood of fanaticism, of filling up their churches with large numbers of boys and girls, and ignorant men and women, who know no more of religion than a blind man does of colors, and who must either be expelled in a short time, or keep the church in a constant uproar and contention. These things have evidently alarmed the stable and judicious men of the Baptist denomination. We quote the following paragraph from an article on Revivals, published in the “Christian Watchman,” one of the leading Baptist journals in the United States.”

And lastly, in respect to a revival, we may learn a practical lesson. We see that there is at such a season, a danger of mistaking and leading souls to mistake physical emotion for converting grace. This is, by all means, as we love the souls of men, to be avoided. Let us, then, on such occasions, beware of our danger. Let us forego the contemptible vanity of making large additions to our church. Let us rather seek to glorify God, by being the instruments of converting many souls to Christ as we can. In order to do this, let us on such occasions address ourselves as much as possible to the *consciences*, and as little as possible to the *physical feelings* of men. Let him present the *unadulterated* truth of the Gospel. Let him abhor all *additional* doctrines, or *motives*, or *measures*, which the New Testament does not sanction. Instead of allowing them to lean on each other, spending their whole time in public and *exciting assemblies*, let him direct them to their Bibles and their closets. Instead of exciting their hopes and fears, let him arouse their conscience to a conviction of guilt and lead them by faith to the Saviour, always insisting that religion is a matter between God and man’s own soul. And in admitting members to the church, let him use a judicious caution. Let him, no matter how much the people urge him to the contrary, let him be slow in admitting members to his church. That man must be either very inexperienced, or very dishonest, who asserts that he is able to judge of another’s moral state, by a mere ‘*RELATION OF EXPERIENCES.*’ No man can form an opinion on such a subject, without knowing what *effect the experience has on the practice.* Time must be taken to observe this effect; and nothing but time will enable us to do it. If we act on any other principles, we may *enlarge our churches*, but there will very soon be no difference between the church and the world. And if a man defile the church of God, him will God destroy.”

Now is not this precisely what Universalists have said? The partialist sects are coming at last upon the same ground in respect to revivals that Universalists have all along maintained. We have never objected to revivals of *pure religion*; we have never objected to bringing men to Christ; it is the preaching of doctrines not found in the gospel;—the presenting of motives to the irreligious which are not sanctioned by the word of God,—the appealing to the physical feelings and not to the judgment and consciences of men, and the setting up of new standards of piety which we have constantly rebuked. For this, we were called the enemies of religion. We called God to witness that we were not the enemies of religion, but merely of superstition; and now the most judicious of the Baptists, and some other sects, come out and take the same ground we have occupied assert our sentiments and almost reiterate our very sentences. Let Universalists then no longer be called the enemies of religion. We love *pure religion*—that religion which consists in love to God and our neighbor, in doing works of justice and benevolence, and in keeping one’s self unspotted from the world. We love that religion, and we earnestly pray it may be spread over all the earth.

The New World: New York, James W. Judd & Co.

Vol. 10 commences with the first week in January. Park Benjamin, under whose charge that paper became the most popular in the country, is again to enter the editorial chair. The form is to be changed to quarto, and the paper is to be like the celebrated London Pictorial Times, adding costly and beautiful illustrations in abundance to the literary matter, news, &c. &c. which go to make up a mammoth weekly paper of this character. Terms, \$3 per annum, two copies for \$5 in advance.

Do you believe that God has undertaken to save any, who, he eternally knew, will never be saved? Will some Partialist preacher, do us the favor to answer this question.

