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TERMS AND MEANS.

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From the Spiritual Magazine, September, 1847. The Glory of Unity.

BY MARY E. CRAGIN.

Diversities of character among men, where the love of God is absent, is an ever fruitful source of dislike, contention and hatred. Each one sees in another some quality of heart or intellect which is worthy of love and imitation, but which he does not himself possess. It is plainly seen that the highest benefit of all, would be found in a union so close that each would partake of the riches of the others. But the spirit of envy, of selfishness, or of pride, 'forbids the bans;' and the result is, that the world is filled with little rivulets of happiness, which true enlargement of hearts would swell into copious streams. Paul beautifully illustrates the variety of effects produced in different individuals by the operation of the same spirit, where he compares Christ's church to the human body, having many members, with various offices, yet all forming an harmonious whole. The idea is fully carried out in the whole of the 12th chapter of 1 Corinthians, that while there are necessarily diversities of operations, yet that it is the 'same spirit which worketh all in all.' He abundantly proves that there is no just occasion in the case, for haughtiness or contempt in some, or for envy and discontent in others; for each member, in its place, is indispensable to the good of the whole. God, as a wise masterbuilder, makes the best article he can out of the materials which he has to work with; and to be discontented with our allotment, is as absurd and unjust as it would be for the clay to remonstrate with the potter against his judgnt in its formation.

There is a good sense, it is true, in which we may covet the gifts and excellencies of others, and may supply our deficiencies from their fullness; and in turn we may impart of our fullness to them. When once the heart has forever settled the question concerning the position we are fitted to fill, and has become satisfied with God's allotment, the barriers which have been raised by envy and discontent will be thrown down, and there will be in every such heart a just appreciation of the merits of others. This will prepare the way for a mutual exchange of the commodities of each. There will be no poverty in the family of God-for the riches of one is the wealth of all: nor discontent-for giving and receiving constitutes a most essential element of the happiness of heaven. Great diversities of character, therefore, among the members, will be the means of attraction which will draw them still more closely together. Selfish love, which seeks merely its own gratification, would naturally look for those qualities in others, most in unison with its own. But in this consists the difference between mere earthly affection, and that love which is shed abroad in the heart by the Holy Ghost. Those who set fellowship with God high above all fellowship with man, will resolutely court the society of those who possess the traits of character in which they are deficient themselves, that they may thus partake of their fullness, and become as attractive to God as posGod is glorified.

We see that while the external manifestations of love may be the same, yet the point of attraction between the sons of God, lies far back of any thing visible to the external senses. It is the strong sympathy of hearts drawn out, not primarily to each other, but to him who is the chiefest among ten thousand, the one altogether lovely.' Their love to each other, is but the effect of their having one center-one life.

It cannot be too often called to mind, nor occupy too prominent a place in the heart of the believer, that the miracle by which God means to convince the world of his power, is the unity of the church. Christ placed a proper valuation upon things when he prayed for his disciples 'that they all may be one, even as he and the Father are one; that the world may know that the Father hath sent him.' Unbelief can find out a way to get by all other miracles but this. Multitudes who were witnesses of Christ's power as displayed in healing the sick, casting out devils, and even raising the dead, perished in unbelief. In spite of abundant evidence to the contrary, the chief priests condemned him to die as an impostor. But when his prayer for his disciples was answered, and we find them of one heart and one mind, with one accord in one place, praying for the same thing, then was wrought the miracle which gave them omnipotent power; and they went forth conquering and to conquer. The world is the same now as it was 1800 years ago. Those in whom Christ's spirit dwells, may now, as then, make the same proofs of it, and all to no purpose. Unbelief will attribute to magnetism, or sorcery, or something similar, a power that can raise the dead. But when it comes to perfect unity -when all selfishness, all desire for pre-eminence, and all ambition to be the greatest, is sunk in a hearty desire to do the will of Godthen, and not till then, will the world be constrained to confess that God is with us of a truth. Let the eye of the church be directed then to this point. Seek first the love to God which involves entire submission to his will, and the faith which can remove mountains will necessarily be the result. The love—the unity—the drinking into one spirit-is the origin of power; and what this world calls miraeles are its effects. Let us as a body lay hold of the former, leaving it with God to direct its manifestations; and we shall find ourselves right in the same position in which the disciples were on the day of Pentecost, and the same glory will attend our movements.

Not unfrequently persons' writings are better than themselves; but the reverse is true of Mrs. Cragin, and all she says about love and unity was more beautifully represented in her actual life.-She excelled in the gift of serving, and won the prize as a 'servant of Love. She forgot self in this service. It was a passion with her—she was an enthusiast in seeking the fulfillment of Christ's prayer that his followers might be one. If she could promote love, it compensated to her for any amount of personal discomfort and sacrifice. This passion made her extremely adroit in shifting habits and forms, and often very happy in circumstances that would have been naturally disagreeable. She had the spirit of the gold-digger who can put up with any thing to gain his object, and make sport of circumstances that would be unendurable except for the gold in prospect. Persons of fixed habits are said to be 'set in their way'-she was flexile. Habits are very unfriendly to love-they are often wedges of discord. My neighbour and I have been educated differently, our habits interfere, and hinder us from loving each other; now we must choose between our habits and love. Mrs. Cragin always chose love. The freedom we have to change our personal habits and conform

ification. Mrs. Cragin had something of his zeal. She was delicate in her tastes, and her standard of manners was refined; but after all, she thought etiquette was a trifling sacrifice to love. Her nerves were rugged, and her sensibilities obedient to her good will. She would seek through the sympathy of love, to bring about similarity of tastes. The fact that you were unlike herself would be an incentive to her to cultivate your fellowship, because she thought such associations the most improving. A memorandum from her note book will illustrate:-When tempted to think evil of —, and chafe against her peculiarities, remember the design of God in putting us together was to modify one another. I am learning through her what I so much need to learn, consideration. I thank God for this companionship.'

She had the opposite spirit to that so common in the world, which widens the breach of friendship by evil-speaking and scandal. She would pour in oil to every such wound, and foment love instead of strife by her skillful representation. If she knew of a case of heart-burning or disaffection, she would get the parties together, and have the matter all opened -and in the element of her spirit reconciliation was inevitable. Sincerity she knew was the handmaid of love; and she used criticism with the utmost freedom. But it was difficult to make a quarrel of her sharpest criticism—she would beguile you into immediate good nature. It was a favorite principle with her, that the piercing of the life which criticism effects, only opens the avenues of love.

Her heart was large, and sought its satisfaction in the happiness of many. She could not be absorbed with her own; and she loved to see unity, as a person loves music or beautiful scenery. Society around her was her canvass, on which she painted the beautiful conceptions of her heart-full of the love of God; and she enjoyed with the emotions of an artist her success in producing the effect of harmony. We always think of her us a 'gift,' such as Christ gave to the Primitive church, for their edification, unity and perfection.

Christ's Words.

