# UNIVERSALIST WATCHMAN AND CHRISTIAN REPOSITORY.

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

VOL. XVII.

MONTPELIER, VT., SATURDAY, FEBRUARY 14, 1846.

NO. 31.

(From the N. Y. Christian Messenger.) Prison Discipline—Effects of Kindness.

No philanthropic mind can look abroad in the No philanthropic mind can look abroad in the world, and witness the increasing attention to the subject of Prison Discipline, and the improving state of public feeling as to the treatment of prisoners, generally, without a thrill of pleasurable emotion. He sees in it the sure indications of a brighter era than has ever yet dawned upon the world—the germs of an influence that must reach, and affect, vitally, our whole criminal jurisprudence; and directly or indirectly touch all the springs of moral action. For when it once becomes apparent to the public mind that the great object of punishment should be the good of the comes apparent to the public mind that the great object of punishment should be the good of the offender—his reformation so far as possible—the public effort will be directed to that important end; and successfully too, in a good degree. And it requires but a small degree of perception to estimate the moral advantage of reforming one half or two thirds of the present subjects of our prisons, and qualifying them for paths of usefulness and virtue, over the present or former plan of procedure—so treating them, that when discharged from prison, they are only let out to be again committed, and re-committed, (with only a brief interval between discharge and recommittal,) ad infinitum, almost. ad infinitum, almost.

ad infinitum, almost.

And there is another important consideration connected with this subject. When men come to regard the spirit of human laws, as "requiring mercy—not sacrifice," then there will be hope that the odious character which has long been given to the law and government of God, will be seen and properly felt. Then there will be hope that men may see the laws of heaven "require mercy—not sacrifice;" that God is a Father, not a tyrant; that human sympathy and kindness cannot rise higher than its infinite and eternal fount—the source of all good—God! the source of all good-God!

Under these views and feelings we cannot better occupy a portion of our columns, than with this subject. Indeed, it is directly connected with them—involving the same great principles for which we labor, and which pervade Christianity—kindness to be the erring, and overcoming evil with good.

The beautiful article we copied last week-Story of a Sister's Love-though originally appearing in a reputed orthodox work, is nevertheless a link in the same chain. The whole spirit of the article strikes at the very root of the popular religion of the day; and yet who among all the professors of that popular faith, will date to say, it is not the very spirit of the gospel of Jesus—a spirit that will follow the wanderer, through all the by paths of error and sin, and never rest till it has returned him to the fold of love and peace.

it has returned him to the fold of love and peace.

We have, also, been greatly pleased with an account, by the Editor of the New York Tribune, of a recent visit to the Massachusetts State Prison, at Charlestown. Some of our readers may have seen it in the Tribune, but many, doubtless, have not, and we copy it. It strikingly indicates the current of public feeling toward more humane laws and regulations, in the punishment of crime, and government of the erring. It presents facts—and they are always "stubborn things"—demonstrating the power of kindness, even over the most obdurate hearts.

We would call the attention of the reader especially to the reply of the Superintendent on be-

its neighbor." "Love is the fulfilling of the law." The closing question by the Editor of the Trine is an important one. But the world is learnbune is an important one. ing the great lesson inculcated by the sublime Teacher—that of overcoming evil with good. The very facts noted by the Editor, is an evidence of it. The growing repugnance, in the public mind, to all sanguinary and revengeful laws is an evidence of it. The great manges which are marking the popular religious faiths of the day, also, are a strong evidence of it. And these will go on, with accelerated force from each new accomplishment, until that glorious lesson is univercomplishment, until that glorious lesson is universally attained. God speed the day!

After alluding to the remarks of Gov. Briggs,

touching the management of the Massachusetts State Prison, the Editor of the Tribune observes:

"A few weeks ago we visited that institution in company with one of the Matrons of the Female Prison at Sing Sing, and were impressed with what we saw and heard with a conviction the result." Robinson is abmirably qualified by his thorough acquaintance with human nature, his kindly deportment and wise sympathy with the erring and unfortunate, to fulfil the high duties of his station. He entered the Prison soon after his predecessor had been murdered by a prisoner in open day, when the temptation to adopt a rigorous and severe course of discipline would have been too strong for one who had less faith, than himself in the susceptibility to improvement of even the worst of criminals. So far from endeavoring to repress the risings of discontent by restricting still more the privileges enjoyed by the inmates of the Prison, he manifested toward them a degree of kindness and compassion which at once secured their respect and confide and thus laid the only solid foundation for a proper system of discipline—a system which looks to the reform of the prisoner not as something opposed to the welfare of the State, but identical with it, or at least indispensable to its complete security. of supposing that the interests of society are inwork a proper change in the moral character of the inmates of our prisons, has sometimes led to cruelties in contemplation of which the mind of every humane person must be filled with indignaevery numane person must be filled with indigna-tion and sorrow; and, although in the general progress of the human mind letter and more en-lightened views are beginning to prevail, this er-ror is not yet entirely exploded. In Mr. Robin-son's mind, however, it has no place; and we were delighted by the information that his faith in the many influence of Kindness and Lave, when the magic influence of Kindness and Love, when exercised toward those whom Society, from a regard to its own safety, deprives of their liberty, had been strengthened and confirmed by the experience of years. There are a thousand ways in which the Superintendent of a Prison, without any sudden or startling change in the forms of discipline, may win the esteem—aye, the love of those placed under his care; and when this has been done the work of Reform has peen relieved of its

"As we moved about in the workshops of the Massachusetts Prison we were struck with the apparent cheerfulness of the inmates. Except their dress there was nothing in their external experi-ence to indicate their situation, and but for the We would call the attention of the reader especially to the reply of the Superintendent on being questioned as to the effect of the lenient treatment introduced into that prison. Yes, the prisoners loved him, because he loved them! How strikingly illustrative of the true Scripture decirine—"We love him because He first loved us!" a great change in the demeasure of the prisoners love." "Love worketh no ill to

which had prohibited them from looking up from their work in the presence of strangers. Under that absurd rule—absurd, if for no other reason, because it could not be enforced—the prisoners wore a sheepish, downcast look, and were constantly stealing glances at visitors in a way which tended to destroy in them all remains of self-re-spect. There was, however, no unmannerly star-ing in consequence of the abolition of the old rule; in fact, the prisoners, relieved from the un-natural stimilus of curiosity checked by arbitrary arrangement, probably take far less notice of strangers now than formerly.

