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THE SERMONS

TRING PAGE-Roy, Dr. Chapin's Sermon. RIGHTH PAGE-Roy, H. W. Buecher's Sermon.

For the Banner of Light.

ADOLPH:

THE POWER OF CONSCIENCE

Translated from the German of Franz Hoffman, BY CORA WILBURN.

CHAPTER III.

THE POWER OF CONSCIENCE. tirely deprayed, nor his conscience deadened by mile perceive his danger until it was too late. For the first come ill, my dearest child." year that he spent beneath Herr Freising's roof he fulhy, and their frivolous example threatened the destruct without much sorrow." tion of those principles of strictest rectitude so care-

fully instilled into his heart by his loving mother. Adolph grow fond of excitement, of amusements, that let us strive to build now. To morrow we will go to took away his time and his earnings. He neglected the city and search for a dwelling; that found, we will his studies, and, when his allowance was spent, availed immediately commence our labors. Oh. I see already himself of the advice of one of his companions, and we shall cheerfully assume our duties, and render life sought the gambling-house. He became an infatuated pleasant to each other." gambler-spent night after night engrossed in play.

his mother's face, then die l He thought not of the crime of suicide, the sin that ever. bore no expintion; he thought not of it, that, escaping she rose from her seat, walked to the window, and from earthly judgment, he would face the eternal gently laid her hand upon his head. heavenly justice! His mind was bewildered, his consolousness obscured; he saw before him the public escape from the suddenly awakened and mighty up. God as they are forgiven of me. And then arise and

braidings of his conscience. On the brink of this moral precipice he was found by his mother. She drew him back, and saved himcompelling him to accept her sacrifice. Adolph paid it was shortficed the future lot of the best of mothers, her peace, comfort, all that gratified her heart. The I dare not look you in the face !" price weighed heavily upon the soul of the transgress-

with woe. Adolph returned home toward evening-to the home ished her. He shuddered as he passed the threshold. Pale, trembling, overwhelmed with conflicting emo. tions, he sought the sitting-room, where he found his speech of the past." mother and Emma, their eyes swollen with weeping. He saw at a glance that his sister knew all. But no glance upon him, then turned away to bide her tears. Adolph handed the pocket-book to his mother. harsh word? "Hore." he said, and his lips quivered, "le the remainder of your fortune, poor mother!"

sum I gave you sufficient to pay all?"

"All is paid." he answered. "and a few hundred dollars are left." "And you owe no one-you have do debts remain.

ing?" ··None l'

"Then I am satisfied !" sald his mother, as she drew a deep breath. . It is all right now, my son, and the and business the following week. world will not know of this misfortune !"

sorrow of that hour. He walked to the window, and by them, that compelled them to part with their heout of sight of mother and daughter. An oppressive loved cottage home and garden. silence reigned in the place of the friendly that and It was a trying day-a sorrowful hour; and although mother, by the subdued sobbings of the tender Emma, who bowailed her mother's fate far more than her own.

. Emma !" the mild tones startled the guilty listener anguish, and their smiles were wan and sad. at the window; "enough, now, of tears and sadness! God has sent us this trial; it is for us to bear it with the sight of mother and sister, and dared not to leave submission. Our tears and mounings will not recall the his chamber. Consumed by grief and remorse, he past. Let us leave it, and turn to the future; that will would sit motionless for hours, then walk restlessly up be of more use than bewaiting our fate."

"Oh, God i what a future is before us!" cried Emma. "I dread to look it in the face !"

good mother. "We are, thanks be to God, well and on her bonnet, and called upon Emma to accompany strong, and those who labor will find their bread, her. Wherefore repine? Take courage, my child! We shall] the maintenance of life, and God will sustain us, that so painful to part from the dear, dear home!" we shall not suffer from necessity. You have heard that

Adolph has retained a small sum; it will suffice for the Of Reve HENRY WARD BEECHER and EDWIN H. necessary arrangements. It will do for a beginning. OHAPIN are reported for us by the best Phonographers of and our own industry will do the rest. Courage, Em-New York, and published verbation every wook in this paper. ma. take heart! You are skillful in many ways: let us consider what kind of employment you would like best,

and what would promise the best advantages.' Thus addressed and encouraged, the young girl sought to overcome her grief, and listen to her mother's suggestions, whose quiet dignity and cheerful tones were to her sinking heart as a staff of support and consola-

"Do you know, mother," she said, after a few moments' reflection, "my friends have always praised my laste in dress, and in those articles of inillinery I make for myself? I do not know whether they were sincere. in their praises, but I think I could succeed in getting up bonnets and caps, working collars, and such fancy things; that I could obtain admirers and purchasers for thom.

"The idea appears excellent to me," replied the Deoply degraded as he was, the young man was not mother, approvingly; and what pleases me best in the wholly lost to a sense of duty; his heart was not en- matter, is, that I can aid you efficiently, as I am guite skillful with my needlo. But will you find contentment direction. The paths he had entered upon had been so in this occupation for a length of time? You are not inviting, so smooth, so seemingly fair, that he did not accustomed to sit still for hours, and you must not be

... In that respect you need not be 'troubled, mother filled every duty, and his employer loudly praised his dear," responded Emma, quickly. "Of course we industry, truthfulness and honesty. But when the shall miss the garden, especially in summer; but then your had clapsed these proises came not so often; for the surroundings of Hamburg are like one vast garden. Adolph was gradually growing negligent, and incur. After our daily work, we can take pleasant walks, and ring many reproofs. He had fallen in with bad compa- after a while we shall think of our dear little house

"Right, right, my child i" said Madamo Brackenberg. One source of happiness has been taken away;

Adolph, hidden by the felds of the window curtain, winning and losing alternately. When he won he heard every word, and each word out him to the soul. would spend merrily, and when he lost he would run His mother and his sister, only yesterday so free from in debt; and in this manner he involved himself in an oare, were now compolled to toll for others, even for inextricable web of embarrasament, out of which only their daily subsistence. They were obliged to exchange a strong moral effort could have led him. But to make their cottage residence for some narrow, and purhaps this effort was the difficulty with him; he lacked the gloomy quarters, in some observe portion of the city; necessary energy; he made no strong prayerful, trl. and all this for his sake I. He had frivolously trampled umphant effort to cast aside forever the meshes of upon the heart of his mother, upon the infolding happiwrong that encircled him; he parloyed and tampered ness of his pure young sister. It was too much for him with avil, until its effects become visible, and he stood too bear. He writhed as if in bodily torture, beneath annualled before the revelations and the directal coase, the accusations of his threatening conscience; his head quences of his sins. When he had committed the last felt dizzy, dark clouds floated before him; he leaned flagrant act—when he had laid unboly hands upon the his head upon the window sill, and wept bitter and remoney entrusted to his care, when he had staked it pentant tears. His sobs reached his mother's ears; despotately at the gaming table, and had seen it pass | she leved him tenderly still, although he had so greatly out of his keeping-then, overwhelmed with terror, sinned against her, for the love of a mother is almost shame and remorse, he resolved once more to look upon | equal in its magnitude, holiness, and eternity, with the love of God; for it suffers, endures, and forgives, for-

"You weep, my son?" she said in mildest accont. "Yes, weep for your errors, pray for strength to overdiscovery, and its consequent shame, and he sought for come your sinful tondencies, that they be forgiven of be strong, that you fall not a second time into the meshes of sin. Weap, weep, my son! tears soften and lighten the heart, and they elevate and strengthen it."

.. Oh, my mother !! oried the wretched young man, all his debts, returned to his employer the sum he had as he fell at the feet of the worthy woman, and pressed defranced him of; outwardly his honor and his reputa- her soft hand to his burning lips, to his glowing brow, tion were saved-impending life-long disgrace had been and to his throbbing heart; "I weep not for myself, averted. But within what were his feelings, the remon- for I have deserved all the misery and shame: but I strances and unceasing rebukes of his unslumbering weep for you-for Emma, whom I have cast into toil conscience! His safety had been dearly bought. To and wretchedness, Oh, mother, mother! I am a degraded being, an outcast, unworthy of your presence-

"Peace, my son, peace !" replied his mother. "You or; for the love of his mother still reigned there, and have sinned most grievously; but God withdraws not load and bitterly accused him of bowing that beloved the light of his countenance from any of his children, head with sorrow, and of filling the maternal heart and least from the repentant ones. Do you not know that it is written: There is joy in Heaven over one sinner that repenteth?' Arise, atrengthen thyself! no longer his mother's, from which his sine had ban and strive in the future to make amends for the errors of your youth. This is the task you must fulfill! And now, enough of this-between us let there be no more

Adolph kissed his mother's hand and was silent. He could not find words to express his feelings, and reproach escaped her lips; she only cast a sorrowful what reply could be make to the mild and consoling address of the gentle mother, who had for him not one

The next day, mother and daughter went to the city to search for a sultable dwelling. They were favored "All is right, my son I" she replied. "Was the by a good chance; in one of the liveliest streets, they found a millinery store, with a notice affixed, that the business was for sale, and the dwelling was to let. They soon agreed with the lady who was the proprictor, and who, being on the point of marriage, was glad of so available an opportunity. The small sum that was left to Madame Brackenberg sufficed for the purchase, and they were to take possession of the house

That week passed all too quickly. There was much Deep sighs welled up from the tertured bosom of him to do; mother and daughter were fully occupied; all who would have given years of his life to dispel the too soon came the day and the hour, so much dreaded

merry laughter, that had so often enlivened the cheerful they sought to conceal their emotions, and give no room. It was broken by the sighs of the troubled outward vent to their deep grief, yet their tears fell fast and silently, and their voices, vainly endeavoring to Iraino words of consolation, faltered with suppressed

But Adolph suffered most intensely. He avoided and down, scarcely during to cast a look toward the garden, hallowed by so many associations. So passed the hours, and the moment of departure drew nigh. "Wherefore, my daughter?" mildly inquired the Madame Brackenberg folded her shawl around her, put

"So soon, mother?" the young girl asked sadly. commence some business; women do not need much for vocan we not remain a few minutes longer? Oh. it is

"Of what benefit is the delay, my child?" replied

the mother; 'you only lengthen the sorrow. Call holds my grief, my remorse, my deep penitence-God, Adolph, and let us go."

Emma went to his chamber-it was empty. Tor. but had sliently stolen away.

urned.

"Oh-I understand him," said the gentle mother. ndeed, Emms, he is more to be pitied than we." "I would not have his consciousness, to-day, at least," said Emma. What reproaches his heart must

make to see you pass this threshold, never to return to the home in which you showered so much love and goodness upon him! I thank God, upon my bended was betokened in every lineament; but a firm resoluknees, that I have not a share in the guilt of this mis- tion sat eathroned upon his brow. That evening he

"But he suffers deeply, my daughter. I see how re give him all. We must be gentle toward him, Emma, this time Adolph soothed her.

or he will sink beneath the burden that continually "Do not weep, mother," he said. "This time the presses upon him.'' "I do not speak harshly to him, mother; I sincerely

plty him." said Emma. . Indeed, sad as our fate is, it s happiness compared to his condition." "Yes, for your conscience is pure as freshly follen

now, my child," rejoined the mother. "God forever maintain it so! And now, come, come! we must no longer delay." Emma took beracher's arm, and they passed out of

the house and through the garden. At the gate they emained a moment, looking once more toward the

"I feel as if my heart would break!" cried Emma.

and sadness? This place is filled with my carliest and to you, happier than when I leave you." holicat associations. I know almost every flower in the garden. I planted nearly all those bushes; youder vy clinging around the pillars of the verandah; the rine there, twining its freshest green around the windows—all is loving and familiar, sad to part from I This garden is a part of my life, and yet we must over come our sorrow for the unhappy Adolph's sake. I am ling?" consoled by the thought that he is not present to bemy eyes and the joy of my heart!"

Emma obeyed, and they took the footpath that led to his way." Hamburg. When they had disappeared from view. tear that rolled down his mother's pullid cheeks. Every word had been a dagger's thrust to his beart, each tear a glowing drop of tire upon his wounded, writhing conscience l

could I bring so great a sorrow to such a mother? I rest on thy efforts and upon thy works! The Lord have deprived her of all, and still she pittes me ! In strengthen thee in thy good resolutions, and empower place of discarding me, of launching her curse upon my thy heart with resistance toward the temptations of guilty head, she pities and consoles mal. Mother I sin !" learest, beat beloved mother! I am not worthy of thy forgiveness, and I merit not thy love i''

He threw himself down upon the grass, and shed bitter and despairing tears. Burning removes was inhis soul, and it was as deep as his sorrow. He would rest to thy conscience." gladly have given his life to recall the past; but it was too late; nothing remained to him than to bear the effects of his transgressions, to explate the past by the for your blessing, of which I am not worthy. But God future, with all his will and strength. Yes, to make will sustain me. I shall become worthy of it. Fareatonement for the past! Like a lightning flash, this well, mother! farewell, sister! Believe that I strive troubled, wounded conscience. He raised himself from has wonderfully strengthened and inspired me. I shall head, wiped his tear-stained face, and was for a time or my soul grows weary. Farewell, and God guard you

immersed in deepest reflection. Atone for the past? Oh, yes, he would. But in what his loved ones to neace and competence.

healing balsam, calming the burning torture of his potency of his mother's blessing. heart and brain. But how was he to realize this elevating, sweet, most consoling thought?

Adolph shrank not from the ideas it presented; no path was too rough, no mount too steep, no labor too difficult that led to the attainment of this holy object. formed no definite plan for the future; he knew not He thought, and considered, and reflected long. He even where he should lay his head that night. But the weighed the probabilities of success, his will, and ca- great aim of his life stood clearly revealed before him, pacities of endurance. But alas! he found that health, that by his own efforts he must expatiate the past and and strength, and will, could all be insufficient for the gladden the future days of his mother. He saw the realization of his project. It was far easier to spend a many difficulties and obstacles that lined his path; he fortune than to win one with the labor of his own know that he was alone upon the great waste of the hands. He thought of various ways, but was compelled world, with only a few coppers in his passession to to discard them as impracticable. He thought of be, shield him from the advances of hunger. But he lost coming a soldier, but he knew that he would probably not the suddenly acquired courage, and he clung steadmeet with death, sooner than with honor and wealth fastly to the hope that had called him out of the gloomiupon the battle-field.

but then what could be do as a sailor? He might ob. and endurance, if it gained for him this heavenly boon? the lost paradise of home?

lin what way. God, whom I forsook—God, who be his former employer, and entreat him for the restora

who sees my heart, and knows how I long to return to him-God, who is love and mercy, will grant me to mented by the manifold accessations of his conscience, find the way and the means! And when I find it. I be could not await his mother and sister's departure. will pursue it. No matter how rough, and stony and dark it be, I will not leave it, as I hope for "Adolph has gone, mother," said Emma, as she red the mercy of God! Father in heaven! not for myself will I search for happiness, for I deserve it not; but for them, my innocent mother and sleter; for them will I He would not witness my tears. Unhappy child I struggle and conquer, or die, if need be-so help me God! This is the resolve I have taken, and I shall keep It better than my former ones, that were dissipa-

ted as a cloud before the wind." When he entered his mother's now humble dwelling in the city, his face was still pale, and a deep sorrow communicated to his mother what had hitherto been kept a secret from her-his dismissal from the service of torse is gnawing at his heart; and seeing this, I for Herr Freising. Madame Brackenberg was grieved, but

> blow falls upon me slone, and it is not such a heavy one that I must bend beneath it. You need not be troubled on my account, dear, good mother."

"But, unfortunate child, what will you do?" inquired she.

"Go to work," simply replied Adolph. "Tomorrow I will leave this house to seek my bread in the world. Here is no place for me; I would rather die of hunger then eat one morsel of the bread that, through my sins, you have to labor for.".

"Bat, Adolph, what work can you do?" demanded cherished home in which to many happy days had been bis mother. You have no refuge save with me. Do you fear I would withdraw my love from you?"

"Oh, no! I know you too well," he eagerly re-I cannot realize the thought, that we may never re- sponded. And he kiesed her hand, fu order to conceal turn here. My love clings to every flower I have the tears quickly gathering in his eyes. "But you and tended-their perfame has so often rejoiced, their bloom | Emma will have cares enough, and I will not augment so often delighted me-and now all; all is lost to us for them. God is my refuge, mother. When he beholds over! Oh, mother, how can you bear this parting ?! | that my repentance is sincere, he will not forsake me, "To what is inevitable we must submit, my calld, for he is mercy itself. Therefore be comforted, mother. Think you my heart is not quivering with recollection [A voice in my heart tells me that I shall one day return

> "You desire to leave me forever-at least for a long. long time?" orled the mother, in alarm,

"Not forever; only for the necessary time that will permit me to return to you with a clear conscience.' he replied. "This is the resolve I have taken, and you, dearest mother, will you not hallow it with your bless-

"Give it to him, mother: bestow your blessing upon hold our tears. Come, 'ray daughter! let us not be lim." plead Emma, with glistoning eyes, as the mother surprised by him here. Farewell, thou friendly home ! besitated, troubled for her son's uncertain future. "I farewell, dear flowers and trees, so long the delight of believe Leomprehend his meaning, and praise him for it, for the courage that dares to seek it. Is not that One more took, dimmed with tours, the mother cast your intention, my poor brother? Yes, I understand tpon the cherished home of her youth; then, with a you. Here, with us, you would be consumed by grief, ingly away, and with hasty footsteps they both passed mother's would recall the past. But away from us you long and sorrowful communion with his thoughts.

"We must not give way to our feelings!" she will be strong, you will labor and combat, and I doubt Ecorned and finally dismissed by his former not God will ald you to reach your aim. Go, my brother, go; and, dear mother, give him your benediction on

A grateful glance from Adolph rewarded the heroic there was a rustling among the bushes, and deathly girl. He fell upon his knees before his mother, and pale Adelph emerged from the thicket. The unfortun bent his head upon her lap. She placed both hands in ate had not only heard every word-he had seen every heartfelt maternal blessing on his young and sorrowbowed head.

"The Lord bless and guard thee!" she said, in solemn and trembling tones. "May the Lord forgive thee as I forgive thee, for thy repentance' sake. The "Oh, God !" he cried, with clasped hands, "how Lord smooth the path of life for thee, and may bis grace

> After she had spoken these words, she raised his head, and imprinted a fervent kiss upon his pallid brow. "It is done !" she said. "Go, my child, and God grant that my blessing bring peace to thy heart and

Adolph pressed his mother's hand to his lins.

"Thanks." he murmured; "thanks, beloved mother, thought illumined the dark recesses of his soul, his for a beautiful and noble alm. Your blessing, mother, the ground, put back his tangled locks from his fore. draw power and hope from it, whenever my foot falters and me I"

One more kiss he pressed upon his mother's hand. manner? By what means? What could be, a young once more he was folded to her bosom, one more emman of nineteen, do? He stood alone and helpless in brace was given to his weeping sister, and he hastened the world; for his employer had dismissed him on no. from the house, and his retreating footsteps died away. count of his repeated negligence, and this new misfor. It was dark in the street, the stars shone brightly overtune he had not yet conflict to his mother. He knew head. The young man lifted to them his eyes and not how or where to earn his own subsistence, and yet prayerful hands, and renowed his allogiance therehe dared to welcome the thought that he could restore Then he knelt upon the threshold, kissed the rough, cold stone, and prayed. Then be arose and calmly Impossible! And yet he could not chase the sweetly walked on. All was dark around him, but his heart intruding thought. With all the energies of his soul, was illumined by a clear and steady light. There had he clung to it; and it soothed, as the droppings of some been enkindled there the radiant star of hope, by the

> CHAPTER IV. THE WAY OF REDEMPTION.

When Adolph left his mother and sister, he had est depths of despair. He was to battle for the return-He next thought of engaging himself on board a ship; ing peace of conscience; what was privation, poverty

tain his own livelihood; but how restore to his mother | The night was calm and levely; he spent its remaining hours beneath a shed, making his bed upon some "No matter." he cried aloud, as he arese and took straw that lay there, and he slept peaceably until the the road to the city. "I must atone for what I have morn. The stern reality before him urged him on to done, and I will do it, though I cannot now see how or effort; and, after some reflection, he resolved to go to

tion of his office. Pride revolted keenly against this auggestion, but Adolph overcame its upbraidings, and determined to follow the dictates of duty, no matter at what cost of humiliation and suffering.

He shook from his clothes the wiens of straw clinging to them, washed his face and hands in the streamlet flowing near, and pursued his way. Herr Freising at first declined receiving him; but Adolph was determined, and entreated until he was admitted to the merchant's presence. His employer's manner was cold, stern and reserved toward him.

"What is your wish, young man?" be inquired, "I believe I have told you definitely that I have no longer any need of you."

"I know it, sir," humbly replied Adolph; "and yet come to entreat you to receive me again into your confidence, and I solemnly promise I will never again give you occasion to complain of me. Have compassion upon me, Herr Freising! You are aware, if it becomes known that you have discharged me, no other house in Hamburg will give me employment."

"I know it very well, and you know it while you were pursuing your frivolous and wicked course!" replied Herr Freising sternly. "Can you deny that I have warned you many times, and that every time you promised to reform your ways?"

"I do not deny it, sir; but this time my promise is a sucred one: I shall keep it as I hope for happiness—I awear it to you t"

"When a young man has so far forgotten himself as you have, he can lay no claim to the confidence of others," replied Herr Froising, unmoved by the entreatics of the suppliant. "I have forgiven you." he continued, "only too often, for all sorts of negligence and misdemeanors: hoping you would gain wisdom by reflection, and ascribing your many errors to the frivolities of youth. But since I have known that you so for abused my confidence as to spend the money entrusted to your keeping, at the gambling table, in the vilest company-you can hope for no forbearance, no sympathy, no faith from me. You have returned the money I know, too, by whose help-and that does not advance you in my good opinion. I have nothing more to do with you! A young man who can thus bring his mother to rain, cannot expect the confidence and ald of strangers. This is my final decision-you can leave me now."

Adolph stood as if annihilated.

"You are right, sir," he said at length; but his face was very pale, and his voice trembled. He made no forther attempt to exculpate himself. "You are right; sir, and I bend to the judgment you have passed upon mo. Parewell, Herr Freising."