Eighteen hundred years ago the Son of God was manifested in this world. The fame of his mighty works was spread throughout the land of Judea. At the sound of his word devils fled; and by its charm disciples gathered around him. Walking by the sea of Galilee, he saw two brethren, Simon and Andrew, fishing. 'Follow me,' said he, and they straightway left their nets, and followed him. There was a power of fascination in his words which the honest fishermen, and those who loved the truth, could not resist. He went through the cities and villages, singling out an individual here and there with the simple words, 'Follow me.' This emphatic call was not restricted to he was, and did, and said, to the Father. the honest fisherman. Mark says that on one occasion 'as he passad by, he saw Levi, the Son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.' A rich young man him, loved him, and said unto him, 'Sell all thou hast, and give to the poor, and come and follow me.' The young man went away sorrowful. The fascination of riches was so break the charm, and obey the call. To Peter he said, 'Follow me,' signifying that he should follow him in the cruel death of the cross; and this Peter afterwards did.

Have Christ's words ceased to be uttered. or have they lost their charm? Nay! ' Heaven and earth shall pass away, but Christ's words still possess their original power, and they are still spoken by the same Divine and irresistible voice. The fisherman is still called; and the rich man still sorrows at the words, 'Sell all thou hast, and follow me.' Indeed, Christ is now speaking in trumpet tones to every heart, now speaking in trumpet tones to every heart, that pleasure, go back, and strengthen your sible. True contentment will suffer others to lowship, and of course our influence. Paul was bear the palm without grudging, and trust God an adept in the practice. He could make himself all thought of the world. His word has gone forth, nature. It is the essence of eternal life.

cd for us, however small-content and glad if habits and forms he always made subordinate to ed- |'I am King;' and it will not return unto him void. It will ring through the earth till one universal shout ascends to his throne-" Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The Child Life.

When Christ said 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven,' it is evident that the trait he had in mind most prominently, was the humility and simplicity of children. His disciples, with worldly-minded ambition, had asked him, which should be the greatest? but he pointed them to the meek mind of a child as an example of willingness to take any position, however lowly. 'Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. (Matt. 18: 3.) This trait of humility in children is the foundation of all that we love in their character—their obedience—confiding faith in their elders. &c.

Children's love to one another is a beautiful symbol of Christian love. Two little children will love each other dearly, and in their innocence no fear or distrust comes between them. They have no dissimulation, no secret keeping; what one knows, the other is sure to be told. There is perfect community of knowledge.

It is true that midst all the beautiful traits of children, some seeds of Satan's sowing are early developed, showing themselves in selfishness and ingratitude in regard to their little possessions, not being willing to share them even with the brother or sister they love most; and then entirely forgetful of their parents' kindness in the gift.

Still their selfishness is not to be compared to that of after years, and the child's character altogether, is infinitely superior to that of a man of the world, in whom Satan has longer had his reign: and to such it was that Jesus spoke.

Separating the wheat from the chaff, the humility and simplicity of children are the characteristics that we should look at in striving for a childlike spirit. In that spirit alone we can attain the high virtue of charity. Indeed, huwility and simplicity constitute a very essential part of the many characteristics of love. Jesus was a beautiful example of the spirit of humility. 'As the Father said unto me, so I speak.' He claimed nothing for himself, but referred all

Growth---Greenness.

Youth make the same mistakes in their approaches to pleasure, that persons often do in regard to music. Finding in themselves a capacame to him, desiring to know what he should | bility of enjoyment in music, they learn a few do to inherit eternal life. Jesus beholding tunes, and without any knowledge of the science account themselves wise. But when they do this, the color has turned with them from green to brown. They have lost the beautiful ideas of growth, the fresh imaginations, and enthusiastic hopes which belong to great, that it seemed impossible for him to the greenness of youth. The moment a person becomes contented with present attainments in anything, and seeks rest and enjoyment in his present amount of knowledge, instead of digging into the science of the thing, that moment his color has turned from green to brown. This is a point where every one makes his greatest mistake in regard to pleasure. We have no business to account ourselves wise in any sphere of things; for we are but 'babes and suckshall not pass away.' (Matt. 24: 35.) They lings' at best, in respect to every department of knowledge. Go back, then, and assume the simplicity of a child; and approach pleasure in the spirit of greenness and expectation of novelty, accounting the treasure-house open, and infinite mysterics in all directions. Go back to the spirit of growth; and growth is greenness. In the place of all specific tastes for this and

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The Circular and the Cause.

The object of this paper is to give expression to true faith in Christ, and so to be the organ of his alvancing movement in the world. It is not a religious paper, to the exclusion of what is called secular matter, but will embrace in its scope all fields of interest, interpreting events, and progress of every kind, from a spiritual point of view, and in their relations to the eternal kingdom which God is introducing among men.

We know of no other paper which is established for such an object. There are religious papers, and reform papers, political, commercial, and literary organs, but none of them committed to the idea of Christ's actual sovereignty in this world. The religious papers advocate various benevolent and sectarian objects, and endeavor to prepare people for In a word, that we should confess him, believe in his death, beyond which, it is supposed, the land of salvation lies. The secular papers are devoted to politics, commerce and news, knowing no higher object than personal success, and no other government than chance and the natural laws. To neither class of papers is the actual administration of Christ a matter of much account; he is treated as a being unknown and far off, who, if he ever took an interest in the movement of the world, has now left it to go by the clock-work of 'nature,' with money for the ing governments, laws, &c., for which men are not main-spring, and death to strike the hours.

In this situation of things, the Circular enters the field with a confession of Christ's personal sovcreignty in all concerns, which is the blazing fact to whoever can break away from the charm of dead externals and look into the spirit of the times. We believe that every thing is ready for such a testimofact is the next thing in order. It is forced on by the pressure of all past improvement, and will kindle of a new heaven and new earth for mankind. This and express the latent faith of multitudes. It is the commencement of a revolution that will never turn back. The name of Jesus Christ has sounded forth in connection with the Sovereignty of the ternal change, but by a sincere national confession world, and every day must witness its rising influ- of Christ. He does not ask for any change of instience until it supplants all authority and power, and absorbs the universal heart. This is the consummation predicted by God; it is just what all men really want; it is creation's deepest prayer.

The object of this paper is to stand by that nomination of Jesus Christ, to stir up the world to its reality, and call out the slumbering loyalty that every where exists towards his name. It is offered as a medium for the confession of Christ, which we expect will become, ere long, the cuthusiastic watchword of multitudes. The Circular belongs to the true-hearted adherents of Jesus Christ everywhere, and will respond to the faith which nominates him, let it come from whatever quarter, or in whatever form it may. Our object is votes-hearty, practical votes for Jesus Christ as the rightful Sovereign and true Savior of the world. We will quarrel with no man about platforms and creeds, if we can only have the confession and demonstration of his undivided loyalty to Jesus Christ. Such is the prospectus of this paper, and we have no fear in leaving it to work its way into the regard of those who fear God and pray for his kingdom.

Talk about the Nomination.