"It was Saturday afternoon when we visited the Prison, and there were two circimstances which interested us deeply. One was the sight of the prisoners coming one after another to a window through which they received books from the hands of the Librarian. The other was the meeting in the chapel of the Prison Choir, composed of such prisoners as had learned to read music before their imprisonment. The leader had been a teacher of singing, and performed his duties with admirable skill. Two violins and a clarinet answered as a substitute for female voices, while the bass-viol skillfully played, imparted strength to the fundamental part. We have rarely heard better music even in the most tasteful churches. Ever since we were privileged to Prison, and there were two circumstances which rarely heard better music even in the most tasteful churches. Ever since we were privileged to witness the effects produced by the delightful harmony of the Hutchinson Family upon the prisoners at Sing Sing, our faith in the power of music to repress unholy passion and awaken the best feelings of the heart had steadily increased, and we were pleased to learn that the Choir in the Charlestown Prison were allowed Saturday afternaments are made the massives to perform their particles. in the Sunday services and at daily morning and evening devotions. The Warden and the Chaplain spoke in the strongest terms of approval of this arrangement and of its happy effects upon the whole body of prisoners. We wish the Inspectors of the Prisons in our own State could be spectors and the work of the prisons in our own State could be spectors of the Prisons in our own State could be persuaded to copy this excellent example. We are confident that such a measure would exert a highly salutary influence and be attended by no evil whatever.

"Flogging in this Prison has almost entirely ceased. We think Mr. Robinson informed us that the lash had been used only once in a period of six months. This is in itself a great triumph of Christianity over barbarism.

"We shall never forget the answer given by Mr. Robinson to our question, whether the prisoners appreciated his kindness and treated him with a proper respect and deference, or were inclined to take undue advantage of his leniency. 'Sir,' said he with great emphasis, 'they not only respect but LOVE me; and for the best of all reasons—THEY KNOW THAT I LOVE THEM.'

"We are not surprised, therefore, after what we saw and heard during our brief visit, that Gov. Briggs should have given this emphatic testimony in layor of the system pursued at the Charlestown Prison. His words should be pondered by our Legislators and all who are in any way concerned in the administration of Prisons, and abide in the memory of every citizen:

" 'The fruits of a mild and humane treatment manifest themselves much to the credit of the of-

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(Original.) All of the Effects of Millerism.

acting scenes and producing results which made the heart ache, and the recital of which causes not how much good; and for ought we know to the contrary, good that could not have been produced in any other way. One of the good reof that movement, is the bringing the Partialist clergy to acknowledge that many passages of Scripture on which they have all along relied to sustain, at least in the minds of the people, the horrid dogma of endless misery, have already had their fulfillment. The writer was present when a Partialist clergyman gave a discourse against "Millerism," in which he made the unqualified declaration, that Miller quoted from Daniel to sustain his position, "undoubtedly has its fulfillment at the destruction of Jerusalem." Now that man, Dr. Hawes, of Hartford, Conn., had never before made such a statement—nor would he have made it then, had not the Miller excitement brought it out. This is not a solitary instance of the kind, but many, very many are the instances where the most zealous defenders of that cruel creed have made similar statements in reference to the book of Daniel, and other portions of the Scriptures. And in giving up these portions, they, according to their own rule, abandon many other portions of

must be to induce the reflecting portion of their hearers, those who think for themselves, to doubt the truth of the doctrine in question; and those who are sufficiently independent, to renounce it. The number of the latter class is small when compared to that of the former—still, the effect, or at least one of the good and lasting effects of Miland that good may be so great to outweigh all the undisturbed by the boisterous winds of a guilty evil resulting from the delusion—if not, some other good will also be the result—so sure is it

the Bible as sustaining their creed-for they have taught that all the passages on which they relied

> (Original.) Stray Leaves-No. 5. BY CLERICUS.

lesson inculcated by the Great Teacher, that Evil if they resided in the village, and on learning that He studies the mutual relations between the vegethey did not, I asked if there were any in the village—and the clerk at the post office pointed me out to man who stood in the door, who was "the the same creative energy. He discovers an anal-All of the Effects of Millerism.

It is a most delightful reflection, that under the government of God not only no positive evil can exist, but that what appears to be evil, and which indeed is such to a limited extent, under that government can be made to subserve a good purpose. That such is the fact in reference to the whole universe of intelligences with all of their errors, may be believed without contradicting the attributes of God, or the spirit and principles of his government. Almost innumerable instances in the history of the past will occur to the reflecting mind, corroborative of this pleasing sentiment. The effect of the old wild and unscriptural excitement indicated by the above caption, which has worse for liquor,"and tattered in rags -- and says to ogy between the material and mental worlds, and The effect of the old wild and unscriptural excitement indicated by the above caption, which has spread blight and mildew over some of the fair and flourishing portions of the world, both morally and temporally—and even intellectually, en-—and the truth has not much root in the place their bed-side, with out-stretched arms, ready to either. May the Lord bless all the barren places bear their spirits home to heaven above. Oh

The Physician.

toil and anxiety. After years of hard study—after to die! The glorious countenance of my Redeem into the world holding, as it were, life in one but the Savior of all mankind.

Again—it is as essential that hand and death in the other. Thus every reflecting and sensible mind cannot but see, that in the hands of those physicians who "take the short road to knowledg rome is not always the most safe. For to embark in such an undertaking, where the life of a fellow being is called in question, or depending—where there are such sterling responsibilities attending our every step; we live of the Gospel, to enhance the happiness of his responsibilities attending our every step; we ly of the Gospel, to enhance the happiness of his should not only possess a correct and thorough knowledge of the human system, and of mankind deem the world from sin and wickedness. The priknowledge of the numan system, and of manking deem the world from sm and wickenness. The principle of the classics and wisdom contained in the depositories of our predecessors; but hearts full of benevolence and commany come under his charge. Finally, in conclusions of the classics and wisdom contained in the depositories of our predecessors; but hearts full of benevolence and commany come under his charge. passion, subservient to the tenderest sensibilities sion, I would say, let us all persue one steady

ascendency over the better feelings of the human clares, and we all know to be true, then love is heart; giving rise to ambition, avarice and pride; the true and only channel whereby we should approach him; and every other channel, every use of lear. every threatening of the future, every all its kindred principles are not calculated to lead While the writer was a resident of the State of us into the paths of virtue and honesty, and give our differing brethren, at the present day, to have Massachusetts, he had an occasion to go into the us a true knowledge of the motives and secret men seek God, are unauthorized, and so many re-

ing out threatenings and vengeance against their fellow men. This state of moral feeling on the part of the prisoners is an important point gained in the administration of penal law."