#### An Offer.

We will discuss the following question with any respectable Partialist clergyman in this State, viz., *Do the Scriptures teach that the Second Advent of Christ, or, his coming to judge the world, is now a future event?*

We will discuss this subject either orally—or in writing. We make this proposal now, not for the sake of controversy—nor for the mastery—but because, we believe the present state of the public mind requires a thorough investigation of the subject. It is a subject now being agitated. The evils of Millerism are now seen and realized, and the common view of this subject—that Christ’s coming to judgment is yet future, but the time not known—does not place the axe at the root of the evil. That needs to be removed. Millerites and others are looking every day for Christ to come personally and literally, in our clouds of fog to burn up the world. The orthodox system of doctrine is, or ought to be responsible for this evil. They all teach, that his coming to judgment is still future—they know not when—and so long as this sentiment is believed, people will be expecting the event may be near, instead of believing as they should, that Christ *has come*, and commenced his reign, and laboring for the upbuilding of his kingdom in the world.

If any one sees fit to accept of our proposition, he will please address us by letter, that the preliminaries may be arranged.

#### Vermont Almanac, for 1845.

“The Vermont Almanac, Pocket Memorandum, and Statistical Register, for the year 1845,” edited by HORAZA DOTEN, Esq., has made its appearance, from the press of HASKELL & PALMER, under favorable circumstances. It fully answers the best expectations of its friends and purchasers.

The astronomical calculations, by Mr. Doten, are said to be remarkably accurate. He is a most industrious and untiring scholar, and—a worthy citizen. Were he less diffident and retiring,—less suspicious of his own talents and attainments, he might be more readily and generally known and appreciated by learned and scientific men. The article on “Equation of Time,” in this Almanac, is an able production; it will win for the author, golden opinions from those, whose approbation will be valuable. The two cuts here introduced to illustrate the meaning of what is called, “the apparent disagreement,” between the Astronomical Annals adapted to MEAN SOLAR TIME, and most Almanacs fitted to APPARENT TIME, are interesting and useful.

But, we need not particularize, since every thing which could rationally be expected in a well-arranged Almanac and Register, is embraced in this little volume. In giving the names of Preachers, Merchants &c., in each town in this State, there are some errors in regard to location, &c. as might be expected. Indeed, such mistakes are unavoidable.

The table on the “Tariff of Duties, on Articles imported into the United States, being an Abstract of the Bill passed by Congress, and approved by the President, in August, 1842,” adds essentially to the value of the Register. It is very convenient for reference in relation to the items of Duties. This is a subject in which all are interested. We need not waste words by way of commendation. Our main object is, to direct public attention to the VERMONT ALMANAC. Its intrinsic merits are its best recommendation. The work is published and sold by Haskell & Palmer, Woodstock, Vt., in various bindings, to suit the tastes of all. Those in cloth, embossed with a gilt figure, are convenient and very beautiful.

R. S.

It is said that Geo. Storrs has renounced his notions of the Second Advent, like a man. That’s right. We always thought George had a good heart, though his naturally clear head, was not a little turned on that subject.

#### Christmas Eve.

The nativity of the Saviour will be celebrated in the Universalist Church, in St. Johnsbury, with services appropriate to the occasion on the 24th of December. Ministering brethren who can make it convenient are respectfully invited to attend.

L. H. T.

T. W. Eastman, of Lenoxville, C. E., has paid to Vol. 16 No. 1.



## Br. A. B. Grosh.

The closing remarks of Br. Drew in noticing the removal of Br. Grosh to the South, are too good to be omitted. They ought to be passed round.

This able editor and sound preacher has removed from the city of Utica, which has been the field of his labors for several years past, to an obscure and unmentionable place in Maryland, called "Funkstown," where he says he is preaching amongst "Groshes, Aughinbaughs, Hefelingers, Harmer-slaughs and a host of other Dutch names, well calculated in their pronunciation, to clear the throat from all phlegm." Blessings on the head and throat of that good brother. It is curious to see sometimes, how men of first rate talents are driven into the obscurest corners, because they will not strut and bluster; whilst your empty headed, dandy-dressed, pulpit actors are called to display in great cities as the great men of the world. Well—so it too often is.

## Removals.

Br. Massena Goodrich has received and accepted an invitation to take the pastoral charge of the Universalist Society in Haverhill, Mass.