It was shown in our last No., that Jesus Christ is already king of the world de jure, and de facto, and that it only remains to make him king de nomine, or by the voluntary recognition and allegiance of men. Any one who examines these propositions, will find them strictly true, and that they cover the whole facts in the case.

It may be said at first sight. 'If Jesus is really king, what more do you want-why do you talk about electing him, and the glories of his prospective kingdom? If he is King, why don't he prove it by abolishing sin and misery from his dominions?' These questions suggest reciprocally their own answers, and offer no objection to the view that Christ is de facto king of the world.

The simple answer is, that the sovereignty of Christ, though real, so far as he is concerned, cannot become thoroughly beneficent and saving to ward men, until it is accepted and understood. His government must be distant and magisterial, until he can get us to know him, and loyally invite him into the direction of our affairs. While we refuse, or blindly ignore his sovereignty, we are exposed to be ruled over by usurpers and impostors of all kinds. We are in the situation of a country, which by a decisive battle, has fallen into the hands of a conquering king, who proclaims his sovereignty, and exercises, as far as possible, a general control; but the inhabitants, ignorant of his character, and deceived by his enemies, discredit the report, and remain in their previous anarchy, subject to ruthless banditti who have mixed themselves up in all the affairs of the state. His power and desire to restore order, is of course for the present rendered unavailing. Seekvance, and separate themselves from the usurper.— The moment such a general understanding can be

occur to the reader of the New Testament; and he sult, not alone of the defacto sovereignty of Christ, but of our active acceptance of it.

The New Testament, for instance, declares that Christ 'has made an end of sin,' and 'abolished death; thus that he is completely master of those principalities himself; but it needs that we should know it, and should open ourselves to personal relations with him, in order that we may appropriate his victory, and realize its consequences in the earth. presence, and yield ourselves, and all powers and institutions to his name. There is no manner of doubt that if this were done on the part of man, sin and death would immediately cease—these awful devourers of humanity would be cast out forever, and we should regain more than our original birthright of spotless immortality.

But you say that such a confession of Christ, involves prodigious changes—the dissolution of existprepared. We say no; the true and saving accepof the world, would involve no violent changes .-There is no need of preparation—there can be no preparation that will make the world any better, until this step is taken. It might be done to-morrow-in every country, and in all circumstancesny; that the world has advanced in education and the keys of government might be surrendered to refinement to a point where the discovery of that | Christ, and while no special outward change would mark the day, it would still date the commencement nation, with slavery just as it is, and with all its sins and enormities on its head, might to-morrow be washed white as snow-not by an immediate extutions; he only asks that our institutions and laws be surrendered to him just as they are, and that their administration be carried on in his name.-This can be done at once, and the nation stand justified before God, and thenceforth enter upon a course of real improvement, under the benign teaching and influence of Christ. Let every official, from the President down to the hangman, be persons confessing Christ in their several capacities, doing all in his name, and, without going into any new definition of their outward functions, we are sure the administration would be heaven-inspired, acceptable to God, and profitable to man. So of the despotic governments of the old world, and of slavery at the South. Christ is able to accommodate himself to any form of institution, as he is to any outward habit of the individual, and so possess it with his spirit, as to sanctify its operation until he can change it for the better. On the other hand, good habits without his spirit, only make the Pharisce; and the best institutions without him, are dead machinery, incapable finally of any thing but creaking misery

What is wanted, then, is simply the popular cndorsement of Christ's sovereignty, to let in all its benefits upon the world. That, let us say, will be the first step towards genuine, successful reform. in respect to intemperance, slavery, and the other evils, on which reformers have been so long at work. It will commence the rapid and sure deliverance of men from all sin, pain, and death; and will introduce in their place the peaceful blessings which are natural to the children of God. The step is eminently practical, requiring no preparation except the necessary consent of the people, and involving no sudden or destructive outward changes. It is simply the original gospel of Christ, brought down from the abstractions of the pulpit, and offered as it was intended, to the wants of the present living world. It must be agitated by those who know its power, till the night of unbelief passes away, and the world awakes to its true destiny in a universal confession of Christ.

Rules for the Campaign.

There are three well known military rules to be observed by our people in their movement against disease and death.

1. Maintain the offensive position. Let no apparent advance of the enemy throw you back into an attitude of mere defense. Every attack of disease, should arouse us, not to a battle for deliverance, but to a war-cry of extermination. Keep the enemy on the defensive.

2. Not stand for skirmishing in the outworks, but push for the citadel. Attack the center. Our personal experience with disease is only a radiation from

information of his power, character, and design, and attack draft itself, and break up the black prison | ple, is Christian Unity; and that this must first so get them to confess his sovereignty, invite his ad- house where he holds his captives. Christ himself be established in the hearts of individuals, in order has opened the way of conquest, has faced the tyrant to ensure success in Association. This was the soul in his stronghold; and by his resurrection from of the Oneida Association. Thorough unity with brought about, he advances to the capital, and easi- the dead has left a breach in the pale kingdom Christ, and all who believe on him, was the foundaly displaces misrule and oppression, and establishes | that can never be closed up. We must follow in the | tion on which it was erected, and to which all its faith of that victory, and not be satisfied until the subsequent success may be ascribed. This was The application of this illustration will readily whole Bastile of Hades is overthrown and the trumpet of resurection announces the deliverance of the will see that as in the case supposed, the abolition of dead, and the reunion of the race. Nothing short of sin and misery from the earth, is the appropriate re- | this will be satisfactory or give us and the world substantial peace. We have evidence that insurrection is at work inside of the death prison, to cooperate thing, is impossible. As well might we try to make with our advance. God speed the uprising.

our attention primarily on good. In opposing disease and death, we must seek mainly to cultivate life. Death is to be swallowed up in victory. It is Christ's spirit, which is fast invading the world, and the power of the resurrection, and not mere negative resistance, which makes an end of his reign, and recovers his captives.

Note.-There is inculcated in the world, a kind of traditional respect toward death, as though it was a semi-divine manifestation, only to be spoken of in terms of reverent resignation. The plain language that we are accustomed to use in speaking of eleath and its works, does not fall in with this prejudice, but we believe our language, and our confident faith in the abolition of death, are both justified by numerous passages of Scripture,-For example: 'O death I will be thy plagues: O grave I will be thy destruction.' . The wages of sin is death.' 'Christ took part of flesh and blood, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their life-time subject to bondage.' 'He hath abolished death, and brought tance of Jesus Christ, as the head of this republic, or life and immortality to light through the Gospel.' In John's vision of the latter day. death and hell [Hades] delivered up the dead which were in them. . . . And death and hell were cast into the lake of fire.