"Will the world never learn the truth of the lesson inculcated by the Great Teacher that Evil if they resided in the village and on learning that the studies the mutual relations between the vere

the heart ache, and the recital of which causes the heart to throb with pity and disgust—that of the wilderness, and build up the walls of Zion around us, and we will give him all the glory. tation prepared for them eternal and in the heavens, what holy peace would fill their souls. What heavenly calmness would pervade their bosoms. The dying exclamations would be, "death has The life of a physician is one of much care, lost its terrors; I long to be with Christ; I long toil and anxiety. After years of hard study—after he has wasted the midnight oil in poring over ancient tomes of useful knowledge, in order to gain the essential prerequisites—in order to get a correct knowledge and understanding of the complicated machinery of the human system, and the plicated machinery of the human system, and the contract of th great principle and purpose of life; he goes forth that Christ is their Savior, and not only theirs,

as proof of the truth of the doctrine of endless sin and misery in the immortal world, taught the same thing, that they were parallel passages.

The effect of such admissions and statements must be to induce the reflecting portion of their hearers, those who think for themselves, to doubt

The Way.

that the Supreme Ruler of the universe will cause even "the wrath of man to praise him, and restrain the remainder." How steadfastly then should we trust in God, and rejoice in his government and all all its results.

Troy. N. V. Jan'v. 1846.

The Laws of Reason and of the Conscience are not obeyed, or adhered to, as they should be. To their kindly teathings mankind are too often apt to turn a deaf to. Alas! they are too often placed beneath the shelf of worldly gain.

All those propensities which are apt to gain the clark, as the Bible declares, and we all know to be true, then love is town of Athol, to see if he could not get a Sabbaths preaching. Being unacquainted in the place, I called at the post office to inquire who were Universalists, that I might find a place to ship between all the multiplied branches of human in the seek God, are unauthorized, and so many reflections on the character of the Divine Being. God could not draw men to him, or desire to have them drawn, by different influences than those of himself. It would impeach his goodness and make

him to act in one character, and possess another, and also impeach his possession of sufficient goodness to save the world by his own nature. Therefore the use of such a place of misery, as is used, and of course the misery itself, cannot bettrue because it is not like God. On the cantrary, all who inculcate love, love to God and man, and make it the only means to draw men to God, and practice this the most, are the most like God, and right in theory and practice.

So let us practice—let other denominations do as they may.

al life, immortality and eternal life." You may put on all the sober airs of mysterious wisdom and superior segacity in discovering inaccuracies where noue exist, still, till you demolish the whole structure of my argument, on that point, I shall consider it an invincible, irrefragable demonstration of your error.

(Concluded next week.)

Written for January 1st.

(Original.) Theological Controversy .- No. 11. MR. MASON TO MR. BALLOU.

Dear Sir,—I shall give to the first part of your last communication a brief review. Since you resolve to avail yourself of all the pointless, inapposite illustrations within your reach as the main body of your argument and strength of your cause, I will resort to the same expedient, with this difference; I will try to adduce such illustrations as bear some some point of analogy at least to the subject. Supsome point of analogy, at least, to the subject. Suppose you hire a man to go into your printing office as a compositor, and agree to pay him one dollar per day, the just reward of his labor; but instead of labority of the control of the control

horing faithfully, he spends his time in illeness. Night comes, his work is unwrought. You now say to him, you have volated the conditions of the covenant between us, and to exemplify my justice to my workmen and to yourself! shall withhold your promised pay, but to exhibit my merey and save you from want, day after day, as long as this indolence continues, I will give you one dollar as a present over and above what you have carned. Now is this idler treated just as HE DESERVES? Is such empty mockery the very essence of justice? To treat such a man just as he deserves, I think no man would hestitate to expel such a sluggard from his service! No sir, he is treated infinitely better than he deserves! Have you an idea that such munificence would encourage labor, promote honesty, and diffuse in the minds of others an exalted sense of your justice? Recollect to sustain your theory you must show that God has been personally just and merciful towards the sinner at the same time and in regard to the same thing, restoration to his favor.

Again, suppose a man cast into prison for theft. He stays there until the term for which he was sentenced expires; and just as the juiler is about to unbar the prison doors, an agent of government arrives and effects pardon. Parton! far what? Your pardon, sir, is too late! I ask no pardon. Feat receive none, having explated my offence by purishment. Again, suppose a man sentenced to solitary confinement for life—he dies a civil death. Now, can government execute the full sentence of the law and yet very mercifully condescend to restore that man to his forfeited rights? Absurd!! Lastly, suppose you threaten your son with chastisement if he disobeys. He disobeys; you expostulate with him, the child repents, and in tears asks pardon. You freely pardon him. But say you, my son, though I graciously pardon your offence, yet I must punish you to the full extent of my threat! What a gracious pardon! Who would not love so gracious a father! Now, sir, we ask not what is your sense or idea of div

Written for January 1st.

Time still pursues the same career,
O'er thorns as slow, o'er flow'rs as fast,
And man has now, another year,
To swell the record of the past. Deluded man! of what avail
Is all thy search for pleasure here?
But late, and joyful thou didst hail
The birth-day of the vanish'd year.

Thy hopes were ardent—prospects high, As on, Life's gallant bark career'd, And many a rainbow filled thy sky,
Which since, alas! have disappear'd.

Of Love, Ambition, Glory, Wealth, And Friendship, thou didst fondly dream, And on thy cheek the rose of health Was, in its blooming freshness, seen.