Br. H. R. Nye, has removed from Methuen, Mass., to Bangor, Me., to take the pastoral charge of the Universalist Society in the latter place.

Br. T. P. Abel, formerly of Haverhill, Mass., has accepted an invitation to take the pastoral charge of the Universalist Society in Middletown, Ct.

Br. B. E. Harriman, jr., has received and accepted an invitation to take the pastoral charge of the Universalist Society in Oxford, N. H.

Br. Fishbough, late of Taunton, Mass., has removed to New Haven, Ct.

Br. Z. Cook, has removed from Hamilton to Columbus, Chenango county, N. Y., and wishes to be addressed accordingly.

## News Items.

**"A new Revolution in Mexico.**—A gentleman has just arrived in this city from West, who states that a report has been brought to San Antonio, that all Northern Mexico along the Rio Grande is now in a state of revolt against the Dictator. The report brought by a Mexican Major, who represents himself as having deserted from General Wolf's army, is, that Arista is now marching for the city of Mexico, with an army of 17,000 men—that he is already beyond the mountains, and that his numbers are daily and rapidly increasing by fresh recruits from the surrounding country. It is stated that the spirit of revolution is universal and overwhelming. Carabai is well acquainted with the deserting major (whose name our informant does not remember), and pledges his life for the truth of his statements."

## The Red Lander says—

"By the western mail, we learn that President Houston has received another communication from Santa Anne, which is said to be of a specific character. It is stated that the contemplated invasion of Texas by Mexico is abandoned; and we believe it is settled that England and France have offered to obtain an acknowledgement of our independence, on condition that Mexico shall have the right to renew the war whenever we offer ourselves to the United States."

## The Galveston Civilian says—

"A gentleman who passed through this place last week, on his way from Matamoros, informs us that the yellow fever was raging in that city when he left which was about fifteen days ago. The American consul and many others have fallen victims to the epidemic."

**To THE LADIES. German method of making flowers grow in the winter.**—We saw off such a branch of any shrub as will answer our purpose, and then lay it for an hour or two in a running stream, if we can find one. The object of this is to get the ice from the bark, and soften the buds. It is afterwards carried into our warm rooms and fixed upright in a wooden box or tub containing water. Fresh burnt lime is then added to the water and allowed to remain in it about twelve hours, when it is removed, and water added with which a small quantity of vitriol is mixed to prevent its putrifying. In the course of some hours the blossoms begin to make their appearance, and afterwards the leaves. If more lime be added the process is quickened; while if it be not used at all, the process is retarded and the leaves appear before the blossom.—*The Floriculturist.*

**PERISHED.**—Joseph and Jeremiah James, of Canaan Vermont, aged respectively 20 and 30 years, left their homes on the 4th ultimo, for the purpose of examining sable traps they had set up, 10 or 12 miles in the wilderness. Not returning in several days, and the weather having in the meantime become severe, accompanied with it snow storm, search was made for them; and on the 14th their lifeless bodies were found half a mile apart. They had perished with cold.

**TOBACCO-STEM CANDY.**—A North Carolina paper announces as the last article of manufacture, tobacco-candy. It says it is a rich candy, made from the boiled extract of tobacco stems. It is very dark in color, of course, of a bitter sweet in taste, inferior in point of pleasantness to hoarhound. We were not before aware that tobacco had so much saccharine about it; this candy, though, they say, exhibits it in a very high degree. Tobacco possesses many valuable and medicinal qualities, and this method of preparing it may render it a very efficient and agreeable remedial agent.

**EMIGRANTS.**—Nearly 1500 emigrants arrived at New Orleans on the 11th and 12th ult. A large proportion of them were from Bremen.

The canals are now effectually closed, and there is much floating ice in the upper part of the Hudson.

## Appointments.

The Editor will preach in Williston, the 2d Sabbath in December.

The Editor will preach at East Randolph, the 3d Sabbath in December.