> Kossuth's return to Europe.—Kossuth left this country for Europe, on Wednesday last, in the steamship Africa, bound to Liverpool. His departure at this time, was unexpected, and the leave-taking confined to a few personal friends. The N. I'. Tribune thus discourses on the results of his mission to this country:

"The American interlude in this great man's eventful career is ended—for him triumphantly. He has walked amid burning plowshares and never fainted nor faltered. That he may have sometimes spoken hastily, indiscreetly, is probable; who that ever underwent such an ordeal has ever utterly avoided verbal errors? But through all his wanderings, his audiences, his addresses, his responses, he has so borne himself that Hungary and Liberty may well be proud of their foremost champion. He has done his work in America, and done it well. He has touched with Ithuriel's spear this heap of windy pretense, of lofty vaporing for freedom and the rights of man, and shown what are its substance and quality. He has separated the wheat from the chaff, drawing broad and deep the gulf of separation between the friends and enemies of mankind's enfranchisement. Fortunate alike in the friends and the enemies whom his American tour has developed, he may now meet, if such be God's inscrutable will, the assassin's steel, the hireling's bullet, the despot's axe or cord, and, rejoicing in his release from a heavy load of responsibilities, anxieties and sorrows, may proudly say, 'To America, at least. I have fulfilled my mission. I have called her with no timid, no quavering voice, to take her stand on the ramparts of a world's deliverance.-For her I have not lived in vain!"

Progress of an Idea.

age of political apathy and religious discord, it must | rich by the same operation: be admitted that at no time since the commencement of the world, has private enterprise derived so much assistance from the principles of union and association. In proportion as it becomes more and more impossible to hold mankind together in the bonds of party, or within the professions of a dogmatical creed, does the tendency to associate for purposes of common interest appear to increase. Political parties split up into cliques and coteries, religious denominations into sects and secessions; the rights of independent thought are making daily inroads on the oldest and best established combinations; it is in mercantile matters only that men have thoroughly learned to combine; and, therefore, these enterprises are carried out with a rapidity and success which appear little short of miraculous."

Thus the great idea of Association slowly makes its way in the world, and gains the most weighty suffrages, as its practical efficacy is more and more demonstrated. At present confined to commercial and other enterprises, it works the grandest miracles, and day by day achieves new victories, and renders easier and surer the march of humanity toward the entire subjugation of outward nature, and the reduction of the globe with all its powers, elements, climates, countries and soils to perfect cultivation, health and beauty, and complete subservience to the uses and needs of man. This is the material, the external stage of Association; it is the growth of the body as it were, in which the soul will in due time be manifested. That higher stage will appear when the principle of Association comes to be applied in social life, in the arrangement of agricultural as well as domestic and other labor, and in the revision and abrogation of the ideas of caste and class, at present almost universally prevailing .- N. Y. Tri-

The writer of the above article, has, in the main, given us a very fair presentation of the working of the principle of Association. There is one point, | however, which he has presented, from which we beg leave to dissent. He looks upon the various Associations which are springing up on every side, as only the great central principality-it is a work of the the body; the soul of which will develop itself hereoutposts where neither victory or defeat determines after. This is contrary to our experience, and, we ing the welfare and not the destruction of the de-| anything. We must drive these all in, and make up | think. is not justfied by facts. We maintain that | quire variety, and differ from each other in different

ceived inhabitants, he must wait till he can diffuse | our minds as Christ did to find the SEAT of power—to | the soul—the real essence of the Community princiworked out among the body of believers, long be. fore the Oneida Association was ever thought of-it was the seed from which the body sprung.

We have no faith in the existence of any body, without a soul. This, from the very nature of the a watch run without a mainspring. But we think 8. In all our conflicts with evil, we must still keep there is a soul in this movement toward Association, though perhaps unknown to the participators there-

> in. The element of unity which characterizes which tends directly to human brotherhood and sympathy, is the seed from which, we think, springs all this progress, and which will ultimately end in uni-

Rules for Conversation.

1. Speak slowly, distinctly, and loud enough to make sure that a person who is properly attentive, and is not deaf, will have no occasion to say -"What?" and so make you waste breath in re-

2. On the other hand, be properly attentive, so as to have no occasion to say-" What?" You have no right to make your neighbor waste his breath in

3. Speak as much as possible in the affirmative form. Do not put your common remarks in the form of a question, as thus: 'It is thus and sois'nt it?' which compels somebody to answer. You have a right to speak, but you have no right to com pel your neighbor to give his opinion on every thing you say. A great deal of conversation is a sort of begging, instead of being fair communication.

The Law versus Life.

. The sting of death is sin, and the strength of sin is the Law.' (1 Cor. 15: 56.) The Law, therefore, drives the machinery of death.

FACTS. Before the flood, when there was little or no law, men lived nearly a thousand years. The Law began active operations in the age of Noah: the flood was its first awful enforcement on the religious conscience of men; and from that time human life rapidly declined. Moses introduced a systematic code of laws, and very soon after his time the average age of man settled to its present standard. See Rom. 5.

Philosophy. Law wears out life. 1. By forcing it into will works, which are as unhealthy and exhausting as fungi on plants. 2. By finding fault with these sickly works when they are done, and so introducing disease into the conscience.

Love-and Money.

The following, from the Washington correspondent of the Tribune, gives an entertaining sketch of social life at the Capital, and shows how nicely moneymaking and match-making are made to work togeth-"If," says The London Times, "we live in an er, enabling shrewd persons to get a wife and get

All the regions of the Union forward to the Capital, together with the better halves of the members of Congress, a cargo of daughters, nieces, young marriagable friends, rich and poor widows, &c., &c., etc. This secures a pretty considerable assortment of fair ones, and thus an immense torrent of flirtation rolls continually through parlors, public and private, in the hotels, the galleries of both the Houses of the Congress, the rotunda, the Capitol grounds, the avenues, evening parties, picknicks, drives, and all other encounters and points of meeting, such as studios of artists, churches, and so on. Occasion in general is very easily afforded for the like, on account of the wholly uncontrollable liberty enjoyed by American girls. Few flirtations are carried on, only for the sake of flirtation. It is a hunting party, executed by all the interested, the marriagable gentlemen, and the misses and ladies. Some individuals hunt for distinction, others for connections, generally all of them, however, above all, pursue the great arcanum of society-money. The match-hunting Mammas or Aunts equal in pertinacity any celebrated English of the same species; still there is here less cunning, audacity, or impudence. The game is more open, the parties to it less acrimonious, and every body can safely peep into the cards. All is rather harmless, and a certain primitive naivete spreads over the performances a rather childish charm, The final aim is, after all, what the French call the bon motif, or matrimony, which makes the whole maneuvering, inoffensive and not dangerous.