That bright auspicious year is o'er, With all its prospects of success; And now, are life's enjoyments more Its anxious cares and sorrows less?

Didst thou thy toil-sought ends attain? And do they with enjoyment teem?
What truth's in Friendship's empty name?
What bliss in Love's distempted dream?

What are the joys of high renown That seem'd erewhile so wood'rous fair? Glory's wreath, Ambition's crown, Or Gold's supreme, imposing glare?

Can wealth, or power, or fame, crase One wrinkle from the brow of care The canker from the heart displace, Or chaim the viper rankling there? And yet, vain man! I see thee hail

The new-born year with heart-felt glee, Refit thy bark, stretch forth its sail, Again on Life's tempestuous sea, Poor cheated fool! sail on, renew.

Thy fruitiess search, yet once again;
And the same phantoms still pursue,
Which thou so long hast sought in vain.

A year shall come that 's not for thee,
When careless of the voice of mirth,
The merry dance, the shouts of glee.
Thy form shall moulder in the earth.

The loathsome earth-worm's slimy blood Shall feed and revel on thy spoil, Regardless of thy birth and blood, And fit thy clay t'enrich the soil.

Though spring, creation's charms restore,
Its show'rs descend, and morphigs beam,
Yet thou on earth shalt bloom he more,
Nor waken from thy lonely deam.

And unadmonish'd by thy doom, The busy, gay and giddy throng
Who live as if there were no tomb,
When thou art not, will still move on.
Felts' Mills, N. Y.

> The Cemetery. (FROM AN UNPUBLISHED POEM.)

BY B. G. V. MAXHAM.

I am a shadow-honter in the land
Of shades; and when ro illume the palace
Of his red kinsmen, the mighty star-king
Orion, hath trimmed the glory blaze
Of his golden, eternal wicks, I at
The vale funereal and rove amid
The cypress shadowed graves. Ohe midnight!
Thou bendest o'er the rolling stream of time,
Like the dark shadow of a giant stag
That stoops to drink. That stoops to drink,

To the eternal moon!
Pallid and faint she walks upon the hot
And burning stars, as though it were to try
The strength of her divinity, and prove
Its holiness; while on the dark green sward
Lieth the shadow of her wing—shifting
To and fro as the solemn hand that tells
The hour of death were the divinity The hour of death, upon the dial plate Of human life.

On each white urn I read
The date of life, in letters that glimmer
Red, as sparks cast from the force of human
Destiny. As I hear the dismal has

Of the death-worm, my weak and sinful heart Reels to and fro like a black wave smitten By the prow of Charon's ferrying boat; And was it for this that men have toiled. And strung their sinews in the mon rack Of life? Was it for this that they have strove To clutch the burning brand af fame, merely As a funereal torch-lamp to light. The passage of the grave? And is this all—To be swaddled in the robes of death? Ah! these silent mounds contain the essence. Of immortality—juices of those Immortal plants that bloom upon Calvary, Made immortal by the redeeming blood Of Christ. Here, in this consecrated ground, Is life in death. The vital urn may blast, But the eternal fire burns bright within, And will ere long arise and form a wreath Of glory to bind the brow of Heaven, E'en as the crimson dew from out the pulse Of gentle flowers. And what is death but The culling of flowers by the wayside Of life—sweet flowers to press in the white Book of Heaven;—and it was for this that Christ suffered upon the strong soul rack. Randolph Centre, Vt.

The Perspiratory Tubes of the Skin.

Taken separately the little perspiratory tube, with its appended gland, is calculated to awaken in the mind very little of the importance of the system to which it belongs; but when the vast number of similar to the control was a similar to the control with the control was a similar to the control was a s mind very little of the importance of the system to which it belongs; but when the vast number of similar organs composing this system is considered, we are led to form some notion, however imperfect, of their probable influence on the health and comfort of the individual. I use the words "imperfect notion" advisedly, for the reality surpasses imagination, and almost belief. To arrive at something like an estimate of the value of the perspiratory system in relation to the rest of the organism, I counted the perspiratory pores on the palm of the hand, and found 3,528 in a square inch. Now each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand there exists a length of tube equal to 882 inches, or 734 feet. Surely such an amount of drainage as seventy-three feet in every square inch of skin, assuming this to be the average for the whole body, is something wonderful, and the thought naturally intrudes itself, what if this drainage were obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers; where the ridges of the sensitive layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch a little exceeded that of the palm; and on the heel, where the ridges are coarser, the number of pores on the square inch, was 2,268, and the length of the tube 567 inches, or 47 feet. To obtain an estimate of the length of tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores, therefore, 7,000,000, and the number of inches in length. Now, the number of square inches of surface in a men of ordinary height and bulk is 2,500; the number of pores, therefore, 7,000,000, and the number of inches of perspiratory tube, 1,750,000; that is, 145,833 feet, or 48,600 yards, or nearly 28 miles.—Erasmus Wilson an the Skin.

The Phenomena of the Brain.—One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away to the corpus calosum, without destroying life. The animal lives and performs all those functious which are necessary to simple vitality, but has no longer a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellect and faculties, whether of the low degree called instinct, or of that exalted kind bestowed on man, the gift of reason.—Wigun on the Durability of the Mind. THE PHENOMENA OF THE BRAIN .- One of the most

During a cause in which the boundaries of a piece of land were to be ascertained, the counsel of one part stated, "We lie on this side, my lord;" and the counsel of the other part said, "We lie on this." The chancellor stood up and said, "If you lie on both sides, whom will you have me to believe?"