He left the room, and there was no attempt made to detain him. Deeply humbled, he passed along the streets, and when he grew hungry he bought a small loaf of bread, and wandered into the fichts to est it. Then he lollered around the harbor, found a cool and audden movement, she took Emina's arm, turned sigh. self-reproach and remorse; for every sigh, every tear of ishady retreat, and there, seated upon a bench, held

Ecorned and finally dismissed by his former emhe do? No business house in the city would employ him, unless he brought the necessary references; there was then no alternative; he must lay aside all pride. and go to work in the humblest manner, as a porter or errand boy upon the wharves. Bitter was the conflict in his bosom, for the friends of former days might meet him thus engaged, and taunt him with his altered. fortunes. But he silenced the voice of nelde, reneating to himself that he had forfeited the right to assume any privileges; that by transgression he had fallen, bylabor and industry he must arise.

The new determination taken, he arose and walked along the harbor, bent upon seeking even the humblest employment that would provide him with the dally bread. But he was not fortunate in meeting with his expectations; he demanded work to do, and one replied that he was too young and not strong enough; another said, his clothes were too fine for a laborer; a third took bis request as a jest, and bade him be off | Others told him they had no work to give; and so everywhere her was repulsed. The day passed on thus, the evening approached, and he had not succeeded in carning a single shilling.

The prospect was certainly a dreary one; but Adolph lost not his falth or his hope.

"All will come dut right," he said; "it is true my dress is not fitting for my present situation, and I will sell it and buy myself a humbler sult." He was about to pursue this resolve, when two men

advanced slowly toward him; they were speaking earnestly, and remained standing just before him. "It is too had, captain," said the one; "but I do n't see that it is a very great misfortune; for there are

plenty of idlers in Hamburg, glad of the opportunity,, who will willingly take the place." "Yes, if I had time to look for them," replied the captain, impatiently. "It is nearly night, now, and h

must weigh anchor with the dawn. Nothing more inconvenient could have happened to me, than to have the boy fall sick at this time." "Oh, don't be troubled; there will be help in the,

matter, somehow," said his companion. "The post. of secretary can be taken by almost any one." "Not as easily as you suppose," said the captain. "It is

notalone the writing I want done. I must have a young man who has business capacities, and who understands the Spanish language; this is absolutely necessary, as It shall sail along the entire coast of Peru, and shall have: dealings with people that only speak Spanish. I must: have some one upon whose honesty I can rely; and; then I can only employ him for this varage, for an my, return I expect to find my poor scribe, Roth, recovered and able to return to his post, which I could not, and would not, take from him. Who is there that would take his place for this voyage?"

A bold thought with lightning quickness flashed through Adolph's bmin.

"I will go, sir," he said, advancing before them and incovering his bead. "I am willing and ready to ch. ter your service, if you will place confidence in me." Astonished and surprised, the captain scanned the:

young man from head to foot. "Who are you, young gentleman?" he demanded: If you heard our conversation, you know what we are in need of."

"Yes, sir," Adolph replied. "I have heard that you require a young man of business capacities, one-

"That Is so," responded the captain, in Spanish: "have you t knowledge of business, eir?"

"Yes, sir," replied Adolph, in the same longue; "I have served my apprenticeship in the business house of Herr Freising, and am at present without occupation."

"Ah? I know that firm," said the captain. "It is a good and solid house. But I do not know you, young man."

is know it, elr." said Adolph, with a frank glance at the scaman's face; "but if you will try me. I selemnly assure you that your confidence will not be misplaced. I will serve you faithfully with all my strength, with my atmost will i"

The captain appeared well pleased with this assurance.

"Well, the trial can be made," he said to himself, and he snoke a fow words in a whisper to his companion; then turning to Adolph: .. All right and well; but you must not forget that I can accept of your services only for this voyage?"

"I do not forget it, sir," said the hopeful and trembling Adolph. ·I have no employment for the present, and have been seeking for some even in the humblest offices. I wish to carn my bread, sir, for I am poor, very poor indeed, and will do anything for an honest livelibood.

"But, young man," said the captain, "I cannot tell, in advance, the value of the services you may render to me; therefore I cannot offer you a large salary: I can only offer, at first, a very small one." 13. Do not affix any price to my services, if you please," replied he. eagerly. "Take me with you, observe me, judge of my usefulness and labors, and when the voyage is over, give me whatever you think proper. I promise you that I will be satisfied with all."

"Hem! that is very fair. But yet another thing; you must immediately accompany me on board, and enter upon your allotted duties."

·I can go with you now. sir: I have nothing to retain me in the city." Again the two men conversed apart, and Adolph watched them with a beating heart, with trembling expectation, and anxious hope. He had not long to wait; the good-natured seaman turned toward him.

"What is your name?" he asked.

"Adolph Brackenberg." "Well, young man, I will risk it; for I have no time to make inquiries concerning you. Your looks please me, and I hope you will fulfill the good impression your appearance has made upon me. If I find you useful and industrious, I promise you a good remuneration, and I will obtain for you a suitable situation on our return. But if I find you dishonest or idle, we part; and the first wrong act I discover, I shall immediately discharge you. Are you satisfied with these conditions? Then come along with me."

"I accept them, and am sincerely grateful to you, sir." replied Adolph, with joy-beaming eyes. "Believe me." he continued, with deep emotion, "your confidence shall not be misplaced, and you shall pever have cause to atter a complaint concerning my fidelity, honesty or zeal. I promise you this, sir, and the all-seeing God, who reads my heart, is my witness that I mean all that I promise, honestly and truthfully."

... So much the better for both of us," said the captain, kindly, .. It will gratify me if neither of us regret this hour. Come, or, if you have any thing to see to, do it at once, and then follow me on board of the · Fortuna, ' Capt. Renger. But I cannot allow you more than half an hour's time."

"I do not want it, sir," replied Adolph. "I have only to write a letter to my mother, and that I can do on board of your ship."

·Well, then, come along with us;" and the captain and his com panion led the way. Adolph followed them with glad and grateful heart, blessing his good fortune that so unexpectedly, as if sent from beaven, had rescued him from his surrounding difficulties. On board of the Portuna, a large, well-ordered ship, Adolph was shown into the cabin, by order of the captain. His first movement, when he found himself alone, was to sink upon his knees, and with eloquent words of gratitude, with tears of thankfulness, to bless God for having guided him thus safely. He knew not that Capt. Renger was looking in upon him from one of the small windows outside. When he beheld his new assistant thus forvently thanking and imploring the aid of the Heavenly Father, he nedded his head, and slowly withdraw.

"Good," he said, softly." "I think I have found a treasure; a plons heart, that in the silent closet prays to God; cannot cherish bad thoughts or evil designs."

In the meantime Adolph had finished his prayer, and was writing a letter to his mother. He wrote thus:-

Dearest, best of mothers—Your blessing upon my bowed head has already borne its glorious fruits. Capi. Renger, of the ship Fortuna, to all appearance a good and kind man, has bestowed on me his confidence, and has given me the office of his secretary. Before the Almighty and my conscience have I vowed to become worthy of this good fortune. To-morrow we sail for the coast of Peru, and we may not return for a year. God keep you and Emma during my absence I Do not withdraw your love from me, dearest mother I and pray sometimes, when you mulfit your thoughts to God. for your repeatant. Аросги." grateful, and ever-loving son.

He sealed the letter, and went on deck to seek an opportunity whereby to send it.

"What have you there. Mr. Brackenberg?" inquired the captain.

in a friendly manner: "A letter for my mother, sir."

"You desire to send it? Well, give it to me; in a quarter of an hour the boat will go, and you can send your letter with mine." Do not be afraid-I will see that it is safely delivered."

Adolph thanked the good captain, and gave him the letter.

"I would like to know what the young man has written," he said, as he went to his cabin. "It is, I know, not right to read another's correspondence; but I think the risk I incur, in taking this stranger, will justify my act. I know nothing of him, and yet I am compelled to confide so much to him. He will not keep any secret from his mother. If the letter is a good one, so much the better; does it contain unpleasant revelations. I shall be upon my guard. But I feel that the interests of my employers demand that I should know some thing of this young man, taken into their service entirely on my re-

He opened the letter and perused its contents. ... I think I can trust him." he said, as he re-folded and re-scaled the letter. "He concludes with, 'your repentant son;' that indicates some error in the past; but he is young, and may have got into some thoughtless scrape. And then, the rest of the letter breathes a truly, pious and truthful spirit; I believe my impressions concerning him are correct; I shall not regret his coming; besides, I can keep a steady eye upon him."

The letter had made a favorable impression upon the captain; and Adolph observed that he spoke very kindly and seemed much interested in him. For this he was sincerely thankful, and he used every effort to make himself useful in roturn. During the first days of their voyage he sought to become acquainted with the duties of his office; he looked over the necessary books and papers, and did not rest until all that his predecessor had been compelled to leave undone, had been fully arranged and brought to order.

Capt. Renger observed him with quiet pleasure, and with many a kind word approved of his industry and application to duty. After a very pleasant voyage they reached Rio Janeiro safely, and the Fortuna anchored in its harbor.

"We shall remain here about eight days," said the captain to Adolph, who was looking in mingled astonishment and delight upon the glorious scene before him. "You are informed by the books and papers on board that we must sell a portion of our cargo, namely, our bales of silk here; on condition, of course, that the prices offered be fair. You will therefore go on shore, and seek our business friends, and enter into negotiations with them. You are acquainted with the cost price of our goods."

"Yes, sir," replied Adolph; "but at what price may I close the anle ?"

.. That is left to your own judgment; you will inform yourself of the current prices. If you can make a profitable bargain, do so; if not, we can sell our goods in Peru. So do not do anything in a hurry."

"I will do my best, sir." said Adolph; and he prepared to go on shore. He provided himself with the necessary samples and papers; and, entering the awaiting boat, was rowed to the city. Although desirous of inspecting the beautiful streets, and the remarkable places of the splendid city, he yet overcome the curiosity and the desire. and devoted himself entirely to business. Before the day was ended, he had fulfilled his mission and returned on board the Portung.

He felt that he had done his duty, but still he was doubtful of the recontion he should meet; for he could not hope to please his employer in overything. But Captain Itenger smiled kindly when ho eaw him return. "Ab, so soon!" he said; "that is well! But did you not prefer remaining in the city to-night? I do not think f requested you to return?"

"You did not, captain," replied Adolph; "but my business was concluded. I have been to all the houses you desired me to visit, and I thought I would not delay, but give you the results of the day's transactions."

"Ah, ah, indeed i" cried the captain, in surprise, "you have been to all the business houses? You have indeed been quick! Well, come into my state room and tell me what you have done."

The good man felt more doubt than faith in the result of his secretary's business operations. But when he gave a detailed account of the day's transactions, Captain Renger opened wide his eyes in delighted astonishment; and at last he grasped the young man's hand and shook it heartily. "Sir," cried he, "you are indeed a worthy and a business man; and if you continue as you have begun, we shall remain very good friends. I will candidly acknowledge that I looked upon to-day as a trial-time of what you are capable of; and I expected but little at the first attempt. Let me see: we are nearly rid of our bales of silk, and a small portion only is left for Peru. You have obtained better prices than we did last year in Valparaiso. We are getting along finely, my young friend; and we shall see, we

The captain rubbed his hands in glee. The face of Adolph brightned with pleasure. "What now, sir?" he inquired, "what commands have you for mo to morrow?"

"Commands? We are nearly through with business here," replied the captain. .. We have to make a stay of two or three days, but it is upon business you have nothing to do with. You can use the time to look at the city and the surroundings. It is worth the trouble; for, excepting Naples, Lisbon and Constantinople, I know of no place more beautifully situated than Rio."

"I am very grateful to you, captain," joyfully responded Adolph. 'You are fulfilling a fervent wish of Drine; but"-he suddenly grew embarrassed, and looked to the ground—"I shall avail myself of your kind permission only to take a walk through the city."

"Why this only?" asked the captain.

Adolph colored, shrugged his shoulders, and was eilent.

"Ab, ab, I understand!" said the captain, laughing. "You lack the needful. Well, you must not be troubled about that. You have obtained for our house, to day, a profit of some five thousand thulers: I'wo per cent. is put to your account: so your share is exactly one hundred dollars, and you can make use of them at any moment."

It was now Adolph's turn to open wide his eyes in astonishment. "You are joking with me, sir !" he said, doubtingly and confused.

"I never jest upon money matters," replied the captain. "As I said, I wanted a trial of your abilities, and so I said nothing of the two per cent. always given by our house. Take your money, and do with it whatever you will."

He counted out the sum, and gave it to Adolph, to whom it was like a gift from above.

"Be saving with your earnings, my friend," said the kind man. The beginning is promising; and if you continue so zealously to labor for the good of our house, you may rely upon a handsome sum npon our return to Hamburg. And now, good night. You can have three days' liberty; go on shore, and enjoy yourself. No thanks, I pray you. You have honestly earned the money, and that is chough.

Adolph retired to his little cabin, and regarded his treasure with sparkling eyes—with the delight the miser is supposed to entertain in viewing his vast possessions. He put ninety dollars in a purse, and locked it away in a chest. "Lie there until we reach Hamburg," he said. "Ninety dollars! that is a beginning; and, with God's blessing, I hope to atone for the past. Oh, what for will it be to restore my blessed mother to the comforts my sine have deprived her of! Patience and hope! The beginning is here, and I will toil and economize until my object is attained-my beautiful, noble sim. that, like the sun, sheds light and warmth upon my soul!" Next morning the captain and Adolph went on shore. The former

left Adolph, to attend to his business; and he entered upon the enjoyment of his liberty; and for three days he enjoyed the beauties and splenders of the novel scenes that Rio and its environs presented. On the evening of the third day he returned to the ship, and was received in the friendliest manner by Cantain Renger. That night the Fortuna sailed out of the harbor into the open sea. To his little reasure of ninety dollars Adolph added four, which he had contrived to save during his sojourn in the city. The captain had inquired concerning his business ability and manner of proceeding, of the merchants he had dealt with. They were unanimous in their praises of the young man; and Captain Renger felt satisfied that he had committed no imprudence in taking into his confidence a stranger, picked ip upon the wharves at Hamburg. And Adolph felt happier; for the cloud was rising that oppressed his conscience.

[TO BE CONTINUED IN OUR REXT.]

Written for the Banner of Light. THE AGE OF VIRTUE BY GEORGE STEARNS.

Seventh Paper.

ITS CHARACTERISTICS-INDIVIDUALITY. "He that is least among you all, the same shall be great."-Jeans.

I suppose the notion of "Individual Sovereignty," as advocated by late writer on the "Science of Society." whose first volume under this promising title, is the sub-titular assurance of the "True Constitution of Government in the Sovereignty of the Individual," is the germ of a latent truth; though I dislike the terms of its statement. and am far from accepting its author's deductions as a whole. Indeed. I do not consider his problem of "the Sovereignty of the Individual, to be exercised at his own cost," as worth the pains of solution; since the better aim of intelligence is to be rid of cost, in every shape and to all parties. To this end, instead of "the Sovereignty of the Individual." I would write Normal Development, or the Birth of the Individual, as the only basis of Character, and mode of dexterity in plying the Art of Living.

I dislike the terms "Sovereign" and "sovereignty," for their implication of a surly bearing, which has place only in the present age of wrong and social inharmony; for these words have been .. polarized." as Holmes would say, by their long appropriation to tyranni. cal states and tyrants. I have no more desire to be a sovereign, as the character is commonly conceived, than to be a Napoleon, a Cosar, or a Nebuchadnezzar; nor would they have been what they were, if they had been blest with the wisdom of Socrates. I seek no larger dominion than of what belongs to me. The highest aims of life are won by self-government. But self-government institutes no more of sovereignty than of servility. To rule oneself is to be neither monarch nor serf, but simply a Freeman. In fact, I know no master but Truth, and obedience would make that my all-sufficient servant. Why then, do I not obey-why fail to govern myself? Not because anybody hinders me-not for want of license, or "sovereignty" in the popular, puctile sense, but for want of ability-because I am not arent enough.

Yet I will not deny a sort of affection for the above illusive epitheis, which I suppose to be much like that of the poet who praised Adversity for her accidental benefits, not for any grace or graciouseas of her mien, nor for any love of her real celfhood,

"Which like the tood, ugly and venomous, Wears yet a precious jow of in his head,"

I remember how my cariosity was excited when a boy, by reading this pretty turn of thought, and with what an honest credence I sought an opportunity to break the casket of the ungrateful creature which seems to be utterly careless of the wealth of his skull. Imagine my contempt for poetry, when, on consulting my father, I was told that my expectation had been raised by a sheer metaphor, born of a vulgar conceit. I hope I do not incur a similar disappointment in my proposed search for that "sovereign" jewel, which seems to be alike auconsciously cherished in the heads of other squat vindivid-

to be cherished; that "Individuality is a universal law which must reserved either of punishment or censure, on the part of anybody dolescent humanity should not only be allowed, but encouraged, to follow his nose whithersecver passion, conceit, or feelish desire may lead, I only wish to say that such is not my sentiment.

I do not deny the individual right of soil government; but I regard t as a right to be attained. None can be said to have a right to what is impossible. Infants and idiots have no right to govern themselves. young and imbecile only prospective and predicable of their growing nature. Now this obvious predicament of many is the probable pre to have been sufficiently extensive to warrant the old inference that "there is none good but one, that is God." But was this sentiment of one who "knew what is in Man," uttered with reference to all urged men to seek moral perfection like that of our Father in Icaven.

"He that is least among you all, the same shall be great." The author of this expressive aphorism must have understood the doctrine of natural progression. Its scope is as broad as the Universe. and it seems to imply "the development theory" as God's method of Creation. It signifies that every child is to excel its temporal parents, that every ignoramus is to equal Aristotle, that the savages of Labrador are to outstrip the wise men of Greece, that "sinners" everywhere are "saints" in embryo, and that thieves, rakes, robbers. pirates, impostors, demagogues, despots and scoundrels of every namo, place, ago and pedigree, are yet to be educated into philanthropists and paragons of human worth. Yet in all this there is no implication that the higher classes stand still. By the same law whereby children grow in stature, adults advance in wisdom and virtue, and the body only suffers declension by age.

My conception of an Individual is that of a perfect man or woman -what some of our philosophers would call "a harmonial man," and others would surname a proper venture or God"-such a human personage as perhaps has never been, but only is to be. It may be that Jesus was an example, but I know of none else to whom this appellation probably belongs. Mind that I say Jesus, and not the mythical Christ. The character of Jesus is somewhat ill defined, his reputation is not altogether unsullied, his history is in part fallacious, and I know not whether he was in fact greater or less than his biographers have represented. When they tell us of his cursing a figtree for being fruitless out of season, of his destroying a berd of coming to the knowledge of Truth, or the truth which makes its learnswine belonging to others, of his providing wine for men to drink to ers free. Then we shall comprehend the benign Fatherhood of God excess, and of his trouncing a gang of gamblers in the temple. I cannot reconcile these wrongful acts with his better precepts and the exalted tenor of his life. I am compelled to reject the stories as sabulous, or else to think his moral portrait otherwise slattered. Nevertheless, preferring the former horn of this dilemma, I love to call Jesus of Nazareth a HUMAN INDIVIDUAL; and whether he was equal to this ideal or not. I appropriate the term in this paper to a normal development of human nature.

In order to make this definition perspicuous, it is needful to distinguish the Divine ideal of Humanity from all its partial unfoldings. The Constitution of Man, as was intimated in the sixth paper of this treatise, is immutably perfect in the mind of the Creator, though itrevolution will be complete only in his finished work. In reference to this human ultimate, all mankind bitherto have been ill-born and but partially educated, and the inevitable result of this imperfect development is abnormal character. Wherefore every man has his foibles, and the world is populated with bungling specimens of Human Nature. This is the real origin of depravity-a fact which nobody can ignore, and only the rationale of which has been miscon-

In one case I admit that mankind is totally depraved; though the reader need not surmise any ratio of my theory to that of Pauline authoritarians. I say of aggregate Humanity as Isalah said of old ever lived, without some taint of disease or some infection of ina criminal of any sort. Besides, everybody is conscious of occasional temptations, or subtle inclinations to wrong, though well aware of to blame for than for the pains of rheumatism or the griping prurience of a dyspectic stomach; yet for this they are none the less to he subdued; and the actual ability of any one to overrule such instigations, and to follow the better sussions of Reason and Conscience, is the proper measure of normal character.

A poor drunkard once called at my gate to beg a drink of ardent spirit. I told him I had none in my house. Pray, sir, will you tell me where I can get some?" I replied according to my information, that the sale of the article as a beverage was unlawful, and 1 knew of no place in the vicinity where he would be likely to find the boon, "Oh!" said he, in a desponding tone and with a look of beseeching extremity, "I would give my two eyes for a glass of ated. He knew that the object of his longing was the very cause of his present wrotchedness. Was he not insane? No-not intellectively; but why restrict the conception of mania to the rational faculties? May not the organs of appetite and rentiment be deranged, as well as the intellects? And when a man employs intellint means to commit suicide, or to gratify a propensity which makes him presently and constantly miserable, though he demonstrates his rationality, is be not in some wise beside himself?

In my opinion, there are good and sufficient reasons why everybody is not virtuous. In the first place, all are not wise enough. Few in all cases know what is right, or what they ought to do for their own reliare and that of others. The race has suffered vastly more from gnorance than ill will. The young generally nurture imprudent babits, which prove inconvenient, insalutary and unhappifying in after life. Boys learn to smoke and chew tobacco through an innocent imitation of older simpletons, as well as a seductive art which they afterwards blush to think of; and men by moderate dramdrinking graduate topers, as they would not if they foreknew the insidious encroachments of a perverse habit. Many unwittingly foster disease in their own bodies, and basien the hour and multiply Ideal of Human Nature, and to exercise the legitimate "Sovereignly the agonies of death, for want of a little knowledge of physiology and hygiene. An ignorant man, after a long season of haphazard indulgence of his appetite, is suddenly alarmed at some unusual manifestation of "a bad humor:" and then, instead of calling pork and greed to account, makes his prayer to "the doctor," and lies down to be salivated and poisoned with calomel.