Poor members of Congress, officers of the Army and Navy, young clerks in offices, newspaper correspondents, form the principal pack of the heiress-hunters. To this ought to be added a squad of Diplomats, high and low, poor creatures whose hunger is stimulated the more, since one of them, some time

ago, carried away a very well stuffed prize. Washington, as well as Georgetown, posses standing beauties of its own, mostly daughters of official individuals—generally pennyless, but not less eager after matrimonial establishments. All these various elements make the race very amusing for a spectator. In this conflict of chasing, catching, abandoning, and snatching up, one can detect the inward play of the passions, and finally draws this conclusion: that if the outward manifestations ac-

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The male hunters, natives, strangers, foreigners, are very often thrown off the track in the fervor of their pursuit. This happens when at the start they were not discriminating enough, but began the race without ascertaining most positively the worth in dollars and cents of the chosen one. To find out her real value is the more difficult, when the fair prize comes from the distant banks of the Mississippi, or from some place far off in the South or West. It happens very often. that such a fair owner of a few hundred acres of more or less cultivated soil, and of a score or two of human chattels, is here inflated into the proportions of a rich heiress. Her value is increased by common rumor, in proportion as increases her remoteness from her birth-place. Reaching Washington, she is set down as worth forty to sixty thousand dollars; pushing forward to Saratoga or Newport, she is weighed by hundreds of thousands. Wealthy to that extent no visitant here has been, with one exception-an only daughter, whose father measures his possesions by square miles, owns and counts human beings by hundreds, and sells by hundred thousands of sacks, the rice from his own plantations. An accident made me overhear in the galleries of Congress, a conversation carried on be tween the above-mentioned maiden and two first-wa ter dandies of the House. The one was speaking about bacon and cabbage, the other about an elec tion in Kentucky. I hope this was vastly entertain ing to the lady; at any rate it was innocent.

Another Response.

Syracuse, July 11, 1852. EDITOR OF THE CIRCULAR :-

I saw in The Circular of July 4th, a notice of the nomination of Jesus Christ to the sovereignty of the world, with the question-

• Shall not that nomination be ratified?' As we are now in the midst of the excitement of a Presidential campaign, the thought suggests itself to me, why can we not be equally enthusiastic in putting forward the claims of our candidate as the two great political parties of this country are in presenting the claims of their respective candidates. The results of our campaign are of momentous interest; not only to this country, but to the whole world. 'Shall the nomination be ratified?' From the truly but for good, edifying purposes. Christ him-Christian portion of the world, we can but expect the sincere and hearty response, It shall! With true Christians, it would be superfluous to go into a disputation upon the platform he would be likely to support, or the course of governmental polity he would pursue. They are sufficiently acquainted with the candidate, not to require any pledges of him for the support of party, or party measures. Their faith and such mysterious manner. They are truly deconfidence in the Man is such that they will 'go for him,' regardless of any question of platform, policy, &c. They are ready to enter the arena with their candidate, basing their claims for the

ty to them for the future. persist in the demand for a platform, that we rity and light—forms of the ever-fresh life of have one broad enough to accommodate the God. The freshest life manifest in this world. whole world upon its surface. Although as in children, and in whatever is youthful and comprehensive as eternity, yet it is unparallel-growing, should form our conceptions of the ed in simplicity. Its base is Infinite Love. heavenly world; but the best forms of life we see, Upon the corner stone is inscribed, 'Love thy are only approximations to the heavenly state, are conservatives. We go for the good old reneighbor as thyself; and, 'Whatsoever ye So, let us not be afraid of the inhabi- ligion-for the oldest religion-the religion would that men should do to you, do ye even so tants of the New Jerusalem, or think of that believes in angels, in inspiration, and in a to them.' In this platform there will not be them as unaccountable or indescribable beings one objectionable plank-nothing that will that we have no affinity with. If we love have to be gulped down with a wry face.

merits. His acts heretofore are ample securi-

general features of the governmental polity of as it exists in the kingdom of heaven. our candidate. Under his administration we shall enjoy the greatest liberty and freedom-' Equal Rights' will also be enjoyed; we shall we are most familiar with, in this world of wicknot only have Slavery abolished, but also the edness, are the things we need most to fear; abolition of disease and death. We shall have and that the invisible God, the holy angels, and a Homestead-Bill which will far outreach the the great unknown, are what we ought least to anticipations of the most sanguine. There will fear. Fear should be directed toward the most be no restrictions of the elective franchise, as property qualifications; and naturalization laws will have become obsolete.

history, shows us that no apparent national prosmanence. A recognition of, and obedience to to present himself at any time in our midst .comprehensive merits of our Platform, and the spirit from us.

countries, and states of society, inwardly human na- unimpeachable wisdom and integrity of our Ruler the Nations.

sustaining the 'Campaign Paper.'

CHAUNCEY HAMILTON.

[The series of " Home-Talks" (continued in this paper from the Oneida Circular.) will be understood to be offhand conversational lectures, spoken at our evening fireside. and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.---No. 108.

[REPORTED FOR THE CIRCULAR, Oct. 13, 1851.]

COMMUNICATION WITH HEAVENLY SPIRITS. If I should express the greatest desire of my heart, it is that Christ may dwell with us intimately, and if possible personally. We will desire nothing before the time, or contrary to the will of God. But if the time has come, (and I think it has,) when the vail between this world and the spiritual world is to be removed, and the invisibles are to break in upon us, there can be no reason why we should not exceedingly desire the presence of Christ and his great interior family among us. There certainly should be nothing in our hearts that would in the least prevent this event from taking place: there should be nothing among us that is

If we look at history, we see that God walked with Adam and Eve in the beginning; Moses and Elias were with Christ on the mount; and after his resurrection many of the saints which slept arose, went into the holy city, and appeared unto many,' &c. &c. What has been once proper in regard to these things, will again be proper. The saints did not appear on earth after Christ's resurrection, to indulge curiosity, self appeared to Paul for good purposes; and the angels appeared to the old patriarchs for good purposes. Why may not saints and angels again appear on earth for similar good

repulsive to the spirits of heaven.

When the spirits of heaven do again visit the saints on earth, they will not make their appearance in the shape of 'Rappings,' or in any scribed by Christ, when he says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The inhabitants of that kingdom are like little chilsuffrages of the people upon his own intrinsic dren, full of simplicity and freedom. It is unjust to think of them as mystical ghosts, mere On the other hand, we can say to those who of them as forms of innocence, simplicity, pufresh life as we see it in little children, we We shall not be at a loss in pointing out the shall love the manifestations of that same life