### For the Young Folks.

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About that the monitor resched the United States About that them, onder resched the United States About that the post of them to be a support of the suggestion, concerning some alterations and improvements, which were bring made in the raw and agreem, which were bring made in the raw and agreem, that he had been ampared to the conductor which were bring made in the raw and agreem, the third of the support of the suggestion of the support of the support of the suggestion of the support of the suggestion of the support of the s

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Instead for him, by the finally, or would have been control of an infigurate friency with a beauty of the control of an infigurate friency with a beauty of the control of

shment is to be inflicted on condition that sin is committed-but these are law promises. The Gospel is different. It promises to save from sin-not merely to reward virtue-but to render the vicious, virtuous. It

be saved, before their day of probation closes! He threatens these with punishment, but he has no design to inflict his threatening upon them—his threatening is conditional. He means, "Sin as much as you will, if you only repent before you die, I will excuse you from all the penalty of my law"! Thus, the infliction of the penalty of the law, is conditional even after the sin is committed and deserved, and what is still more absurd, it is left on not, and this, after he has sinned and justice requires the infliction. This is not only absurd, and subversive of all justice, but it weakens and renders powerless and ineffectual, the sanctions of the law itself! The believer in the sinner to sin on," nor require him to be punished to add sin to sin, and pile transgression on transgression of the infliction for my deserts is suspended on a condition which I have perfectly under my control. True, I may deserve endless misery, but then, it is left to me to say, whether I will suffer it or not! What odds does not say, "But God who is rich in mercy, for him to suffer. I have showed that, it is gracious and merciful in God to save man from sin and misery, and would not have been saved, it is gracious and merciful in God to save man from sin and misery, and would not have sine and misery, and would not have been saved, if God had not saved him, and the sinner does nothing to make any obligation to save him. I am willing to risk the whole matter on and argument I stated in letter 8, to the whole matter on and argument I stated in letter 8, to the whole matter on and argument I stated in letter 8, to the whole matter on the sinner, as free agent, to determine whether he will suffer the penalty of the law or save him. I am willing to risk the whole matter on and argument I stated in letter 8, to the sinner of the sentence, which it would be morally wyust for him to suffer. The sentence of the court is not the final action of the law in such case; therefore, it is left to the executive to the sinner, as fired and the sinner to I may descree endless misery, but then, it is left to me to say, whether I will suffer it or not! What odds does it make how much I sin? I can repent of a multitude of sin sax well as of a few. I am a free agent, and can repent, at any time. I will do it, in time to escape hell, justice and damnation—in time to get to heaven! That's all I need. God is merciful and has promised to forgive, and he knows whether I will repent or not, and if I repent before I die, as I certainly intend to do, he does not design to punish me at all. All those dreadful denunciations in the Scriptures are designed to be inflicted on such as do not repent; but as I shall repent, by and bye, they do not apply to me, but to my wicked neighbors—to wicked Universalists, infidels, and such like. So I may as well go on in sin and pleasure some longer yet, only I must be careful and repent before I die. I know, life is uncertain, but I will take good care and avoid does here agent, and can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I can repent of a multitude of sit make how much I sin? I shall quick end uns, even when we were daad in sins, lath quickened us, even when we were daad in sins, hath quickened us, even when we were daad in sins, hath quickened us, even when we were daad in sins, lath quickened us, even when we may as well go on in sin and pleasure some longer yet, only I must be careful and repent before I die. I know, life is uncertain, but I will take good care and avoid death by accident. Most people have some warning of demolish your own doctrine of salvation, of forgiveness, own strength—relies on his own good works for future happiness, and hence is less likely to get converted than they remain sinful. In view of these facts, you are well-they remain sinful. In view of these facts, you are well-they remain sinful. In view of these facts, you are well-they remain sinful. In view of these facts, you are well-they remain sinful. In view of these facts, you are well-they remain sinful. fore, I may as well 'enjoy the pleasures of sin for a season''! By such faith, the sinner is not restrained and tive, and because, you are attempting to change the istive, and because, you are attempting to change the istive, and because, you are attempting to change the istive, and because, you are attempting to change the istive, and because, you are attempting to change the istive, and because they are defective, and the defective they are defective they are defective the defective th

not find room for the whole of it this week, so we were service, and finally succeed in securing his voluntary E. Leslie. It is equal in appearance, and in the matter obliged, either to put it off until next week or divide it. obedience to me. Now, my work of inducing him to of good stories, to any of its sister cotemporaries. Price We choose the latter because there is no necessary con- leave the service of Mr. Sin and return to my service, is \$3,00 per annum. For sale at Somerby's.

Theological Controversy .- No. 12, MR. BALLOU TO MR. MASON.

DEAR SIR,-On the expression, "The wages of sin promises cure to the diseased—health to the sick—righte-ousness to the unrighteous, and holiness to the unholy.

It is death," your principal argument has been, that the sin-ner must deserve eternal death or else there is no grace or ment, though he needs forgiveness in the minds of his But, does God design to inflict the penalty of the law on the transgressor? This design of God, according to But, does God design to inflict the penalty of the law on the transgressor? This design of God, according to Partialism, is entirely conditional. Partialism teaches that God does not design to inflict the penalty of his law, nor any part of it, on such as he foresces will repent and be saved, before their day of probation closes! He threatens these with punishment, but he has no design to inflict his threatening upon them—his threatening is con-

death by accident. Most people have some warning of his approach, and I shall probably have a chance to repent when I am old, or on my death-bed, and I know God is merciful to sinners. He hates to punish them justly, and hence, he will be easily persuaded to save me from hell, and beside, I have often heard it said, that the greatest sinners are more likely to repent than 'the moral man.' He is not so much troubled by his conscience. It does not alarm him. He feels safe in his own strength—relies on his own good works for future of the law they are not saved from receiving such wages. If they receive their wages, the penalty of the law, they are not forgiven that penalty. If this life is a state of retribution, in any degree, then, it is not a state of probation and of retribution. 2. Let it be noted, that Mr. Mason dare not contend that justice requires sinners to be punished longer than

But teach the sinner that "the wages of sin is death," and that, these wages are sure to be paid as long as he remains the servant of sin—that there is no escape from deserved punishment—and, on the other hand, "wisdom's ways are ways of pleasantness,"—that our greatest good consists in being good and doing good—that the reward of righteousness is sure and near at hand, and the influences of faith in such views will tend to repentance unto life and peace.