There will be preaching in Duxbury, the 3d Sabbath in December.

## Married.

In Barre, Nov. 24th, by Rev. R. S. Sanborn, Mr. Samuel W. Davis, of Barre, to Miss Deborah Gray, of East Montpelier.

## Died.

Near Salem, Ill., of bilious fever, Sunday evening Oct. 13, in the full enjoyment of faith in a world's restoration to holiness, immortal life and happiness beyond the vale of tears, William Kimball, son of James and Catherine Kimball, aged 28 years.

Having lately communicated the death of James Monroe Kimball, brother to the subject of the present article, together with some observations respecting his life as a Christian, it will be sufficient upon the present occasion to remark, that Esq. Kimball's family were raised and educated in Boston Mass., under the weekly ministry of Brs. Ballou, and Turner, the moral effects of which, are seen in this hour of trial and afflictions, they are now called to pass through. When informed that he was dying, he regretted only that he could not live to see his parents in a better condition, his father being at the time very feeble, and his mother lying very dangerously ill, she is since better, thought to be convalescent. May the God of all grace sustain them in this double bereavement, and give them that consoling resignation which the pious Job felt in his afflictions. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

In North Charlestown, N. H., Oct. 28, Mr. Jesse Farwell, aged 76 years. [Printers in New York and Illinois will please notice, &c.]

Mr. Farwell's sickness was short, but attended with much severe pain, which he endured with remarkable patience and fortitude. When quite young he embraced the gospel of a world's salvation, to which he closely adhered even to the last. The day before he died he expressed a desire to have me visit him, when his friends sent for me and I went to see him. He said that he was in such distress that he could not converse much then, but trusted that we should ere long see each other where we could talk with perfect freedom. I asked him if he had any hope of recovering? He replied that he had some hope of getting well, but not much. At the request of a friend I then inquired if he thought he was prepared to die, and he replied, "I think I am pretty well prepared." I then said—"Do you expect to be happy after death?" He answered, with emphasis—"To be sure I do. I expect to meet the vast family of man and rejoice with them." As all were now satisfied that he was still a Universalist, and resigned to his condition, no further questions were asked. I remained with the family until he died, which was about 3 o'clock, P. M., of the next day. He breathed back his spirit to God who gave it, without a struggle or groan. At this time a daughter of his was quite sick in the house with the typhus fever, but as she also believed in the Abrahamic faith, she was sustained, and felt resigned under

the heavy hand of affliction. And so with the aged widow, and large family of sons and daughters. Of Mr. Farwell, it was said, even by those who differed with him in opinion, upon the subject of religion, that "he lived the life of a Christian." His loss will be deeply felt by his respectable family and large circle of relatives and friends. May God in mercy be with them, and sustain them by the Gospel of His Son, and give them the "oil of joy for the ashes of sadness." O. H. T.

In Swanton, on the 17th ult., Hon. James Fisk, aged 83 years. Few men in Vermont have occupied so many and so high political stations as this gentleman, he having been member and Senator in Congress, Judge of the Supreme Court and Collector of the Customs.

In New York, Nov. 19th, at the Union Theological Seminary, Mr. John H. Morse, of Andover, Vt., after a short illness, aged 23 years. Mr. Morse was for two years Preceptor of the Academy in this village, and was highly esteemed by a large circle of friends.

## COUNTY CONVENTION.

We are requested to give notice to the Freemen of the County of Washington, that a Convention will be holden at the Free Church in the village of Montpelier on the second Thursday of December next, at one o'clock, P. M., for the purpose of nominating three County Commissioners, to be presented to the Freemen of the County for election, agreeably to the late law of the Legislature. It is hoped every town in the County will be represented by the People or their Delegates.

Montpelier, Nov. 21, 1844.

**NOTICE.**—This certifies that I have given my son Alom P. E. Pottle his time during the remainder of his minority. I shall claim none of his earnings, and pay no debts of his contracting after this date. DANIEL POTTLE.