It is difficult for persons to realize what must be realized some time, namely: that the things dangerous and mischievous objects. Where are they? They are around us; they are in the streets; they are the things we are most famil-Our cause possesses the only true element | iar with, though the least afraid of. God and the of stability and permanence to a government. glorious company that surround his throne, are The experience of the world as presented in not dangerous, and we have no business to fear them. It is altogether inhospitable and shameperity, no advances in science and art, no exten- ful for us to have feelings that would make it un- him out of prison.' (Chap. 12: 7-10.)-Divine authority, is the only thing that can We may be certain that if our minds are filled ensure permanence to a government. While with such false ideas about ghosts and spirits as this is wanting, we shall remain, as it were, in a exist in the world, they will keep away from us; probationary state. Now I am sure that the and the same inhospitality will repel Christ's angel, he came to the house of Mary, 'where Father, Lord of heaven and carth, because thou

candidate will not leave the smallest loop-hole the spiritual world, and cultivate a de- at the gate, they were greatly astonished, and for truthful objection to his becoming Sovereign sire to see the faces of those glorious beings .-Paul made great account of seeing the faces of |gel.' This conception did not astound them. Yours for the Sovereignty of Christ and his brethren. He writes to the Thessalonians, Paul writes to the Hebrews, Be not forgetful We, being taken from you for a short time in to entertain strangers; for thereby some have person, not in heart, endeavored the more abun- entertained angels unawares.' (13:2.) Again, dantly to see your face with great desire.'-Christ made considerable account of personal strangers and foreigners, but fellow-citizens presence. He said to his disciples, 'I go to pre- with the saints, and of the household of God.' pare a place for you. And if I go and prepare [(2: 19.) Let us set our hearts on that kind a place for you, I will come again, and receive of faith, and refuse all the impositions that have you unto myself; that where I am, there ye may come in since the days of the Primitive church. be also.' (John 14: 2, 3.) Christ here plainly meant, that the disciples should dwell in his personal presence. His spiritual fellowship angels, communication with God, &c., are natthey already had, by the comforter which he | ural things. Sin, disease, death, and the pressent; but this was only preliminary to a more direct meeting in the place which he went to prepare for them.

Fear was the great mischief-maker in the down upon them with great astonishment! garden of Eden. God there walked with Adam and Eve, and they had direct fellowship each other; and sought to conceal themselves from God, and hide themselves from one another. Mankind, from that time till the present, have retreated further and further from God. | 25, and 36, 37, &c.) The same event is not has become more and more intense, and its working has increased the distance between God and man.

In reading the Bible, we find that after the fall, angels still visited men, and talked with them; and Enoch is said to have walked with God. We do not hear of such events taking place now-a-days. It is even assumed by some that the age of miracles is past! And by that they mean that all special communication with God is past, and of course, that the age of the appearance of angels is past. This philosophy is abominable. Such thoughts seem blasphemous. To give heed to them, is to desert the 'faith once delivered to the saints.' We may indeed say, in one sense, that the age of mirhas retreated from God, and because it has become more and more difficult for God and the anis not past in heaven, and with God; and it is past in this world simply because unbelief repulses all direct communication with God.

Let us inquire out the 'old paths.' We present, living God. This religion that believes the age of miracles is past, is a novelty, an invasion, a new thing. We feel bound to contend carnestly for 'the faith once delivered to the saints;' and we cannot take our standard from the Orthordox church, or from any church since Bible times. We take our standard from the Bible itself; and that tells us in the plainest possible terms, that 'the faith once delivered to the saints,' was a faith that looked for supernatural manifestations, visitations of angels, and immediate communication with God and heaven. This was the faith of the Primitive church. When the apostles were put in prison by the Sadducces, 'an angel of the Lord by night opened the prison doors, and brought them forth.' (Acts 5: 19.) When Peter was in prison, chained between two soldiers, 'an angel came, and smote off his chains, and led sion of dominion and territory can ensure per- pleasant for an angel, or any departed friend, When Paul was at Corinth, the Lord spoke to him by night in a vision. (Chap. 18: 9, known. I think it may be truly said that many 10.) Such events as these were not startling anomalies in the history of the Primitive church. After Peter was delivered from prison by an

Let us set our faces earnestly toward damsel Rhoda reported to them that Peter was could hardly believe it; but said, 'It is his anhe writes to the Ephesians, 'Ye are no more And let us think of sin and death as unnatural —they are impudent intruders. Visitations of ent state of things in the world, are miraclesentirely out of the natural course of events; and undoubtedly the inhabitants of heaven look

The greatest stimulus to faith the Primitive church had, was the expectation of the second with him. But after the serpent came into the coming of Christ. Under the pressure of that garden, and they came under the displeasure of expectation they made ready for Christ, and God, they were afraid of him, and afraid of looked carnestly for his appearance; it was a cause of continual rejoicing and excitement to them. (See Phil. 3: 20. Col. 3: 4. 2 Tim. 4: 8. Ti. 2: 13. Jas. 5: 7, 8. Heb. 10: 24, The fear that Adam and Eve had toward him, to be again expected; but the substance of it, or something better, is coming, and is not far off. We may look for the coming together of the three worlds, the world of the living, the resurrection world, and the world of the miscellaneous dead; and may wait for the event as the Primitive church waited for the coming of Christ. We need not hesitate to study the language of the New Testament concerning the second coming, and regard it as substantially applicable to us at the present time. The same thoughts and feelings that they had are proper for us now. This is a blessed object—a glorious hope. One reason why I look for this great meeting to take place, is, that there is in our experience a steady progress in this direction: our hearts are all turned towards acles is past. It is past because human nature it in a wholesome, quiet way, and without fanaticism. We have been surrounded by 'Rappings,' and all sorts of mysticisms, but they gels to present themselves in this world. That is do not turn our attention in the least from the the only reason why the age of miracles, or the simple truth as we find it in Christ. We are age of angelic appearances, is past. It is not on guard against all 'Lo heres,' and 'Lo past because there is any law in heaven to that theres;' and it is perfectly certain that we shadows in winding sheets. We ought to think effect, or because any change has taken place shall reject every thing that is false, as it is prein the character and nature of God: the change sented to us, and be led along into complete is all on the side of man. The age of miracles submission to the will of God, and abandonment to the truth

REPORTER'S NOTE.

The Gospel as proclaimed and understood by Primitive saints, was a Gospel of salvation from sin, miraculous power, angelic appearance and ministration, communication with heaven, victory over disease and death. The Gospel as now generally proclaimed and understood by its professed adherents, teaches that salvation from sin in this life is an impossibility; that the age of miracles is past; that the age of angelic appearance is past; that there is no further communication with the heavenly world; that disease is an inevitable necessity; and death a natural and inexorable law. What is there left of the Gospel 'once delivered to the saints?' Can Christ be 'the same yesterday, to-day and for ever,' when his Gospel has thus changed? Let gospel-conservatives bestir themselves, while there is yet any thing to 'conserve.'

Table-Talk, by I. S. N.--No. 24. March 13, 1852.

We have more reason to believe in the efficacy of a form of words, in this matter of confessing Christ, than in respect to anything else. It is manifest that our children by confessing, from time to time, the attributes of Christ in them, such as, 'the spirit of obedience,' quietness,' 'attention,' 'love,' &c., have discovered the very essence of the gospel: they have dearned a secret beyond all that wise philosophers have Doctors of Divinity have not reached the profundity of truth that these children have discovered. And we may well exclaim, 'We thank thee, O many were assembled together.' When the hast hid these things from the wise and pru-

(Matt. 11: 25.) Let us inquire what they have learned by the simple confession of Christ? What do they mean by this confession? They mean that Christ is good: that he is in them, and makes them good: that if they believe and confess him, his goodness will manifest itself in them. This is truth; and the deepest kind of truth there is in the gospel of God. The gospel is sublime in its simplicity. To confess Christ, is to confess a fact that we do not see; it cannot be reached with the outward senses Yet it means something; and these children understand its meaning. They have found out by experience, that the way to be good, is to confess Christ in them their Savior-a spirit that is able to work in them every good thing. It is not mere lip-service, it is a sincere act, and one that brings results. I am strong in defending this ordinance. It has worked well, and we know it pleases Christ. It would be a beneficial and glorious thing, for the whole world to assume the habit of continually confessing Christ. Its effect in producing universal temperance, and abolishing vice, would be altogether better than any Maine Law

Plenteous Redemption.