Say, my son is under obligation to labor for me, but he servant of sin—that there is no escape from deserved punishment—and, on the other hand, "wisdom's the issue, and make "a flourish of trumpets" in the dust they raise. When I get through with this controversy, I will discuss the doctrine of forgiveness and pardon with you. Your first illustration is defective, because it supposes that the sinner is not punished for his sins, and 2dly, of law it supposes him to remain disobedient after being saved. I have not contended for any such ideas. If you will change the illustration as follows, I will agree to it.—Say, my son is under obligation to labor for me, but he too late for insertion this week. It shall appear in our does not, and goes into the service of Mr. Sin, and while Godey's Magazine and Lady's Book.—Mr. Somhe remains in such service, he receives a just punishment erby has laid on our table the February number of this Rev. Mr. Mason's letter came so late that we could therefor. I use means to induce him to return to my Monthly. It is edited by Mrs. Sarah J. Hale and Miss nexion in argument of the part that appears this week, all of my grace. I forgive him, not the punishment or Br. Bacon,—Br. J. Baket has not received the "Circuwages of sin, for he has received that, but the debt of lar and Protest." He wishes to sign it. past service which he ought to have rendered me, and Ladies Repository.—The Feb. number of the Repository is on our table. It still continues to merit its Just y deserved, enviable reputation.

The Feb. number of the Repository is on our table. It still continues to merit its freely as if he had not sinned. This illustrates my view of divine justice, salvation and forgiveness.

The Sermon which appears in our paper of Jan. 8d should have been credited to Br. A. R. Abbott, instead of A. C. Abbott.

Mankind never needed a "resteration to God's favor," or grace, because, God has always been favorable es gracious to them, even while they are sinners.

ment, though he needs forgiveness in the minds of his

allow that he forfeited his natural or physical existence, nor have you proved that he did. The Bible says nothing about "immortal souls"-nothing about man's being created immortal, and until you prove that man would not have died a physical death, or experienced a change equivalent thereto, if he had not sinned, your argument n letter 5, amounts to nothing at all. I deny that man was ever entitled to endless existence for his obedience to God, and that he ever forfeited his existence by disoedience. Man was created mortal, else he could not have sin. Do you mean that annihilation was the penalty of

of divine justice, salvation and forgiveness. of A. C. Abbott.

work in Williston, Burlington, and the region round about time to eternity."

We wonder if Rev. Dr. Cheever, the "eloquent "We wonder if Rev. Dr. Cheever, the "eloquent"

ing is room for another preacher in Chittenden, Co. They want a young man of good talents and acquirements and moral and religious worth, to preach in Hinesburgh, Huntington and Bristol. Br. Browning's time will be taken up at Richmond, Jericho and vicinity. up at Richmond, Jericho and vicinity.

of our denominational periodical so useful, and so well calculated to exert a wide, lasting and salutary influence, as the Quarterly; and yet, we are grieved to say, that we have not been able to obtain one subscriber for it. People seem to think, it is designed for nobody but ministers.

A Card.

The subscriber wishes in this way to express the gratitude of himself and family, to his friends in this town for their second annual visit on the third inst.

WM. FROST.

The Oregon question is again the subject of negotiation between the American and English governments. The last letter from Mr. Buchanan and Mr. Packenham have been withdrawn, and the negotiations resumed, on the basis of the offer made by President Polk of the 49th parallel. We earnestly hope it will result in the final and amicable settlement of the question.

Colonization.—Maryland has expended, according to the report of the State Treasurer, the sum of \$147,950 in transporting free people of color to Liberia.

Joint Occupation.—The ship Brooklyn sailed from New York for Oregon on Saturday last, via Cape Horn, with one hundred and seventy passensent from the question.

MAGNETIC TELEGRAPH. - The Telegraph between

work in Williston, Burlington, and the region round about. When we commenced in W. there was no Universalist Society there, and they had had no meetings for a number of years. Our opposers predicted that the congregations would soon dwiadle out, but their prophecy has not been verified. The meetings have been uniformly large. They have a decent choir of singers, and are zealous and united. We never expect to find better or truer friends than we have found in that place, and we take a deep integrated in the place, and we take a deep integrated in their welfare and prosperity as individuals and as a society. May they go on and prosper, and soon have a house of worship, dedicated to the Universal Father of all spirits.

We learn that there seems to be an awakening among the friends of our cause in Burlington. Br. Gregory is engaged to preach there half the Sabbaths the ensuing year. We hope our cause may be permantly established in that pleasant and flourishing village. And still there is room for another preacher in Chittenden, Co. They

The Universalist Miscellany.—The Feb. No. was duly received. We think the pressent issue sustains the reputation of its predecessors. The articles are chiefly original compositions, written by some of our best writers. We have not forgotten our promise, to Br. Mudge, and will fulfill it soon.

Br. Tompkins writes us that the "Quarterly and Review" will be continued another year. There is not one of our denominational periodical so useful, and so well of our denominational periodical so useful, and so well of directul news to day, of a duel having been fought by Mr. Johnson, of Tenn. and Mr. Bayly of Va. This arose from the fact that a duel had really been fought by a young man named Johnson, though not Johnson of Tenn. The sharp controversy between Messrs. Johnson and Bayly of Centre.

Br. R. Streeter will preach in Tunbridge the 4th Sabath in this month.

Saturday, added plausibility to the rumor. Their fresh fight in the House to-day, effectually cleared them from the charge of having fought with deadly weapons.

In this village, Feb. 4th, by Rev. E. Ballou, Mr. Dan-

ATTEMPT AT POISONING.—The well belonging to Union College, Schenectady, N. Y., was poisoned, by some unknown person, and a number of the students who drank the water were taken sick; none have yet died in consequence, owing, probably, to the fact that the water was not sufficiently impregnated with it, or that it was some slow poison which did not have time to operate fatally. It was a most diabolical act.

FATAL DUEL.—One of those melancholy and criminal occurrences which so often fill our city with gloom, took place on the 21st inst. A meeting on the opposite side of the river, between Mr. Hynen and Mr. T. M. Kane, resulted in the death of the later. The weapons used were pistols, at ten paces. Two shots were exchanged, at the second of which Mr. K. fell, the ball having passed entirely through his neck. We do earnestly hope that the officers of the law will not suffer this terrible event to pass without a judicial examination.—N. O. Bulletin.

Colonization .- Maryland has expended, accord-

The Buenos Ayrean government issued a decree directing its officers, civil and military, to wear mourning in honor of the memory of General Jack-shington.