Stowe, Nov. 25, 1844.

**THE FRIENDS IN CANADA EAST,** can always find a good supply of Universalist books at Boston retail prices, by calling on Br. C. P. MALLORY, at Lenoxville. The companion and Register can be had by calling as above. 21

**MRS. J. R. SPOONER** begs to announce that during her late visit to New York, she has taken lessons in the Daguerreotype art from one of the first practitioners in the city, and that she is now ready to take miniatures in a superior manner, with warranted durable colors, and possessing all the perfections of nature.

Terms, including a handsome morocco miniature case, \$3. East Randolph, Vt. 20

VOLUME FOURTEEN  
OF THE  
NEW YORK CHRISTIAN MESSENGER  
AND  
UNIVERSALIST UNION.

P. PRICE, Editor—C. L. STICKNEY Proprietor.

Saturday, November 16, 1844, commences a new volume—the fourteenth—of the above periodical.—The proprietor deems little farther, than this simple announcement, necessary, on entering upon a new year. The paper has labored indefatigably, for thirteen years past, in the great cause of mental emancipation, and Universal Salvation, and now stands, confessedly, among the best periodicals in the order. Every care is taken that its entire influence, as well in its Literary Department as in its Religious, shall be upon the side of virtue and improvement. In short no efforts are spared upon its columns, to render it an interesting, instructive and ever welcome visitor to the domestic or family circle—whether of its own immediate faith, or of those who would "hear more of these things."

The "YOUTH'S DEPARTMENT," which has created an all absorbing interest with the young—and we might add, the old—for a few years past will be continued, with renewed efforts to increase its interest, if possible.

Old contributors are expected to continue their very acceptable labors, and the aid of several new and valuable ones is promised. Altogether the ensuing volume promises to be equal if not superior, to any of its predecessors, and offers great inducement for the continuance of all old subscribers, and a large addition of new names.

The Messenger form of the paper contains a News Record embracing the most important Foreign and Domestic items of Intelligence, and usually issued at as late an hour in the week as any of the weekly papers, so that subscribers obtain as late intelligence as through any other channel, save the daily papers. Terms of the Messenger \$2 per ann. in advance.

The Union form, embraces the Religious and Literary matter of the Messenger; and forms a volume of 332 closely printed octavo pages, in good form for binding (of the size and form of the page of Advertisements which immediately follows this Prospectus,) at \$2.50 per annum, in advance.

Address "P. Price, Editor Union and Messenger, 140 Fulton street, New York;" or the undersigned, at the same No. C. L. STICKNEY, Proprietor.

## Poetry.

## Kindness.

There's many a heart that long had kept  
Its kindly feelings as a prize;  
With fellow men had laughed and wept  
While beamed affection from their eyes—  
That when away they coldly turned,  
And deemed its love an idle care,  
Hath quenched the fires that for them burned,  
And nursed to hate the ashes there!

The cherished hope of youthful years—  
The joys defined for coming time;  
The thrill of sweet affection's fears,  
That touch the heart—a soothing chime;  
A word unkind, a glance of scorn,  
May wither when they fairest seem,  
And bid the stricken spirit mourn,  
The fading of a happy dream.

Thus Life has oft been stripped of smiles,  
And Death divested of its glooms,  
And Friendship lost its pleasant wiles,  
And Man his tenderness entombed.  
Then ne'er refuse, but aye receive  
Love's offering, and give thy own;  
A cold return may deeply grieve  
A heart that beats for thee alone!

## Miscellany.

## The Chinese as they are.

This is the title of a work by G. T. Lay, author of 'The Voyage of the Himmaleh,' and English resident at Canton a few years ago.

'They are patient and persevering to an astonishing degree, and frequently, by intense study and toil, accomplish things beyond the reach of the more gifted but less pains-taking European. But they possess better qualities than patience and perseverance.