There is an old tradition, that the man who first made wine, was also the first to exemplify its intoxicating effect; and in like manner probably every kind of intemperance originated in ignorance. But the legitimate fruit of intemperance is a vicious propensity, which. by transmission from parent to child, becomes the step-mother of in that fashionable locality. He was served by a young lady of great vice. Thus the alleged frailty of Noah has in later times been real zed by the whole people of New England, whose bibbing habits have entailed a love of rum upon the third generation of "Washingtonians;" as is fully implied by the late assertion of Henry Ward Beecher, who always "keeps his eyes and cars open" to the ways of the world, that there is more tippling among young men to-day, than ten or fifteen years ago. And this fact imbedies a second reason why courtship of only one day.—Court Circular. people are not virtuous. They do not always love what they know to be right; or, more properly, they sometimes cherish a perverse love

According to the dictionaries, any human being is an individual; of what they know to be wrong. The born hankering of a boy that and, by inference from colloquial usage, Individuality is nothing inherits his father's artificial taste for tobacco or ardent spirits, is more than the characteristic differences of mankind. I find no fault quite as importous as any natural appetite; and if the father could with the fore-cited writer for employing these terms in their common not refmin from indulgence after testing the bitterness of its fruits acceptation. But whereas he says these differences ought in all cases by experience, it is not likely that the son will readily take advice against example and "second nature" too. This is the usual pediarco be obeyed, if we would have order and harmony in any sphere," and of abnormal propensities, as is well maintained in the popular treatagain, that "Individuality can only become a law of human action lise of the late Professor Combe on "the Constitution of Man." Beby accuring to each individual the severeign determination of his sides, it is now generally understood that deformity and monstrosity own judgment and of his own conduct, in all things, with no right follow certain abnormal excitements of a mother in the season of nestation; from which it ought to be inferred that every unborn offspring else whomsoever—that is, by implication, that every froward son of is the patient of all maternal affections, and that the character of every child at birth is compounded of all the thoughts, feelings, and emotions of its mother, for a series of months. If so, then who can bely seeing that a single burst of maternal anger may beget an irrascible temper for life? an occasional selfish wish, a solfish disposition? a habit of amorous indulgence, a creature of lust? and so on to the end of the category of abnormal developments? Thus the very fact of simply because they can't. The rights of adult character are to the | deprayity, when its cause is understood, becomes the best of all excuses for vice and orime. A deprayed man might exenerate himself from all blame on the score of his evil inclinations, by the reflection dicament of all; for I do not know of a live man or woman who is that he came honestly by them. Moreover, how can one be virtuous capable of absolute Virtue, and I deem my intercourse with mankind without a disposition to do right? Many, indeed, are bound to fail. oven with the most ardent endeavors; which proves that inability may be added to ignorance and depravity, as the third and more palatable excuse of mankind for not being virtuous. This inability is perhaps, coming generations? Not if the same excellent teacher consistently merely negative, and may be better expressed as want of moral dexterity. Rectitude, even in that relative sense which is at present posible, is an art to be acquired only by study and practice. Dr. Frank liu recognized this truth, and made it the basis of his successful endeavors at self-culture. We learn from his autobiography that it was one of the special aims of his noble life to develop "the Art of Virtue;" and that for many years he contemplated the production of a book with this title, but was prevented by public engagements from fulfilling this part of his favorito design. Now there are few similltudes of Franklin in this particular. Most persons take no pains to learn the art of Virtue, and therefore they have little skill for its

practice. But this is not all. The evolution of moral capability corresponds to the process of human development, of which there are three consecutive degrees, as vaguely indicated by the terms mental illumination, magnanimity, and spirituality. First of all the u ind must be enlightened by knowledge-must be thoroughly rationalized as a means of intelligence, outgrow its primitive habits of credulity, presumption and prejudice, and acquire the faculty of thinking independently of all arbitrary and extraneous authorities. God being the sole teacher of his finite creatures, and the brain the indispensable instrument of Divine Tuition, no revelation of Truth. Right and Worth is possible to Man. but what we call Conviction. As we cannot see with any but our own eyes, nor hear with any but our own cars, so we cannot know through any but our own intellects. Therefore there is no other way to distingoish truth from falsity, right from wrong, and good from evil, but to use our God-made faculties. In this way and no other, all are and Brotherhood of Man; shall find that the Universe is our playhouse, and that all things in Nature are made for the use of each, in proportion to individual recoptivity and discretion. This degree of intelligence is pre-requisite to Virtue, but not sufficient to constitute a virtuous character. The mere knowledge of right and wrong produces only the rational sense of moral obligation—the intellective assurance that one ought to choose the right, but only its casual choice through fear of the evil issues of wrong. Hence the mind must be further humanized and expanded to a full development of the cerebram, so as to institute all the benignant, devout and esthetic attributes of ideal Human Nature. This begets the natural love of Right, as the second constituent of moral ability; though, since it does not cradicate the older animal propensities, nor annul the abnormal bias of erratic habitudes, it often stands opposed to a jarring love of wrong. Thus originates the common fact of "a double-minded man, unstable in all his ways," who loves and hates the same things at the same time; who is ever seeking pleasure and finding pain; who is full of good wishes, worthy resolves and earnest endeavors, overwhelmed with temptation, failure and self-condemnation: who makes rigid rules of conduct, but keeps only those of prayer and ponitones; whose life, in short, is a perpetual demonstration of moral inability, and whose greatest, praise is that he cannot forgive himself any more than he can govern himself, which failure Israel: "The whole head is clok, and the whole heart faint;" for I is the sum and substance of his wickedness. Such a mental warfare doubt whether there is a man or woman living, or whether one has is not often lasting, the sure prognostic of its peaceful termination being the two conflicting agents-the senility and waning force of sanity. As to the majority of my acquaintances, they often declare the animal against the juvenility and growing vigor of the spiritual. themselves sick, and oftener betray a species of madness. What else wiThe outer man is perishing, but the inner man is renewed day by shall I call intemperance, lust, avarice, selfishness, arrogance, deceit | day;" and this is the anchor of hope to an old-fashioned saint, who and malice—the commonest attributes of common people? Igno in view of a heart "desperately wicked," and a "carnal mind at rance is doubtless the root of all these erratic workings of the mind; camity with God," piously anticipates death as the providential but ignorance alone never makes an epicure, a debauchee, a thief or deliverer from this "bondage of sin." Indeed, it is commonly supposed that the Soul is properly born in death, and completely let loose from all its perverse habits and percent propensities, from its unhappifying consequences. Such inclinations are abnormal, which it could not free itself while in the body. But I have no faith and denote the elements of depravity. They are what one is no more in death as such a developing or morally saving power. Death pertains to the physical nature only, and is the mere disembodiment of the inner man. Divested of its outer garb, the character is unchang. ed, only being deprived of its former means of sensuous dissimulation, We have the undoubted testimony of many who have passed the ordeal of physical dissolution without a spiritual transformation. They assure us not only that death works no change in the Soul, but that the physical form is often put off prematurely as to a preparation for the disembodied state; in which case the nuwcaned spirit does not quit the present sphere, but is impelled to abide with its former earthly associates, as well for its apiritual nurture as for its accustomed affinities. From the character of most spiritual communications it appears likely that nearly or quite all who are said to depart braudy !" And I doubt not that he would. Yet he was not inebri- this life, actually remain as much inhabitants of this world as everexcept that their employments are essentially epiritual. On the contrary, it is well known that the living sometimes attain such a degree of spiritual development as cuables them to penatrate the spirit-world at will, to enjoy its scenery and the society of its inhabitants, without a mortal exit from the body. Swedenborg was a reputable example of this rare class of human amphibians, who may be said to reside in both worlds. This eligible prerogative is doubt. less a result of extraordinary spiritual development, the want of which, as is indicated by the common unconsciousness of a spiritual nature, is the negative cause of human frailty in general. But the foregoing facts have led me to conclude that the Soul may be complotely individualized in the body, perhaps even better than out of it, and therefore that Paul's conception of "the spirits of just men. made perfect" in the celestial world, may be realized on Earth. Nay, I contend that this ultimate of physical life is the very sine qua non of self-government, and therefore the third indispensable constituent of moral capability. Nor can I conceive of the Age of Virtue as anything clse but an earthly society of human angels, who

> of the Individual" without cost. West Acton, Mass.

A FORTUNATE SHOPWOMAN.-There is an Italian proverb which says that "handsome women are born married." The meaning of this is not, what has been supposed, that marriages are made in: heaven, but, that such is the power of beauty over the human heart. that those who are possessed of it can marry when and whom they please. A verification of the axiom took place last week at Brompton. A millionaire purchased a small pocket book at a stationer's. personal attractions. So smitten was Mr. Scott with her beauty. that, understanding she was single, he then and there made his fair enslaver an offer of his hand and heart. The sequel is to be found in the marriage announced as having taken place at a church of some Puscylle notoricty in the neighborhood, last Wednesday, when the pretty shopwoman stepped into a carriage and £30,000 a year, after a

will be the first to exemplify the normal Individuality—the Diving

One of the greatest labor-saving machines is lazine

CHRISTMAS DAY SERMON.

EDWIN H. CHAPIN At Broadway Church, N. Y., Sunday Morning, December 25, 1869.

REPORTED YOU THE BANNER OF LIGHT, BY EVER AND LORD

and the event itself—the fact of the Saviour's advent—
reflects its gladness and its glory upon the hour. It is
a time for the sympathies of a common faith, for the
feeling of a common humanity; it is a time for sectarian
differences to melt away in these grand fundamentals,
upon which the broadest church confessedly stands.
Nay, even international asperities may grow calm,
upon this beautiful Christmas Sabbath; and this politicat storm, so harshly rising, may lall for the while, and
give place to the sweet, southing zephyrs, playing alike
through the forests of Maine and the pines of Carolina,
and proceduaining a union stronger than constitutional
compacts, and broader than national lines. compacts, and broader than national lines.

But, my triends, white I would thus touch and respond to the impressive sentiments of the season. I would avail myself of its suggestiveness in calling your attention simply to the great object for which Ulnist came; and I would, at least in some little degree, help you to acknowledge the greatness of the event which is so widely telebrated to day, by considering the great-ness of the result which that event was intended to pro-duce. That result is distinctly stated in the language ness of the result which that event was intended to pro-duce. That result is distinctly stated in the language of Obrist before us: "I am come that they night-have life, and that they night have it more abundantly." It seems to me that if we wish to select the peculiari-ty of Christianity, as distinguished from all other eys-tems of teaching and religion—if we wish to take the very root and essence of its power, and bring them be-fort ourselves the uttowner of Christian the words ha fore ourselves, the utterance of Christ, in the words be-

fore us. does this for us.

Lot me, in the first place, call your attention to the general aspect and difference between ancient and modern history. We cannot, of course, suppose that the natural law of social development was utterly suspended in the commencement of our presenters. No doubt we may truce there features of gradation which essen-tially characterize that law. But with no such process tially characterize that law. But with no such process can we account for the phenomenon which I now refer to—the phenomenon, not of assimilation, but of incongruity; of the blending of oriental and occidental twilight with the cliuigence and brightness of the meridian sun. If we were to account for the change in the world's aspect by the gradual law of human progress, human development, we should see the features of assimilation, of one thing running into another by a regular graduation. But here is presented the remarkable fact of contrast, an entirely diverse complexion, in the faward spirit of the world, between the two cras. Reasion about it as we may, there stands the ineffaceable son about it as we may, there stands the ineffaceable fact in the annuls of the world, as distinctly marked fact in the annule of the world, as distinctly marked upon the face of the earth as the geological epochs are marked beneath its surface, of a general shifting of thought and tendency, a starting forward of humanity by a sudden impulse, a setting in of a fresh current, a voice spenking far behind the oncie. a strange, glorious, shimmering fire above the statue, the crystallization of new ideas around the abutments of the old past; until at last, when the old inherent vestiges of an digity crumbled away, there appeared a youthful civilization more glorious and more vigorous than the old ever was, even in its prime. That is simply the alphabet of history. It is a statement of mere facts, account bet of history. It is a statement of mere facts, account for it as we will. But this remarkable change in the characteristics, and temper, and aspect of the world— was that simply haman? Did it depend upon niortal polley? Was it the result of a ripe civilization which polloy? Was it the result of a ripe civilization which was crumbling away and assuming a new life and a new vigor, just as we see new grass and new grain starting up in the spring, lifting its head, and developing all the social as well as all the individual results of Christianity? Now, as Christians, we explain this extraordinary revelation by the fact that precisely upon the boundary line between that ancient and modern history, we detect the alvent of the gospel. We maintain the correspondence of these results to this impulse which appears in the life and tendings of Jesus Christ. It is a perplexing problem for the skeptle to account for the peculiar progress of such an humble and an

it such an advent as this of Jesus Christ, that they an ticipated? Besides, whence agrang the expectation itself? Was it not itself a providential foreboding, a providential revelution? Or are we pointed to ex-hausted heathenism, with its outgrown ceremonies and threalbare delusions, to the intellectually restless and hungry soul? On the other hand, we must remembe that there was still regard enough for Pagan institu that there was still legate density for again the state those left to resist the new doctrines, and to condomn their believers to active persecution. And more particularly do I urge this point, that this very spiritual want, this very adaptation of Christianity to that want, is precisely the great fact which the unbeliever does not

meet and cannot explain. meet and cannot explain.

I say, then, my Iriends, that if we look for any outward, any merely human vehicle as accounting for this peculiar progress and spread of Christianity, and the change and difference seen not only upon the surface but in the heart of the world, we find nothing adequate at least among those which are ordinarily suggested.
Now how is it when we look into Christianity itself?
When we turn to external alliances and helps to its own peculiar quality, what do we find to be the real power by which Christianity has triumphed and is destined to triumph? The assertion of negatives sometimes makes the way more clear for the establishment of that which

I affirm, then, in the first place, that Christianity did not achieve its early conquests merely as a system of such serious skepticism. The miracles stand upon theological truths. It was not merely because of its their character; and there is no power of reason which doctrinal propositions that it made such headway in the can dismiss them from our faith and our trust. world, and wrought with such peculiar power. True, tidd pronounce great dectrines. It did speak decisivety upon the points which had long perplexed human reason. The clouds which hovered over the spirit of Bocrates, and drifted before Plato's vision, broke into a constellation of sweet and awful truths. But while dressed, felt the testimony of God breaking through Christianity ratified the great ideas of God and immorther. When the damb spoke at a word, and the constellation of sweet and awar track.

Christianity ratified the great ideas of God and immortality that lay dormant or only half active in the human tailty that lay dormant or only half active in the numant raging demonlae grew calm as a little child; when the soid, the chief peculiarity of Christianity is not, as sick man took up his couch and walked; when the overybody knows, its logical statement in defence of dead went away with the cerements around them, they those truths. Nowhere does Christ labor to prove those dootrines by any process of argument. Paul does not. Almighty in them. The sentiment of wonder was the applies admitted truths to the confirmation of Christianity; but nowhere in the New Testament does Christ sit down as a mere teacher or mere philosopher would supernatural. Here were men living a dead, worldly have deep and ordered to construct the supernatural. Here were men living a dead, worldly have deep and ordered to construct the supernatural. sit down as a mere teacher or mere philosopher would have done, and endeavor to convince human wisdom of the reality of God and a future life. It is wonderful what confirmation Christianity gives to the great human instincts, thus declaring the truth and authenticity of those instincts. It sliently admits what they are prophecying of God and immortality. Christianals upon these great doctrines. "If it were not so," he says, in one instance, speaking to his disciples, "I would have told you." And that appears to have been the policy of Christ, so far as the teaching of great truths was concerned. Certain things are of course true. Certain great instincts of the human soul are of course true. Certain great instincts of the human soul are of course true, of course veracious, and the great truths which they treat are of course real; and therefore I will not go the examination of them. If they were not true, presence of God was among them. sit down as a mere teacher or mere philosopher would have done, and endeavor to convince human wisdom of the reality of God and a future life. It is wonderful

torpld pulses of lumanity and broke the delusions of the world. These truths accomplished their work, but dld not constitute the peculiar power of Christiantly. When we think of it in its essential power; when we

When we think of it in its essential power; when we took for the real element of its great success in the world and in the heart of man—It is not primarily then as a theological system that we are to regard it.

Again, Christianity did not effect its extraordinar ravolation as a more collection of moral precepts. Beautiful and sublime indeed are those precepts, seattered all over the New Testament, quoted by so many ilps, applying to so many dicaustances, working in someony needs of human society and the human soul. They are maximum that we can never case to admire. Text.—"I am come that they might have life, and that they might have it more abundantly.—John x, 10.

To-day the Christian world presents the spectacle of a grand and glorious unity. The most diverse forms of faith and eveniony, gliding the upposite spheres of thought, and moving in the most eccentric orbits of opinion, no illuminated with the glory of one great event, and gravitate to a common centre. The church bells of intumenable sects are all chime bells to day, ringing in sweet accordance throughout many hads, and awaking a great joy in the heart of our common humanity. The bord, told winter season grows genial, as though the world, in its freshy veins, felt the warner quickening of that glad, mysterious hour, when the infant Christ was borne upon its bosont. These are the torical shape of this event what they were; whether it was in the winter wild that Jesus was born, or in some other position of the sun. This is the time which the devout custom of ages has connected with that event; and the event itself—the fact of the Saviour's adventured for the reposition of the sun. This is the time which the devout custom of ages has connected with that event; and the event itself—the fact of the Saviour's adventured for the reposition of the sun, this is the time which the devout custom of ages has connected with that event; and the event itself—the fact of the Saviour's adventured for the sympathies of a common humanity; it is a time for sectorain a differences to melt away in those grand tundamentals, upon which the broadest church confessedly stands.

Nay, even international nepocities may grove calm, non this beautiful Christmas Sabbath; and this politi

would not have been what it is now, a divine element regenerating the soul of man.

People often say that a great deal of the truth in the teaching of Christ, a great deal of the beautiful utterance of his morality, existed before. True: but nover with that efficiency which those precepts assume the moment they come into the atmosphere of Chris-ticulty. That is a remarkable fact, and it illustrates the point I am aiming at; because when they came in con-tact with Christianity, and were taken up into this grand system, they came into contact with a power they did not themselves attain, and to that, and only to that, therefore, must we look for the influence of the

gospel in the world.
Once more, I will say that the great effect which Christianity produced in the world, was not caused by the miraculous agencies which attended its establishment. Miracles are organically connected with the New Testament. There is no use in any one's trying New testament. There is no use in any one a trying to separate them. When he makes up his mind to strike out the miraculous statements of the gospel, and yet to retain Christianity, he makes up his mind to a great mistake. I will not stop now to dispute the correctness of his criticism. I will not stop to challenge his right to come to that conclusion which his conscience and his reason recommend. But I say that the miracles of the New Testament are organically the miracles of the New Testament are organically connected with Christianity; and you cannot extricate them without breaking up the whole concrete fabric of Christianity. Then we find it becomes merely a collection of uncemented fragments. Philosophers by a sort of critical chemistry, may reduce Christianity to its absolute elements, and leave them in that state of solution in which all truth ends in the perception of God, and then separating the moral from the miraculous, it may present the former as the essence of our faith. But if, instead of this etherial universality which this patent extract exhibits, we would have the historical form, a consistent system, and a personal Christ, we must accent the miracles. Christ, we must accept the miracles.

Christ, we must accept the miracles.

No Christ of mere conscientiousness will be sufficient for us: Just exactly as the body and the soul are linked together, the miraculous vestment of Christianity is involved with the spirit of Christianity. And the mere philosophy which halts before it accepts Christianity because it assumes the miracles to be unselectific, to be against the laws of nature, to be contraved the streetings of hypomity. trary to the experience of humanity, balts upon a great assumption, because there is nothing a priori which can make against the miracles of the New Testament. can make against the miracles of the New Testament. In so far as we conceive them to be an impossibility in the working of God, we have a right to test the miracles; we have a right to challenge them. Certain attributes they must possess if they come from God. If they are mere nonsensical operations, like some of the stories in the Arabian Nights, or any other work of Oriental fables, we may well doubt them. We may look for something positive in them, that they shall have a purpose, and not stand merely as wonders. Take the legends of the Middle Ages; the old Saints' miracles; and they stand merely as wonders, as strange performances. They have no moral expression, and achieve very often no beneficent result. They are merely calculated to magnify the legendary or mythical saint as he stands before us.

But the miracles of Jesus Christ are intimately connected with Jesus Christ himself. They exhibit him.

Christianity? Now, as Christians, we explain thisex traordinary revelation by the fact that precisely upon the boundary line between that ancient and modern history, we desert the advent of the gospel. We maintain the correspondence of these results to this impulse which appears in the life and teachings of Jesus Christ in the correspondence of these results to this impulse which appears in the life and teachings of Jesus Christ is the force of what I said when I said that they were organically connected with Christianity. We could not get an expression of Christ without the miracles. In how many instances do the features of Jesus Christ himself. They exhibit him. This is the force of what I said when I said that they were organically connected with Christianity. We could not get an expression of Christ without the miracles. In how many instances do the features of Jesus Christ himself. They exhibit him. This is the force of what I said when I said that they were organically connected with Christianity. We could not get an expression of Christ without the miracles. In how many instances do the features of Jesus Christ himself. They exhibit him. This is the force of what I said when I said that they were organically connected with Christianity. We could not get an expression of Christ without the miracles. In how many instances do the features of the faith and beneficence of Christ is expressed through that, and not simply in issuing from his lips, but is without the miracles. In how many instances do the features of the faith and beneficence of Christ without the miracles. In how many instances do the features of the faith and beneficence of Christ is expressed through that, and not simply in issuing from his lips, but is widely and the faith and beneficence of Christ is expressed through the faith and beneficence of Christ is expressed through the faith and beneficence of Christ is expressed through the faith and beneficence of Christ is expressed through the faith and beneficence of Christ without the miracle worldly system by referring it to the telerance of the widow's sorrow, her heart crushed and bleeding for Roman government, that admitted, and in some sense the loss of her only son, following the last hope and it may be said protected, all kinds of religion? But remnant of her dear love to the grave. The Saviour, it may be said protected, all kinds of religion? But remnant of her dear love to the grave. The Savior, that cannot account for the supremacy of this above and over all others. In that general compromise of beliefe and opinions, even if Christianity could obtain a standing place, as it did for a little while and only for a little while and only for a little while, it does not account for the supremacy it attained.