Several large boarding houses have been opened near the from \$1,25 to \$1,50 per week. Convenient rooms can be obstington.

Opposition to the Gallows.—It was stated in a recent oration upon Capital Punishment, by Hon. Robert Rantoul, Jr., that all the distinguished lawyers in France had petitioned for the total abolition of the Death Penalty.

A New Planet.—Another grand discovery in Astronomy has been made by prof. Hencke of Saxony—a new planet near the orbit of Vesta, one of the four small planets of our system. It has been called Astrea, and astronomers are all alive upon the subject.

Son.

The admirers of Monarchy in Canada roused by our proposition to annex the British Provinces, have had now propose to an extremely a day on the Pacific, to her Majesty's dominions. This is a mere chidish imitation of the ariginal idea of annexation.

This is a mere chidish imitation of the ariginal idea of annexation.

Mortality in Boston.—The number of deaths in Boston during the past year, according to the records of the Health Office, were 2,585; 426 of these deaths are ascribed to the consumption.

Son.

Higher Classics, Modern Languages and Higher Methematics. 4,00 Music, including use of Piano, Text Books can be had at the Insutation.

Swanzey, N H. Feb. 5, 1346.

IBERATION.—This certifies that I have given my son ority and shall not claum any of his earnings nor pay any debts of his contracting after this date.

Witness Henry Wellyny.

William WILLS.

The admirers of Monarchy in Canada roused by during the past year, according to the records of the Health Office, were 2,585; 426 of these deaths are ascribed to the consumption.

Williston and Vicinity.

We closed our labors as a preacher in that town, last Sabbath, having preached there, once in four weeks regularly, for nearly 3 years past. Our cause is in a prosperous condition in that town, and they are to have preaching half the Sabbaths, the ensuing year by Br. J. Gregory, who is to reside with them, and our prayer is that he may be instrumental of doing a great and good work in Williston, Burlington, and the region round about.

EXECUTION OF A Woman.—An edifying spectacle was offered to the lovers of legal meurder on the 24th ult., by the execution of Mrs. Van Valkenburg in Fulton Co., N. Y., convicted of peisoning her husband. The following is the concluding sentence in a description of the revolting scene copied from a New York paper:

"The drop was then let fall, and as the rope straightened upon her neck and just as she was raised from the feet, she grave a shriek and passed from time to eternity."

At Auburn, N. Y., Melcancthon W. Cory, is holden in \$2000 bail for unmercifully whipping a convict in the prison named plumb, about 20 years old. On Monday, Tuesday and Wednesday of Italian to the order of the prison book of the number of lashes given to prisoners is false. The body of Plumb, as exhibited to the coroner, was cut every inch from the neck to the feet.

Battle.—A severe battle recently took place between the allied English and French forces, off the river Parana, and the Buenos Ayrean troops in the forts at the mouth of that river. The allies were victorious, and the forts were captured, though the triumph was dearly bought, many of the vessels being almost disabled. The loss was heavy on both sides.

## Appointments.

Br. L. H. Tabor will preach in Plainfield the 3d Sab-

In this village, Feb. 4th, by Rev. E. Ballou, Mr. Dan-el W. Crosby of Duxbury, with Miss Mary M. Evans of

### Died.

In Barre, Feb. 6th at the residence of Elijah D.
Wheeler. of canker rash, Ednah Aurora, only child of
Abel and Mary Ann Putnam of Johnson, aged 20 months.

1 il take these little kambs sand he,
And fold them to my breast
Protector they shall find in me,
In me be ever blest.

# MOUNT CÆSAR SEMINARY.

THE SPRING TERM of this Institution will commence on Wednesday, March 4th, and continue Il weeks, under

JOHN S. LEE, A. B.,
Principal and Teacher in the Languages.
S. MARSH PLIMPTON.

Principal and Teacher in the Languages.

S. MARSH PLIMPTON.

Teacher in Mathematics.

MISS MARION E. BRIDGMAN,
Preceptress and Teacher in Music. Drawing and Painting.
A rare opportunity will be offered to those desirous of taking lessons in the Ornamental branches. Lectures on Philosophy, Chemistry. Astronomy, Geology and Physiology, with the use of the apparatus, will be given during the Term. The French and German Languages will be taught without any extra charge. Particular attention will be paid to those fitting for coilege and preparing to teach. It is confidently believed that the advantages offered for gaining a thorough practical education, are not surpassed by any similar Institution in the vicinity. The Seminary is under the patronage of the friends of liberal principles, and every effort will be made on the part of the Instructors to make it worthy of their continued support Besides the ordinary exercises of the Sabbath, meetings for social and religious improvement are weekly held which add to the plea sure and interest of the School.

Several large boarding houses have been opened near the

# Poetry.

(From the New York Tribune.) War.

War.

BY AUGUSTUS SNODGRASS.

A hymn to thee, O War! Earth red with blood, Shrinks at thy foot-tramp! Thou hast been of old; Long ere the pyramids, and ere man learned To fashion the strange Temple, and build roofs For worship, thy red hand had plucked out life From vain-glorious Strength, and seared the world With Rapme. Earth! bear witness with thy graves And dust of nameless warriors! From the fields Where Heaven descended in its love of old, Even to this quiet spot, where now mild Peace Hath nourished with kind hand the gentle Arts, Armed men have left their bones and poured their blood. Een from those dark and fabilous days, when wild The Assyrian hunter with his shaggy hordes Swept from the world its unoffending tribes, Hath the red sword been bared. Prophets and priests And Pharaohs of all times have vexed the Earth—Setting up man 'gainst man, to fill the world With their dead bones and with their populous graves—Scourging with fire the patient teeming ground, And laying desolate dwelling and shrine.—With sacrilegous hand tearing from its place The rough, time-honored altar, and the child Dashing from its mother's arms to the hard ground,—Despoiling the white heart of innocence, Until Earth, groaning, hath arrayed thy name With the relentless Famine and foul Plague. Thou, with thy sword, and proudly nodding plume, Look back where Time, grown reverent with age, Sits reigning over the down-trodden thrones, And the pale kingdoms of the sad World!
What seed hath sprung from the decaying bones Of Earth's war-lost millions? Earth and Sea Are full—and glens where solitary war [been? Sheathed his red knife in blood. What hath the fruit Revenge Came after the Avenger, and the Truth Sunk blackened in the unholy fight.
What shed hath the fivit been? Have men grown more pure. And Evil driven headlong from the world? Hath Justice been established? Have high thrones Been shaken and men's chains shivered and torn? Hath Freedom sprung from the foul wreck, and built Her temples on the hills, and with loud voice led the w

Hath Freedom sprung from the foul wreck, and built Her temples on the hills, and with loud voice led the wide nations to her worship?