'Social feeling, or good humor, mildness of disposition, and a good natured propensity to share in the mirth and hilarity of others, are seen wherever we meet with a company of Chinamen. We behold shops as we pass crowded with workmen, oftentimes pursuing different occupations, in perfect harmony with each other. We take a passage on board their ships, and we see that, whether at work or play, in dressing their food or sharing a meal, a good understanding prevails. If argument, or a contested point of right, awaken a storm of voices, it is soon blown over; the discord ceases, and all is peace again. To live in society is the meat and drink of a Chinaman; in the company of his fellows he is something—by himself, nothing.

'We know that the practice of 'licking the dust' before the great ones of the earth is a correlate of despotism, and therefore hear of a hundred prostrations in China without surprise. But if we study the Chinese character a little further than the common limits of inquiry, we shall see that they perform these rites of obeisance where fear can have no influence. They bow their heads towards the ground, to the shades of their ancestors, and of sages who adorned antiquity by the mildness and benevolence of their conduct. The root of their ethical system, or derivation of moral duties, is set in that respect or worship which the younger pays to the elder. Apart from business, the intercourse of natives in China is made up of little acts of homage. The rules of relative duty command an individual to regard a neighbor as an elder brother, and thence entitled to the respect belonging to such eldership. These displays of veneration are not occasioned, then, by dread or hope of gain, but are the spontaneous results of a property essential to the character of the nation. The practical bearing of these facts upon ourselves is important, for they warrant us in assuming that the Chinese will be ready to admire our superiority whenever it shall be accompanied by demonstrations of goodness. If they are inferior to us in those gifts which are chiefly intellectual, we ought, in practice, to make them feel this in a way that must necessarily secure a portion of those kindly and respectful sentiments, with which it has pleased Heaven to endow them. A Chinese delights in religious rites and observances; let us give him the Gospel, that he may find a rational as well as a pleasant exercise. He looks with feelings of awe at what is excellent; let us earn a share of them, by unfolding the best part of our character to his

contemplation. If fear and self-complacency find too much room in the amplitude of his occiput, let us forgive him and endeavor to cultivate those qualities in him which are truly excellent when directed in their proper channels.

'It is an abuse of terms to say that the Chinese are a highly moral people; for true morality resides in the heart or understanding, and must be reared upon a right knowledge of our Creator in all his ways and works. A morality that forgets one half the decalogue must be wonderously deficient, however complete it may be in the other. I think, however, we may affirm, with a considerable degree of certainty, that the moral sense is in many particulars highly refined among them. From childhood, the value of many relative duties is graven upon the mind by constant inculcation; and all that is forceful in argument, or beautiful in the domains of nature, is laid under contribution to give effect to moral induction. Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession, are the never-failing themes for remark and illustration. And it cannot be denied, that several of these are practised by not a few, and one or more by almost all, with such few exceptions as one would be readily prepared to meet. But where practice is defective, theory is correct; the individual approves and admires the just and the good, and esteems his neighbor in whom they are found. If taxed with the improprieties of his own conduct, he pleads his infirmity, the hardships of his case, or the force of temptation, but seldom presumes to question the truth of the law. Some have been heard to complain of their vices, as the first in the list of their misfortunes: and I dare say that many others will be found to echo the same lamentations, when we reprove them with a spirit of meekness, or listen to their tales with the interest of a neighbor. Moral culture in China seems with all its intrinsic and extrinsic defects, to have made a breach in some of the outer walls of Satan's kingdom, which missionaries will take advantage of, when a sufficient number shall have arrived in that country to carry on the seige in the regular way.

'There is a point in their moral history, however which has often engaged my reflections, and shows very strongly what the habits of self-possession are, if they be only educational, when put to the proof. A Chinese is even, good-humored, and moderate, amidst the common rubs and buffets of life; but if the calamity be beyond the ordinary calculation, he raves like a madman, or stands distracted, without the power of recalling his thoughts or directing his actions. It is somewhere said of Esau; that 'his anger did tear perpetually'—a phrase which seems strongly applicable to a Chinese, whose anger or grief pulls him in pieces, and leaves him no point of rest, no place where he can rally or muster his disordered forces.