Or does he speak of the expectation which so widely indicated, and suggest that the wish for some such system as Christianity was father to the result? I sake was tone as Christianity was father to the result? I sake was tone as the such as this of Louis (their, that they are with or folds one, we have the Christ that we was market or folds one, we have the Christ that we were myth or fable, and yet have the Christ that we

Could you have, in the miracle wrought on the sea of Galilee, in the stilling of the waves, the sublime faith of Jesus, the certainty of his spiritual trust in God? Could you put that aside, and have the Christ we now have? And so, when you go through the whole series of miracles, you find them all organically connected with Jesus Christ. They are not merely wonders, standing outside of him, giving weight and magnitude to the vestibule by which we approach him. They are parts of himself; expressions of himself. They show forth the wonderful goodness and the wis They show forth the wonderful goodness and the wisdom of Jesus Christ, in some way that we could not reach without them. This is the distinctive characteristic of the miracles of Christ. They illustrate something; they add something; they express something. They are in accordance with what we know of God and Christ. And therefore the mere a priori assertion of impossibility by a little creature who with all his philosophy cannot look much beyond the planet Jupiter, and who with all his sounding lines cannot reach the centre of the carth; who, with all his wisdom, as the centre of the earth; who, with all his wisdom, as was said by Newton, can only gather probles from the scashore—the assertion that God Almighty, who spins these burning wheels at night, could not, with all his wisdom and power, heal the sick and raise the dead, would be simply ludicrous, if it did not in fact produce

Nor can we doubt the influence of the miracles. We them. When the dumb spoke at a word, and the raging demoniae grew calm as a little child; when the

they treat are of course real; and therefore I will not go into the examination of them. If they were not true, knowing how vital they are in buman nature, and how thoy press upon its dearest interests. I would have told you. So Christ rests in his teachings upon these as an indisputable basis. He bore witness to the truth not by a mere intellectual exhibition of the truth. There was something more than this which made the truths of Christ effective, something more than the dry and intellectual statement of doctrinal propositions. It was not by the ulterance of such doctrines as that there is a God or a future life, that the apostles thrilled the

systems of religion had claimed to work miracles, and their claims had been admitted.

Moreover, such was the peculiar value, if I may so speak, which God himself set upon the mitacles, that they were communically used for the particular purpose of establishing Christianity. There was a hold of the heart of a man, and he does not go in the great work to do. The land soil must be broken up. littes and enstems must be torn away. The seed of divine truth must be planted. And for this the peculiar agency of the miracles was required. But the moment the seed was planted, the moment the world was ready to receive this vitalizing, germinating influence, that moment miracles were withdrawn. Therefore, I say that after all, the miracles stand, not as a permanent, but only as a temporary instrument, and an economically used instrument at that. If one is resting this faith in Christianity simply upon its miraculous character, he rests at least upon a basis that requires a great deal of discussion, a basis not so easily accessible of the distinction between Christianity and all other theories. Set up its theorogical truths as a distinction within the provention of the continuity and was will have other truths as a distinction within the provention of the continuity and all other theories. Set up its theorogical truths as a distinction within the provention of the continuity and was will have other truths as a distinction within the provention of the continuity and was some others which grow many the provention of the continuity and all other theories. great deal of discussion, a basis not so easily accessible as some others which grow nearer to its central truth.

les he wrought for us, rather than the miracles authen.

Theological doctrines, moral precepts, miracles—neither of these accounts for the energy and amazing success of early Christian; The immortal world becomes a reality to the true Christian. The immortal world becomes a reality to the true Christian. The immortal world becomes a reality to the true Christian; and not a simple figurent of opinion, not a mere dim, acquiescent view of the human intellect, but a power, a life in the human heart. And so truth, not merely moral precepts, not merely miracles, they account for the peculiar change wrought in the world's face and the world's heart. But, my hearers, aside from this leach and so the divine life and self-sacrifice, the obedient life that was in Christ Jesus.

Christianty has life; it has power; and it will work its of men, the divine life and self-sacrifice, the obedient life that was in Christ Jesus.

Christianty has not a reality to the true Christian; and not a simple figurent of opinion, not a mere dlm, acquiescent view of the human intellect, but a power, a life in the human heart. And so Christianity has life; it has power; and it will work its of mere dlm, acquiescent view of the human heart. And so the power when because of the human heart. And so the power is the true Christian. The immortal world becomes a reality to the true Christian. regy and a quickening force, a principle of spiritual life, which was the spring of this triumph. Christianity was, Christianity is, a system of life communicated from God to the soul of man, embodied in Jesus Christ, who is himself the essential revelation, who has pires each truth, forces home each moral precept, and with his own personality offices the misceles

Do we believe that he is God, or man, or a divine man? the What is this conception we have when we take up that most certain hymnetion of Christ, Believe in the Lord Jesus Christ, That was the great word which year out in those early ages. It is the great word which I goes out now. Believe in the Lord Jesus Christ, and you shall be saved. I repeat, is it a mere intellectual belief referred to here? Is it believing him to be Jesus Christ, believing him to be God, believing him to be il immortal? Do you think that when Christ came to the poor father mourning for his possessed son, who cast himself into the water and the flre, and was soverely brulsed from the demon within him—do you think that when Christ came to that poor, wretched father, and said, "If thou canst believe"—he meant, if you can believe—'that I am the second person in the Trinity, if you can believe in the vicarious atonoment, if you can believe in some theological proposition about me?—do you believe that was the kind of belief he required? Oh, If you can believe that I have power from above, that I am the embodiment of diving love and mercy, then I can save you. Believe not and the power from above, that I am the embodiment of diving love and mercy, then I can save you. Believe not and father, and sail, "If thou canst believe"—he meant if you can believe—"that I am the second person in the Trinity, if you can believe in the vicarious atomether if you can believe in some theological proposition about me"—do you believe that was the kind of belief he required? Oh, if you can believe that I have power from above, that I am the embodiment of divino power from above, that I am the embodiment of divino tove and mercy, then I can save you. Believe not, and you cannot do anything. Believe, and you can do almost overything. That is just the difference. Believe that before you atands this divino power to heal; believe that before you stands a willingness to heal, an embodiment of God's love, and I can save you.

The time the time of the in or room for him in the inn, no room for him in our hearts, because of our worldings. Too often from our mean and selfish notions and notions there is no room for him in or or him in or or mean and selfish notions there is no room for him in or or mean and selfish notions there is no room for him in or nor mean and selfish notions there is no room for him in or nor mean and selfish notions there is no room for him in or nor mean and selfish notions there is no roo trust which consists in the precipitation of the soul before, God and his love, that was the bellef which Christ required, and not a mere intellectual opinion of

Why, my friends, what good does all this intellectual oncoption of Christ amount to? "I believe in the holy Catholic church; I believe in the communion of saints, I believe in the resurrection of the dead; I believe in life overlasting." What if you do believe all of that? What does it amount to? What is a mainbling belief of the lips over prayer-books worth, unless there is a precipitation of the soul before the great realities which lie back of these formal preessions. As a mere set of intellectual propositions, therefore, Christianity now has not its true power in our beart and lives: Christianity does not stand before

is in its essential characteristics.

Nor, again, is Christianlly merely sound morality Nor, again, is Christianity merely sound moranty, respectable moral conduct. But there is another class of people who say, "No; we agree with you that Christianity is not a mere system of theological opinions, set in true theological forms; but Christianity is doing as we would be done by; it is good moral conduct—good, honest, faithful integrity; so away with these jangling, subtle disquisitions about Christianity, for Christianity is to avoid evil and to do good. No doubt this statement does comprehend the matter, if we only get into the heart and essence of the state. doubt this statement does comprehend the matter, if we only get into the heart and essence of the statement—if we only make practical and real that which we assume. If we only knew how to avoid the evit, and how to do the good, we should reach the real point in the case. But how many people, when they say this, think of liquited, superficial professions of honesty and integrity and ordinary daily virtue! How many never imagine or feel what must be the essence of every upped act, without which it is not truly moral! No moral act, without which it is not truly moral 1 No men can be a moral man simply by the habit of morality, simply by the punctilious performance of duty. You have not got the heart and the essence of morality—that divine principle of absolute truth which causes a man to do the right, regardless of the consequences, and avoid the wrong, however profitable the wrong may appear. Many a man is ready to speak the truth when it costs him nothing, when he would find it hard work to speak the truth, if placed in the circumstances of John or Paul. If his habit of truth-speaking is merely conventially speaking the truth, when it does not affront anyhody, it is a very easy kind of morality. But to stand up and speak God's truth, whether men will hear or whether they will forbear, when it crashes like thunder and lightning into cotton-bag Christianity and politics—to be called fanatic, to be denounced as an an interest of the convention—that may cost a man something more than a decent acquiescence in mere morality. No, my friends, it is not merely outward performance of morality which God requires, or which Christ requires for shone and of itself. It is to be, as well moral act, without which it is not truly moral 1. No possible. A mere character, built up symmetrically by a decent education, a conventional respectability, by formal circumstances—what does it amount to? I may have no life, no heart, no core, no power of endurmay have no life, no heart, no core, no power of endurance, no essential experience of the spirit of Christ. The morality which Christianity requires of us is something, I repeat, more than this. The power by which Christ wrought in the world is something more than the power of moral precepts. He attered truth in such a way that it went into the souls of men. It finshed upon them with the sanction of eternity. It caused the great idea of duty to rise above the narrow and temporary sanctions of the hour, and to be connected prary sanctions of the hour, and to be connected self. temporary functions of the hour, and to be connected with the idea of God and immortality. The experience which gives to man a true moral life is often the experience of great tribulation in the human soul—not an easy work, but a struggle—the law of duty, established only after conquest—the spirit of God wrestling. with the human beart, as Jacob wrestled with the Lord

Here is the distinction between Christianity and all other theories. Set up its theological truths as a disstand make it more evident to the human soul.

The great power of Christianity rests upon something mightier than the minacles, something that very differ the minacles; without which those deeds of wonder could not have produced this deep conviction, or wrought this mighty change. The minacles of Christianity to day stand not to verify Christianity, but to be verified by Christianity. Christ verifies the minacles and the minacles are something who will have other truths, other systems equally sublime and grand. Set up its theological truths as a distance of the solid part of the theological truths as a distance of the solid part of th and alone accounts, for its power in the human heart and in the world. God becomes a reality to the true Christian. The immertal world becomes a reality to the true Christian; and not a simple figurent of opinion, but a mercally accuse on the property of the human intelligence.

the that was in Christ Jesus.

Christianity is not a religion of details. It is not a religion of codes, precepts, maxims. It is a religion of great principles, all imbacd with the self-sacrificing life of Christ Jesus. Away with your nonsensical sophistries, that Christianity did not meddle with the social institutions of its time, that it did not meddle with the wrongs of its time. It nedded with them have to the Christ, who is himself the essential revolation, who inspires each truth, forces home each moral precept, and with his own personality affirms the miracides. This is the principle which, when powed into the hearts of men, caused them to feel that Jesus spake as never man epake. This shifted the very level of their nature and opened heights of divino reality which they had never known before. This gave them sublimely dones stood up andounted before priests and kings. It fas-hed upon athelstic senses a revelation of God, new thoughts and convictions burning into the soul. It fore away the veil from the grave. It reduced and disamble the world, which they might have life, and that they might have it more abundantly." It was a principle of life poured into the heart of man, a fusing of all truth, of all moral precepts, of all mirroulous agency, into a deeper and diviner result. This is the peculiarity of Christianity. This is the distinct tiveness with which it stood out before all other asystems. This is its peculiar distinctiveness now; lord sittly, when we sak what is Christianity itself, what is its peculiar character, what is that we celebrate to day—is it a mere tradition, a mere opinion, a mere cormony, or is it comething deeper, comething done to the beart and life of man, a onething more fundamental in the destiny of the world, which we celebrate—we come back again to the same results we have obtained in looking at its past history. We find that they might there were many to not Christ and its not wend and its text was written large in the Devention of the more opinion, a mere core mony, or is it comething deeper, comething more fundamental in the destiny of the world, which we celebrate—we come back again to the same results we have obtained in looking at its past history. We find that the mind of the same results we have obtained in looking at its past history. We find that the mind of the more deal with the minds of its time. It is did not metally with the minds of its time. It is time, that it did not wrongs of its time. It meddled with them just as the acora meddles with the barren soil when it sends up the oak; just as the seed meddles with the superincumbent tal in the destiny of the world, which we celebrate—
we come back again to the same results we have obstained in looking at its past history. We find that
Christianity is not merely an intellectual belief. A
belief in Christianity means something more than it
means in the vecabulary of a great many.
We must believe in Christ, say men, with a kind of
vague, dail consciousness of the real thing which is
cequired. Repent and believe on the Lord Jesus
Christ. Well, what do we believe in the Lord Jesus
Christ. Well, what do we believe in the Lord Jesus
Christ. Do we believe something about him? Do we
believe that he is the second person in the Trinity?
Do we believe that he wrought a vicarious atonement?
Do we believe that he is God, or man, or a divine man?
What is this conception we have when we take up that

with new power and living holiness.

true relations of our life; because he has quickened us with new power and living holiness.

So do we celebrate the advent of Jesus Christ. Why celebrate it, if it is nothing but mere tradition?

Do we celebrate a simple event, which took place 1900, years ago, with merely a faint glimmering of the spiritual life, the mere dim echo of those angelic voices? Are we celebrating it merely as a decent form, a custom?

Do you celebrate it or do I celebrate it because Christ-Innity it of eight a voice and to me a power a practical lanity is to give to you and to me a power, a practical life in the soul? Perhaps it is too often the case that Christianity after all is simply an outside tradition, a cold form. I think that even yet Jesus Christ has to lie out in waste places very often, in an obscure and humble place, because there is no room for him in the inn. might have it more abundantly"—then indeed over the dark soul there comes a brightness greater than that which floated in the night-sky and lit up the lonely plains of Judea. Then indeed we get the meaning of that angelic chorus as never before—"Glory to God in that aggelic chorus as never before—"Gory to God in the highest, peace on earth, good will to men." Then ring out the chiming harmonics of life and nature. Then proclaim Christmas meruing to the human soul, Then, then celebrate with double joy the advent of Redemption.

THE DIVINE CHARACTER PERFECT.

MESSAS. EDITORS-The history of the following article is briefly this: I was appointed by the Vermont State Convention of Universalists to preach a sermon on the "Relation of Universalism to true Piety." I propared and preached the sermon at its session in Stowe. Vt., August last. The editor of the Christian Repository, Rev. Ell Ballou, requested a copy for publication. I furnished him with a copy, and he published the sermon.

In his criticism upon the sermon, he said that I went out of my way to make a fling at the Bible. I stated In the sermon that "the Old Testament did not reveal God as perfect as it is now possible for the mind to

conceive.1 In my reply I stated that we did not "know who wrote many of the Books of the Old Testament, nor the time when they were written." The editor called this an assertion, and quoted Horne and the other authors to prove my assertion false. I then prepared the article below with some degree of care, avoiding personality, confining myself to this point: We do not know who wrote some thirty books of the Old Testament, nor the time when they were written. Instead of publishing my argument, he shat his paper against it. By way of excuse, and to cover his cowardice and lack of ability to meet the argument, he said his readers know what had been said, and that my article did not meet

the issue. Rev. Eli Ballon professes to publish a liberal paper: but he deliberately puts down free discussion, so far as it is in his power to do so. Will the liberal portion of the Universalists in Vermont support a paper characterized by fear of new forms of traths, cowardice and hypocrisy? There is no bigotry so mean as the bigotry of some Universalists. Their sectarianism is without of morality which God requires, or which Christ dignity, truth and learning. They have just got a requires of us, alone and of itself. It is to be, as well as to do—to have in our hearts the spring of love, self. place in public opinion to put their feet, and now they sacrifice, devotion to the right, adherence to God's want to see how near they can come to the Old The-will and God's truth—which alone makes morality ology, and not believe and preach an infinite devil and

an endiesa hell. How ridiculous the editor of the Repository makes himself! He says he is set for the defence of the Gospel. This is his standing quotation, poor man! He talks about God's saving all men in the future, but is afraid of Infidelity, Rationalism and Spiritualism. I should infer that his idea of a Universalist preacher is, that he should be sectarian, self concelted, possess little learning, less courage and logic, just like him-H. P. Cutting.

[For the Christian Repository.] THE DIVINE CHARACTER PERFECT.

with the haman heart, as Jacob wrestled with the Lord the night time.

I say, then, that it is something more than the moral

to the time when the different books of the libble were written, she wrote them, and by what coidence is it proved that they are miraculously inspired. Any attempt to find the truth on these subjects, if made in humility of spirit, and in the love of the trath, may be accounted an enterment.

properly checouraged.

I have found great and precious truths, both in the Old and New Testament.

"Truths that wake To poriel nover.

But I must confess, like an honest man, that I meet with serious difficulties in many parts of the Old Testa-ment, on the assumption that they were written by men infullibly inspired of God, and contain a miraculous revelation from him. I desire to open my mind to any explanation of these difficulties that facts will warmat. I have no doubt Bro, Ballou will kindly ald

to any explanation of these difficulties that facts will warrant. I have no doubt Bro. Ballou will kindly ald me, and many of his readers. Let us conduct this investigation in the spirit of candor. Intolerance and animosity can forward no cause; and least of all beseems the cause of moral and religious truth. A wise man has well reminded us, that, "in any controversy, the instant we feel anger, we have already ceased striving for truth, and began striving for ourselves." In my article of Oct. 7. I made this statement: "Ve do not know who were the writers of a large part of the Gid Testanent, nor the time when it was written." Bishops Porteus and Horne, and Josephus, were quoted to dispreve this assertion. To test the truth of this assertion, we must be guided by the established laws of criticism. "The design of criticism," says De Wetto, in bis introduction to the Old Testament, "is to detormine what was originally written by the author, consequently to accertain the facts." In order to do this with eatisfaction, we must know definitely the following facts: 1. The author. 2. The doctrine he wrote. Unless these two points are established by historical facts, and fair criticism, no one can logically assume that an unknown author, writing at an unknown period in the past, is infallibly inspired of God. If these data are wanting or doublind, we are left to laterpret these ancient Jewish documents, by the ordinary laws of language. The value of the truths they teach is not diminished because we do not know their authors, or the time they wrote. These precious traths are like the flowers in the vase on my table. I do not know who califyed them, or where they grew; but this does not detract from their beauty. They please my eye and satisfy my idea of beauty.

Since the time Porteus and Home wrote, a very satisfy my idea of beauty.
Since the time Portens and Home wrote, a very

Since the time Porteus and Home wrote, a very great advance has been made in Biblical criticism. My edition of florne was published in 1844. The last edition of Horne was published in 1844. The last edition of Horne was published in London, 1856, by Longman & Co., in four volumes. It is edited by Drs. Horne, (the author) Davidson, and Tragelles. This last edition is so changed in style and matter, that it is, in fact, almost a new work Dr. Davidson makes himself a straight path, removing, conscientiously, all the rubbish that lies in his way. Dr. Dragelles makes his path over the rubbish, without disturbing it. Dr. Horne keeps to the old causeway, rubbish and all, and occupies himself with the "Evidences," after the old fashion. As might be expected, Dr. Davidson differs occupies himself with the "Evidences," after the old fishion. As might be expected, Dr. Davidson differs very much from Dr. Horne in his method of interpretation. I will illustrate this difference by an example: "Then spoke Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. And the sun stood still, and the moon stayed, ustil the people had avenged themselves apon their encomes. Is not this written in the book of Joshua? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Joshua x: 12, 13. Bishop, Horne "thinks that this might be a hasted not to go down about a whole day." Joshua x: 12, 13. Bishop Horne "thinks that this might be a supernatural refraction, or that the motion of the earth around its axis was suspended. In either ease there was a miracle; and as a miracle the sacred historian expressly relates this event. It is, therefore, impossible to account for it on philosophic principles." impossible to account for it on philosophic principles. Vol. I. p. 593. Dr. Davidson says of this passage. It is no part of the word of God, being taken from this ancient poem. Insuperable difficulties are orgated by it, if we look upon it in any other light than a piece of the book of Joshua, which may be rejected or not, according to its internal probability. No one can doubt here the fictious character of what is related." Vol. It, p. 517. Such is the difference in the style of criticism between the old and now editions of Harnors.

Yol. 11. p. 517. Such is the difference in the style of criticism between the old and now editions of Horno's Introduction to the Critical Study of the Scriptures. If any one will carefully read the extract which Bro. Ballou made from Horne, he will observe that he does not affirm anything positive about the authorship and time of many of the books of the Old Testament. Horne says that "the book of Esther was written by some eminent Jew, who lived in or near the times of the transactions therein recorded, most probably by Extr., though some think Mordecal to have been its the transactions therein recorded, most probably by Ezra, though some think Mordecal to have been its author: the book of Job, by a Jew, most probably Moses; the Psalms of David, Asaph and other plous persons; the books of Proverbs, the Cauticles and Ecclesiastes, by Solomon." Philo Judenus, a learned Jew, born at Alexandria, according to Do Wette, rejected or did not mention as canonical the following-books in the Old Testament: Ruth, Chronicles, Nebenial, Esther. Canticles, Ecclesiastes, Lamentations. mial, Extier, Canticles, Ecclesistes, Lamentations, Ezekiel, Daniel, Philo lived and wrote about 50 A. C. De Wette, Vol. I, p. 415. "There are seventy books in the canonical and apocryphat bible. With the exception of fourteen prophets, Ezra, Nehemiah, David and Asaph, the two authors of some thirty of forty, perhaps fifty Pealma -- we know the name of no writer of thirty books of the Old Testament." This conclusion is the result of long, laborious and accurate criticism. I know of no modern critic of any eminence in biblical criticism that can prove who wrote thirty books of the Old Testament. It is a disputed

thirty books of the Old Testament. It is a disputed point among those who hold to plenary inspiration of these books, who wrote them, and at what time.