No!

A tyrant keeps his throne; the serf kneels down, earing his chain; the slave feeds in his stall, anakful for his poor pittance, and the Good Wonder that the heavens bend not as of old, And scourge high-handed Evil with its fires! Glorious in array! Thou with thy plumes, Thy marshaled squadrons and thy gleaming arms,—Thy painted standards flaunting the pale Heavens Emblazoned with a sanctifying lie; Earth, all forgetful of its many scars, Shouts at the inspiring sight, and bids them hail! Aloft she bears the chieftain proud in might, Builds him an altar in the hearts of men And deifies his bones. In some far land, Where ice eternal binds the wintry year, Or raging suns consume the parching ground, A Nation's strength and manhood vainly fall. A thousand homes are bathed in burning tears, Vineyards forget their masters, and rank weeds Choke them; old halls grow bare and tenantless, And the plow rusts in the uncultured field. Yet do ye give the Conqueror his car And drag him 'neath the proud triumphal arch! 'Tis in man's nature thus to tyrannize; And whether like the pard that prowls at night, Secret in villainy, or threatning, herds With the insensate mob, or with the strength Of nations backed, he plucks out life, or chains Limbs born not to the thrall; he wars 'gainst thee. Thou letterless and holy influence
That with an Angel's voice bringest Hope to Earth, And with a giant's arm strikest at Wrong.

O! for the time when the sharp sword shall rust And men forget its use. Is there no bow That spans the warring world? No covenant That man shall clasp his brother as a friend. Unthirsting for his blood? That customs old. The unholy Dragons of the slavish world, Shall loose their fetters from the souls of men and leave them free? Trust on; for we are not Without a token of thy coming, Truth, When on the mouldering wreck of falsehoods old Thou shalt an universal altar build, And t

Going to Law. An upper and a lower mill, Fell out about their water, To war they went—that is to law Resolved to give no quarter.

A lawyer was by each engaged, And hotly they contended; When the fees grew slack, the war they waged They judged were better ended.

The heavy costs remaining still, Were settled without bother— One lawyer took the upper mill, The lower mill, the other.

# Miscellany.

# Lectures by a Clairvoyant.

Br. Price—Permit me through your columns to make an important announcement, which will doubtless be of interest to the public. Many of your readers have already heard of A. J. Davis, the celebrated Poughkeepsie Clairvoyant. He is now in this city in company with Dr. S. Lyon with whom he is engaged in treatment of diseases. I will not trouble you with a description of the wonders which he has accomplished. Suffice it to say, that he is among the very few Clairvoyants in the world who are capable of being put in a state of mental exaltation, in which neither the will of the magnetizer, nor any influence of the external world, can pervert his vision; and what he says in the transic stale, can be depended upon. In his examinations of the human system and prescription for its diseases, he uses the technical nomenclature of anatomy, physiology and materia medica, though in the waking state knows nothing of the language of those sciences, never having received an education of beyond five months schooling.

Mr. Davis has eccently commenced a course of lectures of the most aszounding character, whilst in the Clairvoyant state, into which he is thrown by Dr. Lyon. That the public might have the means of testing the authenticity of the lectures when published, Mr. Davis, while in a state of Clairvoyance, made choice of three witnesses, all or a part of whom are to be present during their delivery, that they may testify to the medium through which the communication is given to the world. These witnesses are Rev. J. N. Parker, 139 Avenue D., J. S. Smith, M. D., 384 Broome street, and Mr. Theron R. Laphan, 256 Canal street. The choice of scribe has fallen upon the writer.

In this brief communication, we can give but listle idea of the plan of Mr. Davis' work. We can only say, exhibit cogency of argument and a clearness and expressiveness of phraseology that sacrely have a parallel. He clearly and intelligibly explains the phenomena of Animal Magnetism and Clairvoyance; and from these and various other premises, he clearly a

Father inquires may be made of the appointed witnesses as named above, or of

WM. Fishbough,
Appointed Scribe, No. 24 Vesey-st.
This is to certify that we have severally been present at the delivery of one or more of the above named lectures, and that the announcement thus given to the public is true.

ISRAEL KINSMAN, No. 1 New-st.
T. LEA SMITH, M. D.
C. C. WRIGHT, 139 Avenue D.

—Christian Messenger.

-Christian Messenger.

That Boy will be a Man yet.—The other day we saw a bright little boy, some seven summers old, tugging away through the snow with a large armful of wood. We were just on the point of speaking a word of praise to bim, when the little fellow's feet slipped from under him and down he fell, wood and all, upon the side walk. We expected to see him burst out crying, when to our surprise he arose with composure, saying, "darn it, I'll try that over again." With much energy of purpose he gathered up his wood and went on his way. We'll bet a rusty copper that that boy will yet be a distinguished man.—Manchester (N. H.) Messenger.

Not long since it fell to the lot of a young gentleman, at one of our New England hotels to carve a fowl at a table surrounded by some twelve or fifteen hungry stage passengers. He exerted himself to the utmost for a time, but finding joints whose time-callous sinews defied the sharp steel, relinquished the undertaking, passed the aged creature to a greyheaded gentleman, observing at the same time, "Sir, I must beg your pardon, and make an apology to the whole feathered tribe for this unceremonious attack upon one that must have at least 15 or 20 years the advantage of me in age."

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IS PUBLISHED EVERY SATURDAY MORNING CORNER OF MAIN AND BARRE STREETS, BY

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Terms.—To Mail and Office Subscribers, \$1,50 per ennum payable in advance or within three months, invariably. No subscription received for less than one year, except the mency be payd on subscribing. No paper discontinued until all arrearages are paid, except at the discretion of the publisher.

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