The time is promised when 'the earth shall be filled with the knowledge of God, as the wasters cover the sea.' What an expression of copiousness—the image of all that is boundless, fathomless, and eternal. Now, we find here and there a spring or jet of celestial wisdom. Lut then 'the heavens will drop down from above, the skies will pour down righteousness. and the earth open that righteousness may spring up;' there will be 'showers of blessing' -a very deluge of the glory of God. Then ' they shall not teach every man his neighbor, saying, Know the Lord, for all shall know him from the least of them even unto the greatest.

The prophecies abound in variations of the same promise—that in the dispensation of the fullness of times there shall be the most generous profusion of grace and spiritual blessing. It is easy to concieve of the earth as flooded with iniquity, and very natural to think of evil as prolific and unconquerable; but we are apt to think that righteousness can live here only by sufferance, and the saints must get along with just as little as will do. 'Abundance of grace' is too good to expect, and it would be new times entirely to receive more than we ask for—to have supply exceed demand. But God will only with the church here, but with the church ashamed to think that I needed any such rousing: on him. The difficulty is, however, removed by consultant to think that I needed any such rousing: reverse all these ideas in due time. He has in the heavens, and believers in Hades. They sworn-'As truly as I live, all the earth shall | should look at the great purposes of God, viz: be filled with the glory of God.' With him deliver the captives now held by death, and to is plenteous redemption.' If sin has abounded, grace shall much more abound. He will yet overwhelm the world with his goodness and fore us, let us adopt the language of Paul: bounty, giving them the graces of the Spirit without stint, and without price.

Great-Heartedness.

[The following article is the report of an evening's conversation, sketched from memory.]

the Jewish character, in contrast with that of of the Gentiles. We look with admiration at those great-hearted heroes of faith-Abraham, Isaac, Jacob, Moses, David, &c. These noble souls form a galaxy that will never be overshaded. Time does not efface their portraits; it only renders them more distinct.

The peculiar distinction between these heroes of olden times, and the 'great ones' that have arisen among the Gentiles, and that which constitutes their superiority, is their FAITH. The heart, which takes hold on God, ruled the head, with them. 'The Greeks seek things, was life-giving, and abides with us yet. after wisdom:' their greatness consists in intellectual power—the mind is cultivated to the neglect of the heart. But it is the heart alone strengthened our courage; in several instances that is eapable of patriotic, noble deeds. And the effect has been a renewal of life, and throwwe see those brave men of old, standing up | ing off the evil magnetism coming from the let them bring, not only a pocket full of dollars, free from littleness, independent of time and space, and with hearts full of faith and carnestness. With such persons God could deal .-He could say to Abraham, 'In thy seed shall object, the nomination of Jesus Christ, and the all the nations of the earth be blessed,' and to Daily Paper, has had a decided healthy effect. David, 'I will establish thy throne forever;' I am sure active sympathy with these objects doubt: but what of that? Shall we therefore and feel that his promises were appreciated.— will secure to us 'Government patronage,' con- leave our adversary in undisputed and ever-

dent, and hast revealed them unto babes.'- | looked beyond the present-beyond personal | rewards of this kind make party adherents | begin, others must: there is cowardice in the blessings of future generations. They identi- This idea of geting 'a job' from the Govern- shoulder to shoulder with you, and sword in fied themselves in a substantial sense, with the ment above, and its restoring, invigorating effect hand, to lead on to certain victory—and to a great family of mankind-with the part that on the health, was illustrated by the confessions victory for the whole of our race-for the rest preceded them, and that which was to follow of several in our meeting the other evening. must follow, as many as are ordained unto eterthem. They looked forward thousands of Mr. L—, who for a year previous had been nal life. I echo your exhortation to 'give years, even to Christ's day, and were buoy- in distressing bondage to physical and mental Christ room to utter his thoughts, for they are ant with the hope of the Gospel. Paul infirmities, was this summer induced by the many and gloriously fruitful; and, I will add, after mentioning in the 11th chapter of He- best medical advice of the Association, to take in order that he may do so fully, let us all open brews, a long list of Old Testament faith-wor- a responsible and active office in the household. our hearts to His inspiration—and then there thies, says, These all died in faith, not having He accepted with confidence in God, but a des- will be no lack of interesting matter. Every received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' Narrowmindedness and Gentile littleness of heart could not have done this-could not have rejoiced as they did in blessings 'afar off,' and have been contented to remain as 'strangers and pilgrims on the earth.'

Abraham had an exceedingly large heart: he was remarkably free from the selfish and personal narrowness of mind, that believes in nothing but what is cognizant to the senses, and rejoices in nothing outside of the circumscribed they were.' 'Against hope he believed in that all our experience with evil, in whatever hope, that he might become the father of many God through unbelief; but was strong in faith, shed abroad in our hearts.' Yours truly, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform.' And, then, after God had blessed him with a son, what a glorious and heroic deed it was to offer him as a sacrifice to the Lord! To fulfill this command of God he did not hesitate a moment; for he knew 'that God was able to raise him up, even from the dead.'-Such deeds never can lose their greatness—their grandeur never can be obliterated.

We may come down from the old patriarchs. to Christ; who was the greatest heart that ever lived—incomparable. His death was the most unselfish, patriotic, noble deed ever done; and in that deed lies our hope-the hope of the Gentiles as well as the Jews-of becoming great-hearted. His Gospel, sealed with his blood, saves us from all littleness, selfishness, narrow-mindedness, and brings us into sympathy with him, and with all heaven. It elevates us from the narrow circle of personal pleasure and pain, into the grand purpose of God. And this—the purpose of God—is the great picture that is to fill the universe; individual efforts and experiences are only brush marks. We must keep our eye on the great picture, if we would be happy, and free frem littleness. If the attention is taken up with the mere brush marks of daily existence, the life will be cramped and miserly.

This principle is applicable to believers every where. Instead of being absorbed in their own individual experiences, they should idenredeem this earth from the curse, to its original paradisaical state. With these objects be-Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so the only one to respond to your stirring appeal casily beset us, and let us run with patience the race that is set before us, looking unto Jesus, freely the Truth as it is revealed unto us from the author and finisher of our faith, who, for time to time. The question is, are we convinthe joy that was set before him, endured the cross, despising the shame, and is set down at Great-heartedness was a striking feature of the right hand of the throne of God.' Heb. 12:

CORRESPONDENCE.

FROM ONEIDA. Oncida, July 7, 1852.