I will enter briefly into a few details. Dr. M. Kalish, in a Historical and Critical Commentary of the Old Testament, with a New Translation, published in London, by Longman & Co., 1855 and 1858, assumes that the books of Moses were a compilation from unknown and different authors. He does not settle the date of those books; he does not sexume positively why wrote these books; he does not assume positively who wrote them. Some scholars and critics place the date of these books 1500 years B. C., some 1000, others still

Dr. John William Donaldson, in his "Christian Orthodoxy reconciled with the Conclusions of Modern Biblical Learning." published in London, by Wil-liams & Nargate, 1857, admits that the books of Moses, in their present form, are compliations of comparatively recent date—more recent than the time of Solo-mon. He does not give the exact date of the books, nor their anthors.

Dr. Christian Carl Josias Bunson, in his great work. "God in History." published in London, in 1858, assumes that Genesis is a book compiled from many sources, but does not affirm who the author was, or the date of the hook.

Dr. Von Ferdinand Hitzig, Professor of Theology at Dr. Von Ferdinand Hitzig, Professor of Theology at Zurich, in his "Commentary and Translation of Property," published in London, 1858, takes the ground that the book itself is evidently the result of several complications, and in no part committed to writing by the wist king, although it may contain sayings handed down traditionally from him. Naturally, such collections would take the name of Solomon, just as the collection of fables have been attributed to Æsop, although it is very doubtful if them ever we such a although it is very doubtful if there ever was such a historical person as Asop.

Dr. John Henry Kurts, in his Biblical Cosmology,

and its Relations to Natural Science." published in Lou-lon, 1857, assumes that the book of Genesis is made from compilations of translations; but that the author. whoever he might be, was aided by the Holy Spirit in making a right disposition of his traditions. But he does not tell us who the author was, or at what time. the compilation was made.

the compilation was made.

Dr. W. M. L. De Wette, in his "Critical and Historical Introduction to the Canonical Scriptures of the Old Testament," published in Boston by Little & Brown, 1850, after devoting one hundred and sixty pages to the question whether Moses was the author of the Pentateuch, comes to the following results. Header, with field and appropriate the them. says:—We find no ground and no evidence to show that the books of the Pentateuch were composed by Moses. But some consider him their author, merely rom traditionary customs, because the Jews were of from traditionary customs, because the Jews were of this opinion; though it is not certain the most ancient. Jews shared it; for the expressions, "the book of the Law of Moses," and "the book of the Law of Jehornh by the hand of Moses," only designate him as the author or mediator of the Law, but not as author of the book. The Law is ascribed to the Prophes in 2d Kings, xril, 19 code from it. 11 lithers believe Wassen was the The Law is accreted to the Proposed in 2st Anga, XM, 19, and East ix, 11. Others believe Moses was the author of these books, because this opinion is supposed to prevail generally in the New Tostament. But such a prejudice should have no weight at all in criticism; for, as Ynter has said, 'Faith in Christ can set no limits. to critical inquiries, otherwise he would hinder the knowedge of the truth."

The opinion that bloses composed these books is

not only opposed by all the signs of a later date, which, occur in the book itself, but also by the entire analogy of Hebrew literature and language." This result of criticism is not positive; but whoever has the time and patience to follow De Wette through his examination. will be astonished at the amount of evidence he has brought together on both sides of this question. But something more in detail needs to be added in regard to the Book of the Law. According to De Wette, the

dlook of the Law was discovered in the reign of King Josiah, about 624 B. C., as related in Second Kings, 22. It is the first certain trace of the Pentateuch in its present form. If it existed before, it was generally unknown, or had been quite forgotten. "Now we find that when the Temple was built and consecrated by Solomon, and the Ark placed therein, (about B. O. 1000.) this Book of the Law was not there; for it is said. (First Kings, 8. 9.) there was nothing in the Ark save the two tables of stone, which Moses put there at Horeb." The same positive statement is reported in Second Chron., 6: 10. It is a result of criticism that the first certain trace of the Pentateuch. In its present form, was B. C. 624 years—that is, 800 years after Moses; "that the Book of Deuteronomy was probably composed about the same date; that the other four Books, or rather the separate documents of which they consist, were written between the time of Samuel and Solomon, or from four to live hundred years after Josiah, about 624 B. C., as related in Second Kings, 22 Solomon, or from four to live hundred years after Moses: that they record the traditions respecting the early history of the Israelites, and the law delivered by Moses then current among the priesthood and the people, with such material additions as it seemed good to the priests of that period to introduce; and that there is not the slightest reason to conclude that they were anything more than a collection of the national traditions then in vogue." Those who desire to see how this subject is more fully treated, may read De Wette, vol. 2, p. 159; F. W. Newman's Hebrew Monarchy, pp. 328-338.

It is not now a difficult question to answer, whether I have made good my statement that "We do not know who were the writers of a large part of the Old Testament, nor the time when it was written." Rev. James Martineau, whose genius, learning and Christian character no one can deny, says: "It is vain to pretend that Revelation is a fixed and stereotyped thing. It was born, as the divinest things must be, among human conditions, and into it, ever since, human conditions have perpetually flowed. It is notorious that the Scriptures cannot be treated as infallible oracles of either fact or doctrine, and were never meant to bear the weight of such unnatural claims. These are not questionable positions, but so irresistably established that learning of the highest order would no more listen to an argument against them than Herschel or Airy to a disquisition against the rotative motion of the earth. When a clergyman, therefore, treats them with horror, and denounces them as infidelity, he produces no conviction but that he himself is fil-informed or insincere," I may call the names of Rev. Baden Powell, member of the Established Church, and Professor at Oxford, and Rev. Rowland Williams, Professor of Hobrew, of Lampeter. They both develop views of the Bible similar to those of Mr. Martineau. Now if I find false notions of Gud in the Bible, acts attributed to him that are unjust. I presume that the narrative once thought to be a history, is a parable or a myth. When it is discovered that a narrative is such as cannot be regarded as historical, there remains the unavoidable alternative, either that is simply survec, or that it is designedly ficatious—either to be rejected in one case, or, in the other, to be received as a vabulous, or allegorical, or mythical composition; or, if these designations be objected to, it is for those who dislike them to propose a better.

H. P. C. find false notions of God in the Bible, acts attributed

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LONG SIGHT AND SHORT SIGHT.

It is a mistaken notion that many people have got, that by looking further they can see more; for no such law exists either in physical or spiritual vision. If this was more generally thought of, we have an opinion that equinting would be much less practiced than it is. We do not overlook the fact, as Carlyle's famous Clothes Philosopher practically states it, that the tendency of the times is decidedly toward biography; vet, even allowing it in all its force and dimension we still insist that each individual's biography is of more interest to himself than it can be to any body else; that this business of nosing and mousing about the hidden experiences of other people, is but a small business at the best, and conducive to meanness of which common words will convey no proper description; that we were all of us sent into this world quite as much to learn something about ourselves as about our neighbors; and that, as matter of solid fact, he makes out best who meddles least, wisely hearding his own experiences after he has duly weighed them, and seeking to add nothing to his store by stealing after dark from others.

. We may say that there are two distinct classes, or genera, of seers, observers, or beholders; those who look a long way out of themselves, and those who can see nothing that lies an inch beyond their own noses. Of the two, commend us to the latter. Conceit is a great deal more endurable than curiosity. We can go self-sufficiency easier than we can an everlasting meddlesomeness. The one implies, to be sure, a considerable degree of satisfaction with one's self, but the other implies what is still worse-no sort of satisfaction with anybody else. It is a great thing, in this world, to be able to see; but it depends, after all, upon what you see, and how you see it. As well have no optics in your head, if you can discern only mischief on foot, or look at nothing except with the visual rays . crossed the wrong way. So if a man has the faculty of scenting nothing but evil, it would be a relief and a mercy to him not to enjoy the sense of smell at all. This diseased and abnormal use of the finest and noblest faculties-what is it but a practical corse and n personal nuisance? If happiness and growth in any way depend upon it, then neither happiness nor growth are worth attaining to.

But nothing is to be gained by scolding at those who

dolight in making such a perverse use of their faculties, character with which he comes in contact to such a I cannot hope to make a man look straighter by laugh view and appearance as shall furnish him with his ing at his squinting; nor may I force another to turn accustomed repast. And so he goes about the world. his nose down the natural way, when he insists on literally necking whom (and what) he may devour," contemptuously turning it up, unnaturally, at mo. Thousands accept his infernal hints, rather than the All my business with him is to present him as pleasant multitudinous suggestions of better spirits, because-it a picture and as reviving an odor as lies within the must be said—they assimilate in character more to him power of my character; if, after that, he persists in than to them. And by their daily fruits you shall making up disagreeable combinations of his divine everywhere and at all times know them. They are features, it is none of my affair. My highest duty is wretched themselves, and seem to live on purpose to to live truly to myself; I should be a feel to shape my make others so. course by the squint of his eyes, or the angle of his Now suppose the world were organized on the oppohimself.

their efforts the meagre dimensions that characterize

us! It might make us more cautions, and more chari- a matter for wonder. table, in passing such elashing opinions upon others. For we are apt to forget that it is not our faculty to behold others from their own larger view, but from our narrower one. If we could but enter into the experiences and secret relations of others, then we might tope to get better and juster views of their character: but, as it is, being compelled to stand aside and apart. we guess our way in the dark, and prefer to take the unknown for the known. And there is such a world of assurance, too, in giving one's judgment with so and secured the services of Rev. George F. Noves. much flippant familiarity, as if he were in possession of all the facts, all the motives, all the interior qualities and qualifications of the case, and could, forsooth, judge better than any other being. If anything disgusts us with some specimens of human nature, it is ust this particular habit and practice.

It has frequently occurred to us, in bestowing our thoughts upon this and cognate subjects, that there is one material, if not central, point from which the greater part of all malice and uncharitableness procced; and it is this-that the rule is, in making up sudgments respecting those around us, not to go in quest of the good that is to be found in them, but ever more the evil. Such a practice furnishes no very favor able testimony to the dignity or worth of human nature, regarded in the abstract. When you hear a man-as a general thing-express his opinion of another, even if that other be his personal friend, you shall first hear blon speak fluently and without any attempt at reserve, or delicacy, of his defects; if not to openly denounce and malign him for the same, then certainly to deprecate and protest against them. No matter what the excellent and superior qualities of his friend's character may be-no matter whether the noble and the generous very far exceed and outwelch the miserable and the mean, or not, it seems to be a fixed and fated accessity with him, partaking of the nature of infatuation itself, to discover by ever so industrious a course of mousing, and then to betray with a triumphant air of solf-righteousness all the little faults and foibles, which are only casual, irregular, and not essential, and guardedly to conceal, if not directly disparage, the many more exalted traits that unite to build up a worthy character.

There is altogether too much fudgment in the world. So strong is the tendency to employing it on all concelvable occasions, its assertion has become at once dogmatic and openly offensive. This it is that leads to all the denunciation, so furious and therefore so baseless, which poisons the spirit of charity and lovingkindness, and makes even true and permanent friendship next to impossible. Everything has grown to be so extremely judicial. We do little but pass opinions. so extremely judicial. We do little but pass opinions, and generally of condemnation. Whether this unaimable trait is the natural development, or not, of that he do not doubt it is the natural development, or not, of that he do not doubtly judicial system of solidars towards. hard and decidedly judicial system of religion terment strictly Orthodox, whose central, living conception is that of the awfet majesty of an offended Maker sitting as a wrathful Judge upon a "great white throne," it is hardly necessary for us in this place to answer. Suffice it, that our social ideas are spontaneously generated of our religious ideas, and inevitably shaped and colored by their influence. We all seem to think ourselves sent into the world as censors, especially of our possible and colored to the influence of the control of the limit of the world as censors, especially of possible and the property of the control of the limit of the away in need of reaches over the limit of the days in need of cratches, never permitted to use and strengthen our own fuculties by soldly and freely, each in his own path, as this or that great which there is a strictly possible to the strictly of the limit o hard and decidedly judicial system of religion termed one another; and the industrious manner in which we full to the performance of our self-imposed tasks furnishes the best possible proof of what we think of our inheritance. Everybody judges everybody. Well enough, perhaps, if done fairly, intelligently and chart. tably; but when performed in ignorance, from curiosity, and especially with motives of a malicious nature, the practice breeds a gigantic evil that cannot fail to tell in the undermining of the health of the

ocial state. It ought to stand a puzzle forever, to men of ordinary observation not less than to metaphysicians, the proclivity of human nature to look at the worst side-to see only the bad spots—to be stone-blind to the fair and the good, while acutely perceptive of the weak tendency to evil. The very fact of such an anomaly existing in human character so widely as it does in stimulus enough for us to labor, both by precent and example, for its final overthrow; and this work we set about performing, not as if we beat the air blindly and without purpose, but full well knowing that a good word well spoken never fails of its due cifeet; perhaps not now, but in the future-not here, but somewhere. We lay it down as an axiom, therefore, that nothing tends more to narrow, belittle and thoroughly degrade the character than a habit that one falls into so easily, but rids himself of again only with such painful exer tion. Your everlasting men of judgment, your social Daniels come a second time to the world, are the meanest of men; and naturally, because their lives are consumed and wasted away in the very meanest sort of business. If charity begins at home, so should censoriousness, too. If a man is so eager to put a harsh and even wrong interpretation on actions, let him begin to familiarize himself with the practice by trying t upon himself. That is always a fair test, and would be a great deal more likely to lead to abidingly good results. At least, it would impart instruction in charity, and that would be a valuable accomplishment, as natters go now.

Here is where the Devil-if there really is one-is allowed to have his own way and cut up all the capers be pleases; right here in this little affair of judgment. He suggests every one but the right motive for every action. He interprets every appearance in a questionable manner. If there is the smallest crevice through which a mean and wicked suspicion may be let in, he s sure to find it, to improve his opportunity, and to

nose. If he becomes ugly in his aspect, in conse. site principle. Suppose, for a moment, that the rule quence of gazing at me, he need not look at me; let was charity, and malice the exception. Suppose it him turn his head away; I am not responsible, but was both the fashion and the custom to take the best view of men, instead of the worst; on the very rational There is another view of this subject, that carries a ground that it is only the best for which we are all of great deal of sense and philosophy along with it. It us in search, and that the wrong side is over to be is this: when one man sits down, with deliberation, avoided and covered up. Is it not plain to the simto describe the characteristics of another, he does no plest comprehension what a new light would at once more than sketch the outlines of bimself. He may be shed on all the relations of men to one another think he merely gives his ideas of that other, but he what a more hopeful race we should become-what more truly gives only those of himself. It is like a fresh inspirations would move us-what sweet charity, charcoal artist trying to make a sketch on a larger what long-enduring love and sympathy, what more back-ground; he merely gives you an idea of how far perfect faith and probity would forthwith enter into he can reach -that is, of his own dimensions. It is not the present social arrangement, and take welcome posthe size of the back ground he sketches at all; only so session? There is not a candid reader but answers much of it as suggests his own reach and power. So it with an instant and carnest Yes., Then let the work is, exactly, with those smaller and narrower-sighted be begun to-day, from this moment, in this very place. ones, who attempt a descriptive sketch of their spirit. Only search for what is good in human nature, discardual and intellectual superiors; they do but publish by ing the evil, and on a sudden you will find that all men and women with whom you come in contact have become better by the simple exercise of your charity. Would that we thought more of these things, all of And what is more, your own improvement has become

THE MEETINGS AT HOPE CHAPEL.

Some months since a number of influential men and their families-who formerly attended the meetings at Dodworth's Academy-feeling assured that they could do more to advance a liberal theology, a practical religion, and a spiritual worship, by organizing a new society, and by public incetings of a somewhat different character, procured Hope Chapel for their purpose, We are of necessity elsewhere on Sundays, and consequently have had no opportunity to visit the Chapel; but we learn that the meetings have hitherto been eminently interesting and profitable. Mr. Noyes combines with an agreeable person and attractive manners, fine culture and commanding abilities. Though modest in the assertion of his claims, he is, nevertheless, a selfrelying, bold, and independent thinker, alike free from the dogmatic spirit of our modern orthodox theologists, and from the dominion of ancient customs and superstitions. Mr. Noyes inculcates a natural morality, a rational theology, and a practical religion. Moreover, his discourses are not less spiritual, in a dignified and true sense, because they are delivered in Hone Chapel instead of Dodworth's Academy. The place of meeting is conveniently situated, and our New York readers would, we have no doubt, derive both pleasure and instruction, by giving our reverend friend a hearing at their convenience.

We subjoin the following extracts from a sermon preached in Hope Chapel on Christmas morning by Mr. Noyes, on which occasion his subject was

THE RELATION OF JESUS TO AMERICA. Text.—"Jesus of Nazareth, a man approved of God."—Acrs il, 22.

Acra il, 22.

"Great is the Here, and Thomas Carlyle is his prophet," might be the motio of every disciple of the Scottlah teacher, that modern John the Baptist, who ories about in uncouth verblage, and rough, disjointed utterances in the spiritual wildorness of these later days. To him, history is mainly a series of brilliant blographies. The past is a bread expanse not studied with constellations and planets, but tenanted only with here and there a comet; its nucleus a great hered only with here and there a comet; its nucleus a great hered only with here and there a comet; its nucleus a great hered only with here and there a comet; its nucleus a great hered. only with here and there a connet; its nucleus a great here's soul; its train made up of aggregated humanity. He is not always consistent. You will find grand and soul-stirring allusions in his writings to the forgotten labor of the forgotten masses which has built up this world for us. But this to this main tendency. Carlyle, is enamored with the idea of human force, energy, will; his Gospel is a Gospel of Heroworship, mainly.

Now this contains much trath, but needs somewhat of qualification. When God sends a great man hither—a Plate, a Luther, for example—some intellectual, moral, religious genius, where are we to set bounds to our love and rovernece? Truly says Carlyle, "The most preclous-gift that licenven can give to the earth—a man of 'genius,' as we call it—the soul of a man netually sent down from the skies with a God's message to us." God's message to us.

going alone. We have been told not to tread God's carth boldly and freely, each in his own path, as this or that great here tred it before us, but to follow in his footsteps.

Lean upon no man, upon no creal, upon no look, upon no church; stand straight in your own manhood, and in your hours of weakness lean upon God. You are differenced from every other human being by personal peculiarities. God never made two leaves, two faces, two man exactly alike. You cannot see a flower, or an idea, precisely as I see it for our bedily and mental eyesight differ. No man should be your copy, for no man stands exactly upon your plane. You, also, are an original plant; for you, also, the dear Heaven sends needed nourishment; of you, also, God requires an original life. Reverence gentus everywhere, but reverence original life. Reverence gentus everywhere, but reverence your own soul the more. Pin your faith to no man's sleeves; listen slavishly to no Delphia cracle, for the true cracle for you is within your own spirit, where, in mysterious union, mingle the human and the divine.

Thus the true uso of a hero, to you and to me, le not to be I Thus the true use of a here, to you and to me, is not to be our leading crutch, or to do our work for us, but to arouse and excite us to our personal responsibility, dignity, labor. From the here I must learn not to be a cappies, patting on his second-hand armor; but to live, as the did, an original life from within, and thus to be myself a here also. The true here discards infinitations, plants himself upon g-cat principles and tites, thrills with a faith unaffected by outward circumstance, lives a life natural and fresh as the unitatored flowers, thence, sometimes his own age brands him as lisanc; nay, even hangs or crucilles him—it takes so long for this world of conventionalities to open lits eyes and recognize a true man fresh from God. nan ficsh from God. This is the birth-day fustival of one of these good men,

God-mon, religious heroes, best and greatest of them all. For me, I rejoice in this festival of Christmas. Our national con no. I rejoice in and leasters of Constitute, for national character is hard, practical; needs more of the oil of Joy and gladness. We thank God for Jeans of Nazareth, and gladly join with our fellow Christians in recognition of the dobt we, with all mankind, owe to his memory.

The tendency of our ago is toward two extremes. The majority, giving up personal effort, throw themselves and their sine too unresorvedly upon Jesus as their explatory sacrifice. The minority, disgusted with this superstitious weakness, practically deay to him his real influence in min offices in the world's development. The one nanscates us with cant phrases; the other-can hardly bear the mention of his name.

The truth lies, as usual, between the extremes. Here-wership is baneful; here-recognition and appreciation is the best spur and incentive to kindred souls.

The question of the particular nature of Jesus of Nazarchi will not detain us. It is sufficiently answered in our text: "A man approved of God." I am not in the mood for criticism to-day. I admit that the records of his life are imperfect; that upon some matters of speculative theology he may have been mistaken. I make no claim that he was infallible; but I do claim that you and I, with all humanity, owe an immerse debt of graticude to that inspired lichrew soul.

1. Jesus kauchi more clearly than any newlous teacher the

1, Jesus haught mere clearly than any previous teacher the true method of religious development. The Jewish religion made the old Scriptures the source and test of truth in materials of faith and practice. Justs rarely quotes from the Hebrew Bible, and then sometimes to soutradict it; is but fond which a mean and wicked susplicion may be let in, he is sure to find it, to improve his opportunity, and to of make such crevice still wider. He hints to a man, who is willing to listen to him, that it is easier to look at the dark side of character than the bright side. All the secret sores he is certain to probe, and then lay hare to public inspection. He will not stop to inquire about the spiritual health and beauty of an individual—all he cares to know about is his disease and his deformity. His whole enjoyment being flendish and ghoulish in its nature, he must needs convert every

our religious teachers. They listen to book authority, creed authority, church authority: he listened only to the voice of flot in the human soul as the main justructor and guide.

2. Jesus awoke into activity man's unused religious powers teligion had become a matter of the memory, jounded upon taurch traditions; of the intellect, interpreting the old sacred works; of the outward act, subservient to forms and ceremobooks; of the outleard act, subscribed to forms and coremence. One side of the soul lay meantime disused, undeveloped. The religious Institucts, the inner revealers of truth and duly, were seldem appealed to. To these unused religious powers the inspired wades of Jesus were as the breath of spring, awakening the hitherto torpid germ into new life and scattily. He not only listened more faithfully to the inward voice, but he awake the souls of others, so that, like the old prophets and teachers whose words they had reverenced, they could listen and obey also, having, each for himself, direct communication with God.

8. Jesus gave us practical diving literations of his sub-

self, direct communication with God.