'This tendency to be overborne by passion is a weakness in the constitution of a Chinaman, which education might amend, but the grace of God alone can cure. What has led me to this conclusion is this, I perceive that his intellect is precisely in the same situation. Allow him to follow his own course, with ample space for consideration, and he will move on fairly enough, and you esteem him an ingenious and clever man; but summon him to thought without notice, and you conclude him a fool.'

'A Chinaman is a man of business, and therefore understands the value of truth; for if small concerns may be carried on without it, yet it is impossible that mercantile transaction of any extent can be conducted with any success at all where this virtue is practically disregarded. The standard of honesty is, perhaps as high in China as in any other commercial country. I say perhaps, not wishing to be positive or dogmatical about the matter; for, as we have no other gauge but an induction and comparative statement of many particulars, it is not easy to speak with accuracy where every attempt to draw the line or suspend the plummet would encounter a multitude of exceptions. Strangers, who have known this people during the longest space, speak in the best terms of their integrity. Thieves of a most dexterous kind, and rogues of every description, are plentiful in China, because she has a swarming population to give them birth, but they are not numerous enough to affect a general estimate of the national character. If interest has taught a Chinese that honesty is the best policy, nothing save a goodness of heart can have taught him generosity, of which examples are by no means uncommon. A friend told me an instance, a short time since, which happened within the range of his own experience. A gentleman owed a native merchant a large sum of money, for which he had given him a bond as a security for the debt. The former found an opportunity of returning home, but before his departure he went the usual circle of calls to say farewell, and among the rest, to his creditor. This adieu was accompanied by observations which were something

like these: 'It gladdens my heart to think of returning to the land of my forefathers, but how is my joy changed to sorrow, when I recollect that I am to leave this country without discharging my obligations to you.' 'If that be all there is to make you sad,' answered the generous native, 'we can soon settle that.' So saying he went to his drawer, drew from it the instrument, and tore it in pieces. I regard such acts as these, not as the spontaneous productions of untutored nature, but where they occur in any frequency as the results of moral training. A somewhat extensive observation of mankind in different positions, as to moral, social, and civil influence, with much reflection upon the subject, has brought me to this opinion: *Natural endowments of intellect and feeling are by implication the gift of God; but a conscientious habit of rendering to every one his due—of showing compassion to the poor, or generosity to equals, is an acquirement.* And I am persuaded, that, if we expect anything like correctness of principle, where education has not been at work, we shall be mistaken. Travellers are often deceived by an appearance that looks like it, but experience in the end proves it to be a shadow. In husbandry we never look for a harvest without tillage, whatever may be the natural virtues of the soil; nor may we, in morals, ever expect to see any *honestas*, or what is becoming in principle, till mental culture has done its work. The Chinese, therefore, go rightly to work, and show by their practice that they consider moral goodness only as the issue and recompense of moral training. It might be well for us Christians to take a leaf out of the Chinaman's book; and, instead of complaining so egregiously of the depraved condition of our poor, conclude that we are not entitled to expect anything else till we have furnished them with a good stock of civil and religious knowledge.'

## NEW COMMENTARY.

JUST received and for sale at this Office, the **UNIVERSALIST COMMENTARY** by **REV. LUCIUS R. PAIGE.**

A work of this kind has long been needed in our denomination, and this one on the Gospels of Matthew and Mark is just the thing wanted. It contains 400 pages, small but clear print on good paper.

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Sept 21.

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**FOX HUNTERS**, you are hereby notified that cash and the highest prices (as usual) are paid for all kinds of Shipping Fur, at the Drug Store of **CLARK & COLLINS**, where you will find a large assortment of Rifle Powder, Shot of all sizes and Percussion Caps. Montpelier, Nov. 12, 1844. 18:3w

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AND  
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