DEAR G.—Since you left we have continued the discussion of the topics—the Daily Paper, the nomination of Christ to the sovereignty of the world, and the power of faith over disease -in every meeting, with increasing interest. The impulse given the last evening you was with us, to hope and progress in the pursuit of these

We have been sensible of a steady push against the spirit of disease, that has greatly great body of death that has usurped Christ's place as Sovereign of the world.

The rallying of all hearts toward the central and feel that his promises were appreciated.— will secure to us 'Government patronage,' con- leave our adversary in undisputed and ever- ton; R. S. De Latr Their faith, 'the substance of things hoped for,' fidence, 'fat jobs,' &c. &c.; and all know how lasting possession of it? Moreover, if we do not warded by Mrs. F.

considerations, and appropriated to itself the | 'flourish and grow like the green bay tree.'-- | bare idea. I am ready then, my brother, to join perate sense of his own weakness; and the member of our little Community here is in full consequence was, that in a very short time, he sympathy with the movement. Believe me one emerged into a state of vigorous health, con- with you for the good of the cause, stant cheerfulness of spirit, and a hearty, practical faith in Christ's power over disease, that makes him a most useful and edifying man .-Mrs. K--- too, who has been a sufferer in various ways, and labored under many impediments, prayed earnestly that God would give her 'a job'--something to do for the edification my attention has been turned more than ever of the church. Her prayer was answered in a to the interior. I have been stirred up to way that satisfied every one that health of body and peace of mind are the accompanying rewards of public service. These are specimens fellowship and communication with the Primisphere of self. He believed God in the face of the faith-facts that are continually bubbling tive church. I am free to confess Christ in all of apparent impossibilities, with the faith that up from the fountain of living waters that things, and in all places. I confess him in my calleth those things which be not as though flows from Christ within. We can truly say shape it comes, works hope-- hope that manations.' 'He staggered not at the promise of keth not ashamed, because the love of God is

FROM NEW YORK.

Perrinton, July 4, 1852.

U. A. M.

—I am truly thankful for the union I feel with your spirit. Although we are separated in body, we are learning experimentally the meaning of Christ's prayer: 'That we may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.' I desire and expect to have my heart enlarged, and to become public spirited, that I may be a thorough politician in the great work of electing our candidate. Hitherto I have not been a lover of politics; but as the women are allowed to vote in this campaign, I expect to enter into the service heartily, with the assurance of success. knowing that the time is not far distant, when all nations shall bow before our God, and acknowledge him their King. I confess Christ in me a conqueror; and have no fears for our future success, knowing that 'all things work together for good, to them that love God.'

Your sister in the bonds of love, SOPHIA W. HOWARD.

FROM CANADA WEST. Drummondville, July 8, 1852. EDITOR OF THE CIRCULAR-

I should think it strange indeed if Mr. Holister's appeal in behalf of the Circular did not reach the tify themselves with the whole church; not hearts of some of us. For myself, I feel rather ceive of angels as both descending and ascending uphowever, I confess it—and am not only roused, but roused to make up for it, even (if need be) by running a wheel-barrow at twenty-five cents a day, as our brother most amusingly has it! Having felt a strong desire to reply to him through the Paper, I trust it will suit you to insert the few lines I send

DEAR BRO. HOLISTER: I trust I shall not be on behalf of a general effort to circulate more time to time. The question is, are we convinced that The Circular is a periodical calculated to assist in setting up the kingdom of God on earth; if so, how can we consistently withhold our utmost endeavors to give it free course? I believe we shall all do so just in proportion as we become earnest—in proportion as we become co-workers with God in his purpose concerning the world. We have to realize that the work is to be done here on earth, and to be done through us. What a privilege! and yet how slow we are to apprehend it: the fact is, it is owing to the absence of a lively faith—a faith that will take in every thing, including the abolition of death; (and here I sympathize with you in the total renunciation of it;) such faith it is that will undertake the work in real carnest, and enable us to do our very breathing in the name of Jesus. Yes, dear brother, I am one with you, and shall be most happy to rank among the company of one hundred that you propose to raise for so glorious a service; and but a heart full of faith of such texture as will do the work effectually. Our fight is no triflewe have to drive the devil before us, out of every department of our nature: and the redemption of the body will require hard fighting, no

R. S. De LATRE.

Drummondville, June 20, 1852. -I am happy to tell you that 'all is well.' My faith and courage were never so strong as at this time. Since my return from Oneida, much earnestness in seeking to know the mind of Christ in all things, and to come into full body; and I believe that in this way the devil will ere long be pushed out never to return.

I appreciate more than ever your exhortation that every one should seek inspiration for. himself. For it is clear to me that it is only as we know and love God, and have inspiration from him, that we can truly appreciate or love one another.

With hard plodding, I am making some progress in education, in which I find good experience. Though we meet with persecution from without, we take courage from these words of Christ: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice ye in that day, and leap for joy; for great is your reward in heaven." The abuse which we receive from false spirits, drives us nearer to God; and instead of driving people from us, is forcing them to search for themselves; and they are beginning to gather around our centre Several are inquiring, and manifesting a desire to know and follow the truth; so that our little gathering here begins to be very interesting.

I feel that you are all dear to me- bone of my bone, and flesh of my flesh;' and I trust that the prayer of Christ will be fulfilled, and the glory of the Lord cover the earth.

Your brother, CHARLES ELLIS. The following passage, spoken to Nathaniel by Christ, is somewhat mystical, considered by itself:-"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1: 51.) We can easily conceive of angels as descending to, or upon, the Son of man, and ascending from him ;-but it is very difficult to connecting this passage with Jacob's dream, (which is also somewhat hard to understand considered alone.) -- "Jacob dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it." (Gen. 28: 12.) The language in the two passages is quite similar, and plainly refers to the same object, Christ; whose mission Jacob foresaw. Christ simply declares to Nathaniel his mediatorial character and office, between heaven and this world. Nathaniel, being familiar with the books of the Old Testament, doubtless understood Christ to meanam the ladder, that Jacob saw, which reacheth to heaven; and hereafter ye shall see angels ascending and descending on it.

The Nobly Great.

BY F. B. PLIMPTON.

He who would stand among The great celestials, canonized by love-Truth's hero-gods, and bards of holy song-And shipe, a glory 'mid that mighty throng, Must noble deeds by noble aims approve. It matters not how lowly be his birth, How poor his garb, or humble be his aim :-Love, truth and justice stamp the man of worth, And yield the homage of enduring fame.

The marble crumbles; monuments decay, And brazen statues topple to their fall; Time eats the hardest adamant away, And cold Oblivion mars the pride of all. But he who graces every act with love, Or stamps a thought with the impress of truth, (Time's laureled honors of perpetual youth Around his brow, and life in duty spent,) Builds in the hearts of men a monument Which hate or time will vainly strive to move. N. Y. Tribune

Letters Received. H. Roberts; T. Hector; J, L. Stiger; C. Hamilton; R. S. De Latre; S. Field; J. R. Thomas, for-

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