3. Jesus gave us practical, living illustrations of his sublime ideas. Not only did he preach, but he practiced; not only did he preach, but he practiced; not only did he talk religion, but he lived it also. We all need to have the good and the true lucaranted, before we can appreciate their meaning. Wobster and Worcester define the word "self-sacrifice" after a fashion; but whea I see that heroic sailor, on Lake Eric, standing fermly at the steamer's helm, the secoring fiames wreathing him in with fire, that the passengers may be saved, by steering the vessel to the shore, then I understand what the word means as nover before. The life of Jesus is a series of such sublime definitions of courage, benevolence, sympathy, humility, self-sacrifice, faith in God.

4. We are teld that Jesus intered no new truth—that all his sayings may be found elsewhere before him. But this much we may surely chain: he gave to the scattered elements of truth, floating visquely through the world, system and vitality. So float, in dim and hazy indistinctness, the confused masses of nobulous matter. It is only when these confused masses of nobulous matter. It is only when these confused masses of nobulous matter.

calesce fato harmonious union that mon discern that a now danct walks the fields of heaven.

planet walks the fields of heaven.

Depend upon it, no common man has thus challenged the world's teverence, and written out his name in the world's history. Not a theologian, not a Bibliogl expert, not a meaningselan, not a man of science, but a religious genius, into whose soul flowed God's truth from the Great Fountain, to gush forth in tidal waves of bleesing upon all humanity. The greatest teacher of natural religion, of all time; oh! how much America needs such teachers to-day, when the very term, natural religion, has become almost a synonym with heresy in disguise. As such he claims, to-day, your reverence and recognition. There is a great difference between superstitious vassalage and healthy discipleship. The cornect thinker is ever the truest disciple, for everywhere in nature, in history, in the experiences and utterances of his fellows, be finds something to learn, something to make him grow. If a man wait for Jesus to make him true and strong, he will wait in vain. But if he seek to live as Jesus lived, a true and original life from within, fullowing the high ideal in his own heart, and trueting in God, he will find everywhere in that two and a half years of pligdimage, lessons of help and encouragement. May the reign of superstition ere long cease, that thus we may take down the mystic statue of Jesus from its niche in our Bunday clustekes, and really think of him as indeed our brother and friend, a "man approved of God."

Writton for the Banner of Light. LOULOU.

BY RENA D. R. TUTTLE.

She had gathered her hands full of roses, And wreathed a few bods in her hair. And thrown herself down on the sofa-A picture bewitchingly fair. Her black eyes looked languld and drooping. Her cheeks and her lips were aglow, A shoul of dark ringlets went reeling

Adown o'er her shoulders of snow. You are beautiful, Loulou, I murmured, As hourle in bowers of the blest; Oh, come to my besom, my darling, I'll bear you through life in my breast, I showered her with passionate kisses, I chained her with love's flowery band. And Loulou, my beautiful, gave me . The pledge of her beart and her hand,

Life! it blushed like a nectar-filled gobjet As long as she stayed by my side; We drank it together, till Loulou, My darling bride, pushed it aside. Oh, she was the bride of my spirit; I won her for life-that is long; It matters not though she's an angel, And I one of earth's jostling throng

It was long, long ago that I won her: My locks are now allver-then brown-My form was then youthful and stately, My shoulders are now stooping down. I've crowded along on life's highway, And known but a little of rest, But, true to my early vows, Louiou I've borno all the way in my breact. Walnut Grave Farm, Berlin Heights, O.

To the Bay State.

and a day," for the summer and winter shall come and ent we live, and move and have our being. go, the one with birds and flowers and the other with winds and snows, ere I shall tread your soil again. I save roomed in your groves with delight; have paddreams with bright and leving spirits for companions of a general character, when required. and visitors in the "stilly night;" have feasted at your tables with thanksgiving, and enjoyed the hossitalities of your homes with a heartfelt satisfaction no raft." I have admired your piles of granite, some by nature piled and some by art-one beautiful to man, the other equally so to God. I have visited your shorts and mills, and viewed your whirling machinery which makes you the great national workshop where beat the best hearts and hammers of our country, and where the delicate fingers guide the slender threads into finest fabrics fit for the tenderest forms of mothers and babes. have not neglected your rich collections from nature and art, where the eye and the ear, the brain and the heart, may be feasted by your public and private exhibitions of the works of God and man-all these, still one regret is going with me, that circumstances would not allow me to hear the words of your great prators and literary geniuses. Farewell-but not forever; for I hope to come again,

and add more links to the chain of my enjoyments, experionees and blessings from the homes of my Pilgrim athers. Deeply engraved on my heart, and brightly shining in the galaxy of memory, are the many kindnesses I have received from your citizens, and these will ever cheer and encourage me, whether I wander in the cities of the Atlantic, the lakes, or the great rivers of the West, or stroll over the broad prairies, or roam n the forests of the north, soothed into solemn calmices by the mean of winds that ercep through the ough of the pine and the hemlock.

To my many and dear friends in New England, who save been so kind to one to whom in early life kind ness was a stranger, I would express the gratitude of a leart that for many years felt its powers given It to its cost, but which can now enjoy and fully appreciate our kindness, confidence and blessings. When again come to you, I hope to be better, wiser and more vorthy your ample rewards for my humble services; for it is, and long has been, my constant effort to learn the lesson of life and usefulness, and practice it, to deserve the wished-for blessing, and patiently await its coming. May God and the blessed epicits guard, guide. watch over and protect you, each and all; and those of you whom I meet no more in the halls of earth, may I meet in the beautiful Herenfter, happy and free, with gladdened hearts and beautiful forms, in the halls of spirit-life, where we shall know and be known as we are. May you all fare well here and hereafter, is the wish of your friend. WARREN CHASE.

Boston, December 26th, 1859.

Death brings all persons back to equality, leaves no difference between the greatest genius and the meanest underA Test through Mr. Farnsworth.

A few meeks ago we received the following letter, which we closely scaled, and placed, for the purpose of obtaining a test, in the hands of Mr. L. L. Forns. worth, the letter-writing medium, now stopping in Boston, at No. 7 Davis atrect:-

PORTLAND, DEC. 8, 1859.

To my dear departed Father—The following questions I wish to ask you, and hope I may receive an answer from the spirit realins above.

First: Am I controlled by disembodied spirits?

Have you influenced me, or was it my own mind?
Second: Do you see the condition of your family, some onjoying the luxuries of life, while others are suffering for the common necessaries of this life?
Third: Do you know what your dear wife suffers from day to day, because of man's sellishness?
Fourth: What are your feelings, everything being so different from what it was when you were on earth with us?

with us?
Please speak to your children and wife, and give your name, that it may startle them from the course that some of them are pursuing. Write through the Banner of Light, as soon as the chance is given you to control the medium.

Your devoted daughter, A Spinitualist. On another page of this letter was written-

"To a spirit-W. C. D."

Mr. Farnsworth was influenced, and wrote a letter, which was signed "Davis." This letter was, however, by accident, destroyed. The spirit again took possession of him, and the following message was writ.

My Dear Daughter-From the shadowy realms, I respond to your earnest call.
You are controlled by disembadied spirits. I have often influenced you, and it gives me great joy to have the power of communicating to the beings of earth.
I realize the condition of my relatives, and at times

I feel sad to see the hardships of earth-life that they are compelled to endure.

My sphere of existence is changed. I enjoy more

happiness than while on earth, yet at times I am sad, owing to the sympathy that I have for my wife and children. Tell them to investigate Spiritualism. I will come to them, and influence them, if they will but conform to the condition that is necessary for us to control them. Tell them to make an effort to obtain light from the

be the means of bonefitting them while on earth, and will better prepare them for a future life. Could they realize the result, they would not besitate. I cannot control the medium any longer at present. I will come are in a control to the could be sent to the control the medium any longer at present. I will come are in a control to the control to t WILLIAM C. D.

We have no knowledge of the parties to whom this letter is addressed, or from whom it came. The letter was returned to us, enclosed in a stout envelop, precisely as toe placed it in Mr. F.'s hands. And thus, the signature is in itself a test.

We will only request the parties to whom this spirit refers, to inform us of its truth or falsehood. We publish it in the BANNER because we have not the names of those to whom it should be sent.

Ada L. Coan.

Mrs. Coan, the rapping, writing, and test medium, has taken room No. 4, in building No. 18 Tremont-Row, near the head of Hanover street.

Mrs. Coan is too favorably known to Spiritualists, as a first class test medium, to need recommendation at our hands. She has been located in Boston the past two months, and has, we are happy to hear from some of our best citizens, given entire satisfaction in her business.

Persons who are desirous of investigating Spiritualism, will do well to make their first experiments with so good a test medium as Mrs. Coan. Wo advise such to write several names of deceased friends on billets of paper, about three inches square, fold them closely, ... and carry them to her room, instead of writing them. there, as it relieves the mind of doubts which may arise, from the pursuit of a different course. We ask for her the cordial support of Spiritualists.

Past and Present.

To answer the demands of the age, it is not so necessary to venerate and expound the records of the olden time, as to investigate and understand the condition of things present, and to adapt our labors to the existing necessities of the world. Those who will may explore the dim labyrinths and incarcerate their souls in the Farowell, old Massachusetts, farewell "for a year dungeons of the past. In the great light of the Pres-

Charles H. Crowell.

This gentleman, who has the reputation of being an dled in your waters with pleasure, traveled in your excellent trance medium, has taken an office in the cars with safety, walked in your streets with security. Banner of Light building, and will sit for the public in crowds and alone, by day or night; have preached after this date. Reference given. Mr. Crowell has n your halls with freedom, fully licensed to think been very successful in describing diseases and prealoud; have slept in your chambers, and reveled in scribing for them. He will also sit for manifestations

Freedom.

The vulgar conception of freedom-as ordinarily develyords can express. I have admired your "tangled oped on the fourth of July-strongly resembles the noisy barberry bushes," which "hang their tuits of crimson effervescence of small beer on a hot day. During the berries over stone walls gray with mosses," and election season—especially when the country is to be paused by some neglected graveyard, to read the saved and the prospects of the party are somewhat desude inscriptions, written with little skill of song perate, the freedom of Young America waxes like the gonius thus described by Trumbull, in his McFingal:-

"For genius awells more strong and clear Whon close confined—like bettled beer."

True human freedom is something more and better than all this. It is only realized when we have escaped from the thralldom of low desire, and the chains of ignorance and error have been stricken from the enfranchised spirit.

J. V. Mansfield.

We have received a note from Mr. Mansfield, dated at Pittsburg, Pennsylvania. He says: "I have just and much more I have enjoyed and appreciated, and arrived here from New Brighton, Pennsylvania, where I trust I have left them in a condition to breathe more freely than before my visiting them. I arrived in Pittsburg yesterday, opened rooms at the Girard House, and shall stop a week or more. My next move will probably be to St. Louis, though I may stop a few days in Cincinnati, Ohio, en route for St. Louis and New Orleans."

> Contributions to the Dictionary. LOVE.—The Fire that burns to purify.

TRUTH.-The normal state, the right relation, and the harmonic action of all things. JUSTICE .- The Equilibrium of the Universe.

Paudence.-The Cantionsness of Virtue. IGNORANCE.—The Dungeon of the Soul. REVENUE .- The Flame that consumes the Altar with

the Sacrifice. DESPAIR .- The Midnight of the Spirit, POETRY.-The Airy Vehicle of Passion and Senti-

ment. FASITION .- The Imperial Mistress of Civilized Society. whose loyal subjects take infinite pleasure in making

themselves miserable. CUSTOM.-The Shears used by Conservatism to clip the wings of Genius.

LIGHT .- The Atmosphere of the Infinite Mind. PAIN.—The Sentinel employed by Wisdom to defend

he Cltadel of the Soul. Money .- A Root of Evil rarely found in an Editor's Garden.

DE Mus. Amanda Spence's lectures in Boston durng the month of December, evinced a high order of talent, and were duly appreciated by those who listened to the cogent truths she uttered. Success will surely attend her efforts in the promotion of the great and good cause of rational Spiritualism.

In our next we shall print our report of her discour ses on Sunday. December 24th.

Reported for the Bannor of Light. R. W. EMERSON ON "MORALS."

Raigh Walde Emerson delivered a lecture upon Morals, at the Music Hall, Boston, on the 4th of December last. We

present our readers with an abstract of the discourse. Men are respected only as they respect. The poorest and most uncultivated laborar we respect, because he believes in semathing—in his church, or in those whom God has secured to put above him. Even superstitions men we reverence, be cause they believe in something beside their lists and shoes, It is very sad to see mon who think their goodness made by

Unless above himself he can Erect himself, how poor a thing is man." All ages of belief have been great; all of unbelief have

America is said to be lacking in reverence. Our modes of life fester an independence which is belittling. In politics we will not have anything above ourselves. In religion, the new views of inspiration and intractes, have taken away the fervor and force of ancient faith. Cannot we have new objects of bolief and reverence? We cannot make these things to cursolves. But the human mind, when it is trusted, is never false to itself. If we have falth to seek for that which is our Baylour and Lord, we shall not fall, long, to find it, that prosence.

There is a principle which is the basis of all things, a goodness and truth which is cutified to reign over us, and in obedience to which, all of true greatness of mind consists. It is a sort of provorbial dying speech of scholars, that which was made by a dying Oxford scholar, long ago. "It did re-pent him," he said, when he came to die, "that he had so much courted the maid instead of the mistress;" meaning Philosophy and Lotters, to the neglect of Divinity. This, in the language of our time, would be the neglect of ethics and

Morals respects that which men call goodness, that which all mon agree to honor; as justice, truth-speaking, good will, and good works. Morals respects the motive of action. It come together to confirm their confidence in this principle. It is that which all speech and action aim to say. In the ab-The beauty of youth comes back, and strongth comes, as much as the moral element prevails. It is for good and to good, that all thought and all things are not for the determination, merely, of intellectual truth-of what is. It is for benefit that the universe exists. In the accomplishment of this alone can the universe have its end. The moral sentiment adds nothing to us., It puts us in place. It puts us in the heart of nature, where all the wires terminate which hold the world in magnetic communication, and converts us into universal being.

Our inquiry respects the will. Hols immoral, who is acting to any private end. He is moral, whose alm, or metive, may become a universal rule, blinding on all intelligent beings. The true moral man sees beauty; he feels truth; and, feeling his relation to all, he rises to universal life. He has his life in nature, like the beast; but choice is born into him-will, not

We rightly say of ourselves, we were born; and afterwards we were been again, and been many times. We have new experiences, so important that the new destroys the old ; and hence the mythology of the saven, or the pine, begyens, The day of days, the great day of the feast of life, is that in which the inward eyo opons to the unity of all things and the emploresence of law—sees that that which is, is, because It ought to be, and because it is the best. This employeeence is not in us, so much as we are in it. If the air come to our longs, we live; If the light come to our eyes, we see; If the truth come to our minds, we suddenly expand to its dimensions. This throws us in the interest, in the party, of the universe,-against all others, against ourselves as well as others. It dates from Itself-not from former or better men, not from college or custom. To a mind so centred, so roal, the physical universe is a box of toys. This truth is poured in the souls of all men, as the soul itself which constitales them men.

This, then, is the first part of the law of the will-the in tollogical insight. That takes men, in the first place, out of slavery into freedom. Bo, also, does the sense of right There is another element beside perception. With the percoption of truth comes the desire that it shall provail. When a strong will appears, it is from a certain unity of organization. There is no manufacturing a strong will; there must be a pound to balance a pound. Where power is shown in will, it must rest, at last, on universal forces. Alaric and Benaparte must believe they rest on a truth, or their will can be bought or bent. Whoever has had experience of the moral sentiment counct choose but believe in unlimited power. I know not, said the lecturer, what the word sublime means unless it be the intimation in the infant of a force that comes from above. Society is service for want of will. That is why infinite vacuum. the world wants saviours and religions. The here sees there Is one way to go, and moves in it. When we exercise force. we use the force of the globe. We lift the axe, but it is the ravitation of the globe that brings it down. It is the weigh of the globe that keeps every stone in the house together. And in morals we bring a force infinitely greater than our selves, by choosing to do that which is the right, and simple numbers can begin to cope with. The invisible world sympathizes with us. What we call miracles appear. This consent of all things to the good man's thought, the Oriontalists fielight to describe. "Whon Omar prays in his joy," they may, "the minth heaven vibrates to the trend of the soul." We call those who do thus, real men; and those acting for by onds, not from control reason, we call false and supordherself to it, not with thoughts of other things, but with all her strength; and your respect is commanded. The artist strives more to make his picture true than to piense you; and your respect is commanded.

The world would run into cudless contine; but the perpet usl supply of new genius, out of the Onuse of causes, shocks us with thrills of life. The chief day of life is the day when we encounter a mind that startles us by its originality and force. Providence sends, from time to time, to each serious mind, six or seven teachers, who are of the first importance to him in that which they have to impart. The highest of these benefit not so much by what they have to communionle, as by their spirit and modes of feeling and thought-Though they have no feats of performance, they are recog nized by all as transcendent. See how one noble person whole pation of unbelievers. Cate is character, and the Republic cannot perish as long as he lives. It happens, now and then, in the ages, that a soul is born which has no weakness of self, which offers no impediment to the divine solid: and all its thoughts are perceptions of things as they are, without any infirmity of earth. Buch souls are as the apparition of gods among mon, and by their very presence hidge men. Buch men are ever restrained from descending into nature, while others seem to be restrained from ever ascending out of it. As a dog, backed by his master with perform what, alone, he could never have done, so the strength of the friends of the prophet is greatly increased. And, too, there is a halo about the prophet which strengthens the spiritual force of his disciples.

Mr. Emorson here paid a tribute to John Brown, saying How love for right, and the deep feeling that the wrongs of the poor African were his wrongs, have elevated an obscure Connections farmer into the leve and admiration of all men; have admitted him to the highest wisdom; have shown him the secrets of the religious life, and made all other men appear his inferiors. It would be hard to find in history an example of greatness so auddenly made known to all good

Man stands by himself; the universe stands by him, also It is told of a monk, that, being excommunicated by the Pope, after his death be was sent, in charge of an angel, to hell. But wherever he wont, such was his good-nature that he made friends of whomseever he met, and was content with whatever situation he found himself in. The angel who was sent to find a place of storment for him, attempted to remove him to a worse plt, but with no better success; for such was his contented spirit, that he found something to praise, in all places, even in both and made a kind of heaven of it. At last, the angel returned, and sold that no bel would burn him. The legend says his sentence was remitted and he was allowed to go into beaven, and was canonized as a taint. .

Nature is not so hololess but it can rid itself at last of every crime. The ancient poet said that God had made jus tice so dear to Nature, that if any injustice lived under the aky, the blue roult would shrivel to a snake-skip, and cast it out. Wisdom has its root in goodness, and not goodness in wisdom. The same essence which existed as sontiment and will in the mind, works out in nature as an irresistible lass and exhibits its influence upon all intelligent beings.

Some ladies deserve beauty for the energy in which they foil at the foiles, though they seldem attain it.

DROMFIELD STREET CONFERENCE. Wednesday Evoning, Duc. 27th.

Question -" Does oill exist?"

Dr. Corto-

"There 's not a place in earth's rost round. In ocean deep, or als, Where skill and wisdom are not found, For God is everywhere, Around, beneath, below, above-

Wherever space extends,
There heaven displays its boundless love,
And power with goodness blends."
That which seems to us cell, is not cell intrinsically; it is only the natural operation of things for the production of good. Evil is the effect of a means whose end is as great in goodness as is the magnitude of the apparent evil.

The reason why we call certain netlons evil, is because we know no better: is because we have not a capacity to see comprehend and understand the wisdom of God in the mighty workings of his power. No one can deay that there is an unacen power and an unseen wisdom at work in the manifestations of life that we see everywhere around us. This wisdom and this power transcends human wisdom and human power, as the magnitude of uncounted worlds transcends the magnitude of a single man. Has little man conddence in this power and this wisdom? We say that God is infinite in these attributes. Have we falth in this infinite powor and wisdom? Have we faith in God? If we have, we feel ato, perfectly safe; we are happy; we have found a heaven of rest. We see what is apparently wrong, and know that it is for wise ends: for it is all the work of this infinite wisdom and infinite power. We are Mille; God is great. We cannot see his mighty purposes, his schemes and plans; we cannot understand by viewing a single link in the laterminable chain of cause and effect, for what purpose the whole long chain is to be used. If we have perfect confidence in God, we love him through all his works; no less in what seems to us ovil, than in what seems to us good.

The firemen blow up a house to prevent the spread of a torrible configration in a densely populated city; the deed is the actonce of substance, and not of shows. Men may well is executed in the higher wisdom of larger human intelligence. Smaller intelligence, that could not see the wisdom of the deed and knew not for what end it was deno, might iongo of that, all efforts and speculations are valu and empty. think this blowing up of a house, voluntarily and purposely, an ovil, while the end was really for good,

A wise physician draws out the deadly inflammation from the vital organs of his patient upon the skin by a blister, and ho sees in this lesser evil a means of greater good; while the unintelligent, the uninformed, sees this terrible inflammation, this awful blister that the doctor has made, and without healtation pronounces it an evil. The blister works out good in the end.

The boy, under the lash of his father's correction, never thinks that whipping is the best thing his father can do for him; the whipping, he thinks, is a damnable svil; he has not learnt that suffering is progression; he knows less than his father doos; he sees that an evil, which his father sees a

A failure in a successful business often brings out the true man; it is the best thing that can happen. But you cannot make a man believe this till be grows large in spirit, and can see it: he thinks that it is the devil that causes the follure. and the fallure is an evil, when perhaps it has been planned and excouted by his redeeming angels, the purest and the holiest, to lead him more rapidly on his journey of progres-

Thus it is in some of the little things of life that to ignorance appear evil, in the light of intelligence appear wise and

And I feel an abiding confidence that when we shall grow pure in heart, we shall see God in the light of truth, in good no less than in evil; and we shall see all the works of God as having been planned and executed in wisdom, for the highest good of all men:

Brother Seaver thinks that the church-all the churches are evils to the well-boing and to the happiness of humanity. Look a little deeper, Brother Beaver, and you will see a cause in the structure of the human soul that produces churches; look a little deeper still, and you will find that cause lying in

the bosom of nature. Brother Cushman thinks that Brother Scaver's inudelity is an evil; is injurious to the well-being and to the happiness of humanity. Look a little deeper, Brother Cushman, and you will see a cause for Brother Beaver's infidelity; and if you are an hencet philosopher, you will not say that that cause is outside of nature. My good infidel Brother Seaver is as true to God, the author and maker of his existence, as is my good orthodox Brother Cushman. Both are good, both are divine: in each is no merit: in neither is there demerit. Nature is as layish on one as on the other; and nature holds both: there is not an action nor a thought of either that nature does not produce. And if God is not manifested in nature, all proof of his existence to us is as void as an

MR. COSHMAN-This philosophy of Dr. Child is an old phitosophy in a new language. It is short and meaningless, and can be seen everthrown. It is wanting in brendth, depth and height. It amounts to this, viz., everything is God, and God is everything; God is infinite, and nature is infinite; God is manifested through all nature. This is ridiculous Dr. Child says that the obveician puts a blister on his patient and true, and good thing, and thus get a support which no to cure what we call an evil. Now God never applies a blister, if there is no evil.

How came disease in the family of humanity? By breaking the laws of nature. Does a God of goodness make me after? No; God made man upright and perfect; he did not make him to suffer. This philosophy of Dr. Child is wrong; it is an unholy, crushing philosophy; it is ration to the core; It is inconsistent on the face of it, and my brain must be clai. You set a girl to polishing brasses, and she applies hurned bottom side up to receive it. He says that Mr. Beaver lia a part of nature, and I am part of nature, and then asks, "Is nature sick? Why talk of curing nature?" If disease is right, why should it be removed? [Question—Is the sun to noonday in the right place? Answer-Yes. Then why should it move on toward the western horizon?] The sun at noon is in its place, and requires no nower to be applied for Rs removal. [Question—Is it the unseen power of God in nature, that makes the earth revolve on its axis, or does it "go ltself?"] To say that God moves me and Mr. Beaver, is to me a perfect absurdity. This is not so. The God of this ridiculous philosophy would cause me to move whether l will or no; and cause me to suffer every step I take, and then claim of me to call him a God of goodness and love. such a God to mo is a tyrant—unboly and enjust. The God of Dr. Child's philosophy is such a God as this.

JUDGE PRESTON-A doctrine that denies the providences God: that donles that God is in everything that exists, is a doctring not agreeable to my feelings. I would not converse yith an athelet for one moment, for he has no foundation for an argument. Dr. Oblid, you are an infidel for you do n't be leve as I do. You are an infidel to my bellef.

Dr. Child-Oh yes, Judge, I believe everything that you do. There is not a belief under housen that I do not accept fully and perfectly; and among them all is my good brother lushman's.

Mn, Cushnan-Dr. Child blonds atholem and infidelity into no. His doctrine is fraught with all the deviltry that the world produces. God save us from this "all right" system. Intelligent men and women can never awallow such absurdi ties. It is a curse to the world,

Mr. Sutre, the recor-strop man-Brother Cushman, con you make your belief? [Mr. Cushman answered yes.] Would bo possible for you to believe as Dr. Child does? [Mr. Cushman answered no. 1 I doubt not that Mr. Cushman and Dr. Child are both honest in their belief-and now who makes thom differ? I do not know what I believe.

Mr. Smith related an interesting experience of some of his past life, in which he claimed that there was an invisible ower that had even moved him; a power that he could not reelat; a power that had led him,

Mas, CAMERON-Mr. Cushman does not see deep enough nto the purposes of God to recognize his power, acting in the discased vitals, in the physician's hand, and in the blister also; he cannot yet see that God in his wisdom measures out pain to humanity as well as pleasure, and that the end of both pleasure and pain is good. Mr. Cushman does not yet see that it is impossible to break a law of nature, and that all lisense is as much the product of nature's laws as health is. Mr. Cushman must look a little deeper before he can see this. Mr. Cushman is all right so far as he has gone; but he has further yet to go.

OLD ENGLISH STATESMEN.-Lord Lyndburst, the Chancelfor of Great Britain, is eighty years old. He is an American by birth, and was born in Boston, before the Revolution roke out. He recently delivered an address before the Royal Academy, which, in ability, was worthy of his palmiest days. He spoke of attending Sir Joshua Reynolds's lectures seventy years ago! Lord Brougham is over eighty years old. Lord Landown and Lord Campbell are about the

A French philosopher thinks that the use of tobacco produces cancor on the lip. We think it can't, air,

Answers to Correspondents.

Will you, through the medium of your very liberal and val-uable paper, maker the following questions:—Why do the spirits in their communications make one of such bad lan-guage, for instance the communication of "Patrick Murphy," in your issue of Nov. 5th?—Why, in that communication, is gauge, for instance the communication of "Patrick Marphy." In your lease of Nov. 6th? Why, in that communication, is broken English used instead of the pure language? Why, in these communications, do we often fast the low stang heard only among the neglected of earth? Are these spirits not in a brighter and botter schere? Then why do they not use a language consistent with progress? Now, Messic, Editors, I ask not these questions from little curtorly, but us one seeking after the truth. I cannot enderse a decrine floantiful though it be) until I am faily personated that it is true.

I have long thought that the religion of the "filible" was debased by helps converted into many religh creeds, none of which follow the teachings of that "Holy One of God" whose fearchings were love, good will and forgiveness to mankind.

There are various opinions among Spiritualists in reference

o the change which Death produces upon the spirit. Some

Spiritualists in all honomy maintain that Death purifies the

spirit. That when this change takes place, man casts off all

in, and all desire to sin, and leses all power to sin with the We have been taught that the condition of the man whose spirations were always for a better life, although circumstances in which he was pieced forced a different one upon him is materially changed by death. The applications were of the pirit-were the man. The conditions were of the physical form, or of the material world. By death these conditions are no longer found about the spirit, hence the latter is free

o realiso his highest as itrations, and may pass to a sphere of

reat happiness. But we are firm in the belief that the man whose spirit was onl upon the sensual gratifications of earth, who delighted in Evil rather than in Goodness, is not materially changed by leath. He is not of accessity in a brighter or botter sphere after death. Indeed, he may be more unhappy than on earth; for he cannot find those pleasures in solvit-life he indulged in here. If he can come in rapport with a medium on earth, in whom the same desires which rule him are found, he may nfluence that med lum for cyll, and continue in the same low state of spirituality and consequent unhappiness for years, Ye have an abundance of facts to prove that there are evil

entrits, and that they do influence men and women for cyll.

The same is true on the intellectual plane; death does not adically change man in this respect. Hence, when an ignoant Irishman in spirit-life controls a medium, he uses nearly he same language he employed on earth. Fatrick Murphy, through Mrs. Conant, talks as he did on earth-the same common-place language, the same brogue, is heard, although we impart it poorly to our types. The visitors who have neard Potrick talk, will bear witness to the perfect embodiment of the peculiarities of the Irishman, given through our nedium. Patrick did not jump from an uncultivated plane of intellect to one rich in culture, when he left earth. His progress must be gradual, though the uscent is more easy han on earth. Would you expect the blundering, ignoran witty Irlahman, who made you laugh at his speech on earth to return to you a cultivated, correct, suber scholar? Would you know him if he did come to you in that manner; would you rather not say, it is not Pat? To us this variety of style this truthfulness, to nature, is one of the best material proofs of spiritualism. We confess that, if we should find a sameness manifested by every spirit communicating, we should at once look about us for some other solution to the phenomena than that we now accept,

yet may be low and grovelling, because it delights in the material pleasures of life. A spirit may stand upon a high plane of intelligence, yet be may be low in purity, and may live among the low of earth. Love may be a stranger to his soul: Hatred and Rovengo his chosen attendants. In his spirit may burn all sorts of self-love and lusts. Buch a spirit will use better language than "Patrick" uses through a medium, and he may incite that medium to acis of shame and horror, provided, by any law of the medium's nature, his can come in close ranport with him. For instance, the spirit may have been a scholor, yet he may have been an intemperate nan. He retains the same intellect, yet he may not less the ampetite for drink by death. He may flud a person on earth in whom this appetite exists, and through that person he may appeare that appetite. If there is any truth in spirit inter course, we feel this to be true. The miser may come in rap-port with the miserly man of earth, and may appease his appetite for gold by aiding the man to amass it. This is our experience, and, answering from this stand-point, we say that man does not necessarily cuter a brighter and better state through the gateway of Death. Hence there is truth in the Orthodex idea of a future state of punishment, for that will ways follow sin; but, through sin and its punishment, salva tion will ultimately come to man. Jesus ultered the same sentiments when he said, As a tree falleth so it lieth.

Be so kind as to inform me what constitutes the religion of he reformers; or, in other words, please give your reader the "avticles of tath" of the spiritual creek, and oblige i

There are but few points of beller whereon Spiritualist tre agreed, The first of those points, which is the basis of all others is the belief that by observing certain conditions, man in

mortal can communo with man in spirit-life, who once in ablird a mortal body. This carries with it, as a matter of course, a belief in the nmortality of man.

A bollef in a first great cause—a bolng or a principle of loodness, Wisdom, Love, Truth and Power, called Johovah, led or Nature, is common also to all Spiritualists.

Spiritualists also believe in the progression of man from he state or condition he may occupy on earth, to one where he shall be one with God, where he shall have cast off all in, and shall be supremely happy.

We may add one more point where we think Spiritualists ill be found united, although that desire which has here tofore ruled all classes of Christians, has not become entirely extinct among us. We ollude to that which along to make every man accept our theories, and set up our own ideas s the Great God whom all should worshin.

Spiritualists agree to disagree on all other religious quesions, allowing every man to believe as he chooses on point which other Christians cherish so much. Perfect freedom in his respect, is by no means the least attractive feature which Spiritualism inculentes. Thus there are Spiritualists who ling to some of the peculiar tenets of the Orthodox. Bentist Mothodist, or what has been termed the lufidel schools of elief, yet who unite on the questions of a first cause, im portality, and communion of spirits.

On questions of moral reform, every Spiritualist is free to clieve and act as he pleases. We see, however, a growing determination to rely upon love as the only weapon to effect reform; and to exercise charity toward all who do not see as ve see. Individual reform, however, is more thoroughly pressed upon man by spirits, than any other. The right of nan to sit in judgment upon his neighbor is denied; to exproise charity and forbearance toward all men, friends or memics, is entreated of us, and we are taught the blessednces of a forgiving spirit, and the exercise of good-will to all

We are taught that each one of the race is to attain per ection and happiness by living up to his or her own ideas of right, or to the light of conscience which burns within seeking and worshiping God in the way most congenial to the individual soul, whether it be in the church, the forest, n the temple built by hands, or those grander temples, nature's works. To keep the temple of the soul a fit abiding for God and holy angels, is the way in which we are ever called to tread, by those who have attained peace and joy in the spirit-land.

Masses. Epitors—The Banner lies before me, and having noticed that Mrs. Gage's communication was verified, I wish to ask you a few questions—not to satisfy my mind, but the minds of others—those that are Bilritualists as well as those that are not. Did Mrs. Conant ever reside in Nashun? or has she ever risited in this city? Is she acquainted with Mr. John M. Gage? Or was she nequainted with Mrs. Catharine. Gage? If not, have you or Mrs. Conant over received a letter from any one, stating particulars and time of Mrs. Gage's death? NASUUA, Dec. 28th, 1859.

To the above we answer that Mrs. Consut nover resided in

tion in assuring our readers that this department of our paper, under discussion, is that one thing. And the public may rely with implicit confidence in the statement, that we have repeatedly made, that when anything is given at our circles, which can in any way be traced to our mind, or the medium's, or that of any visitor, we shall distinctly say so.

We are aware of the diversity of opinion as to these manifestations, but we are satisfied that they are entirely spiritual. Buch being our conviction, we never tamper with them, but hold them entirely spered, as we would the writings or coutributions of any embodied friends who chose to scall themselves of the privileges of our paper.

H. A. M .-- If your spirit friends are in rapport with you, it would be unnecessary for you to write a letter, in order to receive a message through our medium. Your desire for them a communicate here, would then be known, and doubtless the effort would be made. It does not follow, however, that they can control Mrs. C. It is by no means so casy a task as some imagine, for a spirit to control any medium who prechange. Our experience teaches us a totally different belief, sents herself to them. Many can control better by physical manifestations than by mesmeric control. It is a matter which spirits have to learn, and some are more apt than others, or have more knowledge of their powers. A letter may, in some cases, facilitate their offert. Yet your letter may remain here for weeks without answer, while the spirit is observing the laws of control, and preparing to make an effort. One letter was kept here for a year before the spirit attempted to answer it. Then a capital test was given. Act on your own Impressions.

> J. C. HALL, BUFFALO, N. Y .-- l'iense to give us a more conclse statement of the manifestations you receive. The postry lacks merit in a literary point of view. The account of the accident" you refer to, we have no received of receiving.

M. K., CLOCKVILLE, N. Y .- Names will be added to your lub, as you suggest, at any time.

T. W. T., CARRECTON, IND .- Please send us the test you eccived through Mrs. C.

Lecturers.

Mrs. Armine, a trance medium, who has beretofore withheld advertising or receiving pay for her labors, now informs the public generally, that she will, by having her expenses paid, answer any calls that may tend to the public good. Address Mrs. E. F. Atkins, Codar Avonue, Jamaica Plain,

Moss. MRs. MARY M. MACONDER Will speak at Putnam, Ct., Jan. 6th; at Foxboro', February 5th and 28th; at Plymouth, the four Bundays in April.

Miss R. T. August's address during the month of January is Oswego, N. Y., care of J. L. Pool, Esq.

The Empire of Realth.

WHO WIRLDS ITS BORPTHE.

WHO WIRLDS ITE SCEPTIE.

Universal Empire has been the darling object of scores of despots, dynastics, and slates, from the time of the Pharnolis to that of Napoleon is Grand. Seas of blood have been shed to study it, and the bones of the myriads who have been slaughtered in the pursuit of this chimera, would, if they could be collected in one mass, evertop the highest peak of the Himalayan mountains. Rome came nearest the consumption, we even the ways never to truth the absolute of the mation, yet even sho was never, in truth, the absolute "Mis-tress of the World,"

and that that we now accept.

Still we will not forget that progression is the law of nature, and that, both in intellect and purity, every spirit must advance at some time. Yet all time is God's and equally be longs to the spirit, and he may continue upon one plane of goodness and wisdom as long as he pleases, or until the voice of natura bids him step higher in both. Our correspondent will find communications of a more intellectual cast in our mossenger department, and acknowledge the variety.

It appears to us to be a truth, that the happiness of the spirit is more ewing to the development of his spirituality, than his intellect. A spirit may be a giant in intelligence, leaves the spirit may be low, and dividing hereal the spirit and belief in the local time of the contact, the contact in the late of the storage, and discharging sores, give way to the healing second and all the family of cruptive diseases and discharging sores, give way to the health

operation of the Clutment.

Surely the noblest of all universal empires is that which stretches its heating sceptre over the maladies of all nations!

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THE BANKER .- First Page-"Adolph," a con-

inuation of Cora Wilburn's translation Second Page-"The Age of Virtue," Seventh Paper, by

Jedrgo Blearns. Third Page-Ohapin's Christmas Sermon; "The Divins Character Perfect." by Roy. H. P. Cutting.

Sixth Itage-Spirit Messages; To my friend Orpheus, (pootry.) by Cora Wilburn; "Progression and Evil;" "A Happy "Spiritualism in Cincinnati;" and "Various

Chings." Seventh Page-Report of the Rockingham (Vt.) Spiritualist Convention; "My Mother," (poetry;) List of Lecturers, etc. Eighth Page-Ray. Mr. Beecher's Christmas Sermon.

MAN AND HIS RELATIONS, Chapter VI, by Professor Britian, will appear in our next teens. Subject: "INPOR-TANCE OF MACKETISM IN SURGERY." The weather has been nipping cold in this region of late-

more so than for many years, the thermometer varying from 10 to 20 deg, below zero. But old Jack Frost "lot up" on good stoighing in this vicinity is the result,

Thursday night, a "first rate" snowstorm chimed in, and 'PAWNERS' BANK goes into operation this week. The rooms, spacious and well arranged, are located at 48 Union street, and ecoupy four large stories. There is likewise an entrance at 35 Friend street, and the most liberal and ludi-

clous preparations have been made for the transaction of the bank's business and the accommodation of customers. Such an institution has been needed for many years in Boston. DEPUNCT.-The Norembega Bank, of Banger, Mo., has

played out. A live English Margula has been muleted in the sum of £10,000 for seducing a respectable man's wife. The matter

was decided in the London Divorce Court. The celebrated trial in France, of Madanio Lemoine and her daughter, for the burning of an illegitimate child of the lat-

ter, to prevent exposure, had terminated in the commitment

of Madame Lemoine to twenty years hard labor, and the acquittal of the daughter. When you hear a man warning others to beware of Spiritinlism, that it is dangerous-look out for that man, for he fe

EXAMPLE. No age hath been, since nature first began To work Joyo's wonders, but hath left behind Some deeds of profee for mirrors unto man.

dangeroue.

Which, more than threatful laws, have men inclined: To tread the paths of praise excites the mind;

Mirrors tie thoughts to Virtue's due respects; Example bastons deeds to good effects. - Davenant.

The Providence Journal mentions the fact that a bale o otion which recently arrived in that city, contained lucifer matches. They were in a pine box, which was partially broken, so that they could not fall to ignite in passing through the picker. The Journal says :- "Had they not been accidentally discovered, they might have caused the destruction of one of the most valuable mills in this State. We leave to each reader the responsibility and the inxury of characterizing the meanness of the man who conceals matches in cotton, if language can be found adequate to the emergency."

"What's the matter, Cosar?" "Dat nigger dat lib down dat ally lift me on do monf wid his fish" "Well, did n't you strike him back, Cæsar?" "No, massa, but I strike him head !"

That Dogt .- There is a Branch in our Congress which undertook to Grow too fast; but we have not heard as yet whether it has been "nipped in the bud." N. B .- We has Just learned (without "stopping the press" to announce it.) that there is a Justice Down on the affair, and Grow has been held to ball in \$5000.

THE STATE NAUTICAL SCHOOL .- The ship Rockell has been purchased by the State Nautical School Commissioners, to be fitted as a Nautical School. The Rockall is 700 tons burden, and will accommodate 150 boys, with the necessary officers The cost was \$12,000. A practice ressel, brig rigged, of 100 tons, is also to be purchased for the use of the achool. The fitting up of the ship will be immediately commenced and the school will probably be in operation in the course of the coming spring.

The Desert News, of Nov. 30, printed at Great Salt Lake City, contains a speech of "President Brigham Young." in which be says:--

Nashua, and was never in the town but once, and then attended a bail. This was about twelve years ago.

Bue did not know Mra. Gage, nor does sho know Mr. John M. Gage. Never in the course of our publishing the Bannen has any person given us any particulars relative to decased persons as the basis of any communication published. If there is one honeafthing in the world, we have no healts.

Which he says:—
"Oppression, persecution, afflictions, and other trials and privations are necessary as a test to all professing to be Sainta, into the may have an opportunity to witness the workings. Of the power which is opposed to truth and holiness. Go into East Temple street from commonly called 'Whisky, street' and you will see all the wickedness you can reasonably wish to. You can there see it, smell it, taste it, and learn enough about it, without going anywhere else. It is all

eccusary, that we may have the privilege of proving whether o prefer good or evil. There are rathery, theft, drankenness, ing. decelving gambiling whoring, and murder; and what the thore jacking? Scan the civilized world, and ask what evil they have that we have not, and if there is one incking, t will come, for every rariety is necessary to prove whether we will preserve our integrity before field."

NEW AND UBBRUL INVENTIONS,-Among the recentlinvenlone, tays the New York Menter, we observe a family kniting-machine, which produces the hostery of the household fuel as perfectly and easily as the sewing-machine does up the garmentary work. There is also a small gas-store which by means of heated sand, will warm and light a small room, as well as do all the family cooking at much less cost than coal. When science and ingenuity apply themselves to the task of increasing the list of human comforts and decreasing the expense of their enjoyment, they deserve to be halled as genuine benefactors; and, above all other things, light, heat, ood, water, and the means of self protection, morit the most extraordinary exertions to bring them abondantly, and in a proper chape, within the reach of every human being.

Auusing,-A baker in England stole a tomb-stone for the bearth of his oren. One of his customers finding a death'shead on the bottom of his loaf of bread, ran in dismay to his deacon, learing the end of the world was approaching. The latter was in equal trepidation, when, on examining his own loar, he found the marrow-bones. In their alarm, they had course to the parson, who could afford them no consolation, innemach as "Resurgam" was legibly set forth to bold clief upon his own loaf.

The following testimonial is conclusive of its efficacy in the

Burnett's Cocoaine.

Dandruff.

Bonran, Oct. 30, 1850.

IGESTS, JOSEPH BURNETT & Co. Neasts. Joseph Wannert & Co.: Gentlemen—I have used your Coccains about six weeks, and its effect is so warked and extraordinary that I deem it

Gentlement name of the Gentlement of the Country duty to state it to you.

My worst complaint for several years has been Dandruff, with theiling and fritation of the scale. After brushing my hair, my coat-coller would be covered with the white scales, (dandruff, which looked like a shower of snow.

My barber tried various applications without effect. His abuse of your Coccaine, and his obstitute refusal to use it, provoked not to procure and try it.

I bare used less than a bottle. The dandruff, and the irritation which caused it have entirely disappeared, and my hair was never before in so good condition.

Your obedient servant,

Jan. 7.

SEDELES

MUSICAL CIRCLES.

MISS MARGARET E. KNIGHTS, of Lyon, a remarkable Medium for the production of rapping and musical manifestations, will be at the rooms of Grones Arkins, No. 3 Winter acree, to give sittings during the day; and on Monday, Tuesday, and Saturday evenings of this week, for musical multipathons and myddessay, evenings of the week. festations, and on Wednesday evening for communica tions. The guitar is played in open daylight without contact, belts are rung, &c. Private sittings, \$1.00. Admission to the evening circles, 25 cents. The number of tickets to each circle is limited to twenty-five; to be obtained at No. 3 Winter street, Boston.

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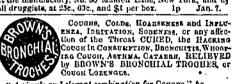
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Jan. 7.

HOLLOWAY'S PILLS,—BICK HEAD ACHE, VERTIGO, flaudence, palatealing of the Achte. Indulence, polyticallon of the heart, sinking at the itemach, and all local or general complaints proceeding from imperfact digestion, are relieved by the first deas of this modifier, and entirely removed by its occasional use. Sold at the manufactory, No. 80 Maiden Lane, New York, and by



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Dec. 11.

BANNER BOOKSTORE, T. MUNSON, formerly at No. 5 Great Jones street, has be established himself at our New York office, where he will supply orders for any book problished in the United States. Address B. T. MUNSON.

Oct. 15. 143 Fallon street, New York.

The Messenger.

Each message in this dopartment of the Bankun we claim was epoken by the spirit whose name it bears, through Mes. 3. II. Conser, while in a state called the Trace State. They are not published on second of literary merit, but as total of spirit dominous to those friends to whom they are adversarial.

of spirit communion to those friends to whom they are addressed.

We hope to show that spirits carry the characteristics of their earth-life to that beyond, and do away with the errorecus idea that they see more than rinits beings. We believe the public should know of the spirit world as it is—should learn that there is ovil as well as good in it, and not appect that purity alone shall flow from spirits to morisle.

We sak the reader to receive ne decrine put forth by spirits, is those columns, that does not compert with his reason. Each expresses so much of truth as he perceives—to more. Each can speak of his own condition with truth, while he gives opinions merely, relative to things not experienced.

Visitors Admitted.—Our sittings are free to any one who may desire to attend. They are held at our office, No. 812 Brattle street, Beston, every Tuesday, Wednesday, Thursday, Friday and Saturday afterneon, commencing at maternear two o'clock; after which time there will be no admittance. They are closed usually at ball-past four, and yielters are expected to remain until dismissed.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from a spirit they recognize, write us whother true or false?

From No. 1709 to No. 1855. From No. 1760 to N. 1853.

Salurday, Nov. 12.—"Matalian;" Rufus Long, Portemouth,
Eugland; Mary White, Concord, N. II.; Olive Hedge; Josoph Wheble; Thomas Welnwright.
Tweeday, Nov. 15.—"Thou State not kill;" George Talbet;
Cornelius Coolidge, Boston; Juliet Hersey, Boston; William

Good.
Wednesday, Nov. 16. — "What is perfection?" George Washington Bowman, Pertsmooth, Va.; Nathantel Hill, Theford, Va.; Charles M. Therndike.
Tucsday, Nov. 29. — "Was the natural body of Christ Reserved Celebrates" Andrew J. Garitt, Boston; Irono; Jeremiah

Mason.

Wednesday, Nov. 30.—" Shall the Jews return to Jerusa-lem?" Hannah Moore, Roxbury; Francis Stearus; Charley

lem f" Hannah Moore, Roxbury; Francis Stearus; Charley Robortson, New York.

Thursday, Dec 1.—"Are there animals in Spirit-Life?"
Bimoon Kilson, Galveston; Alfred Allen, Albany.

Saturday, Dec 3.—"When and how shall there be a new Heaven and a new Earth ?" William Osgood, Boston; Sarah Elizabeth Tilden, Boston; Patrick O'Brien, Boston; A Prayer, Sueziday, Dec 0.—"Is it right for men to buy and sell and hold in bendage their fellow-men?" Daniel M. Wilson, Sacramento, Cal.; Mary Ann Tilden, Boston.

Thursday, Dec 8.—"What is sin, and how are we in mortal to avoid it?" Bannel H. Sponcor, Thomaston, Mo.; Joseph Gardner; Lucy Smith; Francis H. Smith.

Friday, Dec 9.—"Are spheres in apirit-life localities?" Bisphon Carroll, Iowa; Lizzle Cordin, Richmond; A prayer, Saturday, Dec, 10.—Joy H. Fairchilds; Clark Mason, Rochester.

ter. Thursday, Dec. 15.—"Falth:" Thomas Bell, Boston; George James Harwich, London; Charlotto Maria Fostor, New York Friday, Dec. 16.—"Is it possible for mortals to understand God?" William Pope, Balom; Jack Seward, New York; Ellon

Reorgetown, D. C.
day, Dec. 17.—"What is the condition of the Drunkr Beath?" Josh. Houston, Boston; To John Ferris,

priboner.
Tursday, Dec. 20.—"How are we to know when we serve
God?" To Kengegahgahbow; Anne Maria E-ster, Buffale;
George Waiker, Buffale; Jenny Wilson; Horace Atwood.
Wednesday, Dec. 21.—"Evit Spirits;" William Cooper;
Penyer; Nathanici Morton.
Thursday, Dec. 22.—"Why are evil spirits permitted to
commune?" Edward Perkius, East Boston; Louisa Herbert,
18 Betes Collon.

commone?" Edward Perkius, East Boston; Louisa Monocia, to Betasy Colton.

Friday, Dec. 23.—"What is the religion of modern Spiritualism, and who can understand it?" George Williams, Taunton; Daniel, to John S. Collina.

Saturday, Dec. 25.—"Is not medern Spiritualism ancient witcheraft revived and revised?" Silva Brown, Boston; Calvin Woodard; John Barrow, Lowelt; Sophy Lindsay, Browne, I. 17.

vin Woodard; John Barrow, Lowert, Dopuy Lindon, L. C.
Therday, Dec. 37,..." Had Jesus attained the highest possible state of perfection?" William Barnard New Redford;
Samuel Billings, Baston; Hannah Eidridge, Banger,
Wednesday, Dec. 28,..." Is the spirit of man affected in any
way by death?" John Loring, to Mary Elizabeth Loring;
Mary Moore, to her son John.

Thomas Campbell.

If the morning star of Spiritualism is so bright, what mus the monoday sun bo? If nearly all the nations of the earth feel the influence of the morning star, we may suppose that at the boon-day of Spiritualism, it will be the prevailing religlone light. Everything is fast tending that way. Every atom in nature seems to be filled with the influence of this light, and they are all unconsciously subscribent to it. I was when I was in my mortal body; but I knew it not. Brery human intelligence and every parties of God's creation, whother in this sphere or in any other, is in perfect subinction to this influence, to this star, this light, this new and yet this old theory of religion. It is as old se earth is; in reality, there is nothing new in it. The intubitants of this plane of life have been so far developed, that they are able to judge of this light with true wisdom. Yes, I am often found asking myself this question, If the star in the morning is so bright, what must the noon-day sun be? Every opposing element shall bow before it, and acknowledge it superior to ail things clee in life. I am speaking of religious life-that devotional sphere in which humanity all mores, one in one way other in another. Yet in all this vast variing it. When I was told that I must die, I folt a certain amount of fast, but it was of short duration; for I became so powerfully and thoroughly influenced by the rays of this religious star. that I said to myself. "There must be semuthing true in this new theory. It cannot be all falso. I feel there is a certain degree of truth about it." And thus I became quite calm, resigned, and, I may say, quite happy. I felt that I was losing nothing, but had a very fair chance of gaining a great deal. And as my spirit had been cramped in its natural existence I felt a certain degree of joy in leaving the mortal; for I said, "If Bulcitualism be true, I shall now have a chance of filling my soul with all the grand realities of life I have over desired to fathom; for," I said, "I shall not now be chained by material influences, which are at war with my aspirations. Yee, material forces were combined to chain my spirit—to keep It in the prison-house of mortality. There was a time when my spirit longed to break down its prison doors, that I might know more of God and his creations. Instead of being fettered by the cares of material life, my spirit would fain burst its bonds, and soar forth to freedom. But then something would tell me that for a season I must be confined to the things of a lower existence—I could not some at will, however much I might desire to.

I have been requested to visit this place, and to give what little knowledge I have gained in reference to this now life. The friends who have desired me to come here, have said 'Toll us what you think of Spiritualism." I think I have told thom. It is a bright morning star of truth; and not withstanding the foundation of unbelief on which I stood, when the partnership between spirit and body began to disalpate by death, there came the levigerating influence of the atar of Eniritualism, (it seemed to be unable to reach me before,) and I was conducted into the port of-not knowledge, but bollet. I sold, "Now I am free. I can gain all the knowledge of God I desire to gain; I have nobody to enre for, no sickness to contend with, but am free to benefit myself and those to whom I am closely wedded on earth."

I will tell these friends who have kindly called upon me, that I am not sorry for the change; on the contrary, I bless God for it; and I think those who have perfect confidence in this new light should not fear death. It came to me at the eleventh hour, and I gladly embraced it; it came to many of my friends at the first hour, and Death certainly must come to them with joy, and not sorrow; for they will know what I be lieve, and it will come like a bright guide to carry them scross the river of Death. I have nothing more to give but my name—Thomas Campbell.

Eliza Chase,

"Plan't you I want to talk to-it's to my mother. Sho do n't live here; she lives in Buffale, New York. That is n't boro, le 14?

Eliza Chase was my name. Oh, I was sick then, and I am sick now, and I didn't think I should be. I haven't been aick since I was here till now; but I was sick a good while whom I was with my mother. I had the acrofula in my throat. My father died with that came humor, so my mother said. I was most ten years old.

My father is terrible anxious to let my mother know that he can come back and speak, and that he isn't a great way off. I should like to come back, but not if I have got to be sick. I had enough of that when I lived here. And then I want to come to my mother. I don't want to speak to you, though I like you well enough. My father tays you will publish what my letter is, and somebody will show it to mother, and then I shall get a chance to go home; and I will too.

I used to live here in Boston when I was a little girl, but I don't remember much about it. My father says I have been dead about three years. Oh dear! I'm so tired here I forget most everything. I should n't want to come here

soon as I got near earth. I know this is not my body-that is in the grave. This body is everybody's body-so my father when you leave, or have you changed the world? What is easy. I don't know who will take care of it when I am gone, that you are writing with? A gold pen? From a goose I couldn't walk much for a long time before I died; one of my feet was lame. I had scrofula all over me. Good-by. Nov. 0.

Peter Bohroudher.

I vas find it hard to put on these clothes. I vas like to speak without these clothes, but finds no sound. Vat you ant? My name, Poter Scroudher. I die at Washington D. C. I von die five menthange, of crystoclas. I van harmy. likes to go. I was sometime mit my brother in Washington he buy and cold clothing. I was promise come back-promise should not say, I promise to come here, but promise to comback. Vat you write all the time for? I vas vell here, hap py, vell; got nothing to trouble. I vants mine brother to ook after fulne vife and take care of her. I vas 42 years old -no religion; no, not sorry; very good here; better off veryno religion, no. Mine brother pray, pray, pray. I do no pray. He tell me come back-if I can come back, speak. You will tell my brother I have no religion here, and I have no religion vero I po now. You write plain. [We have endeavored to write this as it was spoken; per haps we know not succeeded well, not being much acquainted with the style.]

John T. Gilman.

Conditions are inndequate to my necessities to-day. There JOHN T. GILMAN. fore I cannot speak. Exoter, N. II. Nov. 9.

When may we look for Christ's coming? We have received the following questions from one with

whom we have communed :---"Do the inhabitants of the auperior life believe that Jesus Obriet will re-uppear in mortal form; and if so, when may we

The same Jesus that walked the earth 1800 years age, walks among the sons and daughters of humanity to day; and he is as much clothed with mortal as he was in those days. We speak of that Divine principle of life which belonged to Jesus. We have nothing to do with his mortal form—that sheet in the bosom of its mother earth; it went forth to assist in olilmating some other pertion of creation; and if our brother is xpecting to meet that identical form again, we fear be will find his mistake—if not here, he will in another state of life.

Those principles that made the Jesus, have for a time lumbered. True, the Christian world has a Christian religion. True, they tell you it is the religion of Jesus of Nazthe same as he taught. But we tell you it is not sowe find no such religion set up over the altars of your land. The secred record tells you that this same Jesus, this same principle, this same Divine Power, shall return and dwell mong mon. He said "If I go away I will not leave you comfortless. I will send you a comforter, who shall guide

What was the comforter? A portion of that Divine Light which abode with Jesus, which was born in a manger, was and esting and drinking with publicane and sinners. And chold it comes to-day and dwolls with publicans and sinners. teens of Nazarath has taken up his abode among the lewly And how true the prophecy! They who ence believed on hi shall believe no more, and shall not recognize him when he comes again. Behold, the same antagonistic principle which warred with Jesus of ancient days wars with him now: he was not the Jesus of their fashlening. He said, "If I go, shall I find faith on the earth if I return again? Will my disciples believe on me, or will they say this is not the Christ of other

Behald, there are no Centiles to day-years all Jowe; ye sear not the voice of Jeans in the beggar—see him not in the owly-but look for a Christ that shall come in the clouds ind with great glory.

And did this mark his cutrance into this lower life, 1800 years agof. No: he came from obliviou, as it were; he was porn among the violets of earth. And, as he comes again, we find him not among professing Christians, not among those who are daily expecting his coming with the sound of trumpets. Their material cars are hardly satisfied with the sound of Joseph voice. It comes to the heart. The Jesus of other days came to the poor and lowly. The Jesus of to-day arrays timeelf not in purple and fine linen; the God of nature hath given forth his newer among the lowly, and the lefty connei inderstand this Christ who comes to publicane and sinners.

When may we look for this Christ, asks our brother. Be old, we answer, he is with you; and if you look for a personal Christ, that shall come surrounded by legions of angels, atended with glory and honor, such a belief will never ultimate into knowledge. It is but an ignis fatuur gathered from the marshes of your time. Oh, then, turn from within and find the Christ of to-day; look for him to the highway, and find of mystery comes to you, do not say, he is not there, but go forth to meet him. Behold, that voice of power is crying, "Oh yo of little faith," and is calling out, "Behold me as I am know me for what I am : come out from the darkness of the

No doubt our brother will tell us he finds foundation fo his belief in the racted record. True, men have given soci o earth, but behold how deformed, how unlike the Christ of other times. We behold in Christ a perfect body, both spir itual and material. Lot us look at the Christ the Christian

"He dwells with us." says one class of Christians: "not here," says another, "but with us." Go a little further and chold all at war with each other. Now, if Christ were there there would be peace; the waters would be at rest. Ho, ther they who would know of Christ, should be willing to receive a Christ that cometh from God the Father. When the voice of Truth is heard in your midel, know that is Christ. When Humanity stands before you, know it is Christ. When your rother stands before you and bids you Love your felloweheld Christ. When the Angel of Progress fles forth an ouches man, know here is Christ.

The same principle that reigned 1800 years ago is moving o-day; the same mode of manifestation given to the children of that thine are given to-day; but they believe not in this Christ of yesterday, of to day, and forever.

Behold, they who told you to go forth to most him as he someth in the clouds, have proved false prophets-all their emonstrations have vanished into nothing. And therefore so would have our brother come forth, for his temple ! decaying, and his God is calling, "Come furth to highe things." Behold Christ, the Christ of to-day and forever, h calling his culidren to come to him in various ways-maybap by way of Hell-yet, in his divine wisdom, he dooth all things

David Pease.

It's a queer thing to come back-queer! Inside you are rourself, and outside somebody class 1 have been dead hirty years, and I don't see as I have got ahead a mito. I lved to a protty good old ago. I was a little over sixty two. I think-I am not sure about it. Young man, mind what I eay! From the time I was twenty five up to fifty years I do n't think I changed at all-I was just the same. After I got to be fifty-five I began to see a change. But I don't know as my spirit changed on earth, except from the time I came from childhood to manhood. Now I seem to be just the same. Oh, there are plenty of people just like me. Oh, was nothing but a stage driver, but I was as good as many of the Christians who would no more drive a team on Bunday han they would done to drive to hell with their eyes wide

Oh, I am protty happy, quite contouted; but when I heard cm may they could come to their friends, I thought it was a mighty fine thing, for I thought I should take on a body exactly like my own; but, bless me, when I got here, and unnd what I had got to take on, I said, "No, no, I can't do that!" But they said things were all right here for me to me, and I had better come—so I did.

Look hore, young man, are you writing just what I say Yell, I suppose it is right, for I can't be anybody cise. Well, I do n't come to commune with any one in particular o-day, but everybody in general. Oh, bless you, 1 ve got with any particular party, and have them say, "I'd a little rather he had n't come to us;" but I'm going to drive round

out and if they don't there is nothing lost. Do you suppose I could write new ! I don't believe it-

My father wants you to say he wishes to talk with my Well, I'll try to write my name. David Peace. What will nother. Ills name is Jotham S. Chaso. Bly mother's mane write now-my place? I was born in Porry; used to drive is Eliza—that's her middle name; Mary is her first. Oh. in New Hampshire. There, take your decement. I could don't talk to me. Let me go, will you? My father thinks I make out a way-bill belter than this. Well, this is a hard can come alone next time, if I will have patience; but I do n't box. Well, wind up tals letter by saying that I am round; rant to come, for thin is a sick place; the air is so thick and sand if anyhedy wants to talk with me just as I used to be, so full of disease, you can't help being sick. I was sick as I in on hand; and if they don't, I 're lost nothing by coming Well, young man, good by. Is that the word you say now,

quill to a gold pon-what a obange! getting rich, afet you? Oh, since I 'vo been here I 've been working on an arrangement that is going on here, and with you too. There is nothling going on with you that is not begun with us. If anybody with you cancelves of getting up a steambout, it is sure to be begun here first; and so if I see anything going on that I like, I take a hand at It.

Battle up, young man-I'm done now. It's like driving a bard team over a rough road, this coming back; you expect every monient to get Jestled off. Well, I'll come to see you

John Elton.

My name was John Elton, of Philadelphia. Say that I visited you this afternoon, being called upon to do so by iomo person unknown; and if those who have called for mo will be more explicit, I will come again. Good day, sir.

Abby Ann Tubbs.

My dear friends on earth wish me to come to you, and to communicate with them from here. But I do not care to send my thoughts to them in this public way; I would rather speak to them personally, for I have much to say. I come here this afternoon, because they desired me to, and because they semetimes fear that we are not so near them as furmerly. This is not so; we only lack the equoritanty to speak or continue with them in any way. We could all have told our dear friends what they would be obliged to pass through, and indeed we did tell them in part; and although they believed, yet the temptation was so strong, they could not withstand it, and they flew from the sunlight to the chadow, because they desired so to do. But the time is almost here when they shall hold more perfect communion with their departed friends; the time of rounten is nearer, much nearer than they think. The past has been a primary school for them-they are to enjoy a new spiritual stato even on earth, and shadows shall be changed to sunshino and tears to dow-drops in the morning out. The dows falling from the midnight of serrow, have made the flowers all the origiter, and when the morning oun emiles upon them, my dear triands will find they have not lost their fragrance. but are quite as beautiful as whom first received. And some flowers of earth and some buds have been enthered from their garden to ours, yet they look more beautiful to us, for our atmosphere is, more congenial to hem than theirs. There is no link wanting in the chain, for whore one is wanting in earth life, behold, an angel stands filling the vold. If our friends on earth could see the angel, they would scarce mourn the mortal. There is Joy and peace filling and solutions all the friends who so often hover so near the dear ones in earth life. We know no sorrow such as carth's children feel. True, we sometimes grieve where we see our friends going natray, gethering thorns, and not roses; but we also know that as the thoras pierce the exterior, the interior becomes more spiritual, for they shall carn a leason that shall not be forgetten.

My name, good sir, is all that is necessary. Alby Ann Tubbs, Good day.

Written for the Banner of Light, TO MY FRIEND ORPHEUS

BY CORA WILDURN.

I oft have dreamt, vaguely and sweetly dreamt Of apiril-life, untold save to the soul; That with its hopes of heaven the glory blent Of knowledge, peace and love. Methought the goal Ferever unattainable; the throne Of Vast Infinitude stood not alone.

Amid the regal pomp of Paradise I dresmt of human hearts all purified; Of clustering joys, meek virtues, sympathics, Victorious loves, by beauty sanctified, Dwelling beside the countless shrines of God, Drightening the land by Wisdom's angels trod.

Upon the waves of the enciroling sea I saw them swaylog, drifting here and there, The soul barks of creed bound humanity. Their volces mingling in the abject prayer Of fear and selfishness, reached not the shrine Of Love and Truth, and Harmony divine.

I saw the recking alters of the earth. Foul, blotted with inhuman encrifice: Phantoms beside the descripted hearth; Church-canciloned error seeking to entice The votary of the benefiful and free

I heard men thunder forth in ireful tones Of Judgment, wrath, and penalties to come I heard the war-cry, and the startling greats Of wounded thousands; music strains from home, From soul-land crept amid the clashing strife Poretelling freedom in that better life.

I saw the patriot bleed; the rankling chain By despots placed around the captive's form, All in God's name! and o'er my soul deep pain, Resolve, and agony-a mighty storm Of flerce resistance swept, that clove the air With the resistless might of heart-wrung prayer!

I saw the soul of woman, dragged along In adamantine fetters, forged by creed And vitest equiton ; from the white robed throng Of Innecence and truth departing, beed Not the low, solemn tones, that warning gave Of leveless life and an untimely grave.

Bending beneath the diamond's glare that stole The lustre from her eye, I saw her stand, Perjured and falso to her protesting soul, Amid the rich and envied of the land. I saw her pining 'neath the dumb despair-The wreichedness of an unanswered prayer,

I heard the wall of orphans, and the cry Of outcasts, calling on the God above! I know that to the bitter, whitry eky, Upress bright offerings of faith and love From hearts oppressed, from souls with angulah rivon. Yet blest, and fuithful to their dreams of Heaven,

And then I looked beyond the vell of time, And heard the cholring anthems of the world Of apirit-life, their joy-bells music chima: And saw the sacred pounous there unfurled. Thon to my saul was born the victory, The hely peace of Immertality!

I go, from scenes of worldly strife, to rest In the resessinglew of my spirit-home; I oft reeling upon my mother's breast, I welcome friends from far-bif lands that come, Summened by voices from the inner shrine To meet me in that fairy haunt of mine.

The ferest is melodious there; the wave ls life-imbued with song; the mountains rice In spiritual grandeur: all that gave Day's vision, glimpses 'neath the summer skies, Of love and holiness, assemble there By the luvoking fervency of prayer.

There would I have those who can read my thought, Meet me with ellent greeting 'neath the gleam Of twilight's restal star; yet mingling naught Of earth's remembrance with the bliesful dream, I would be greeted as the true and blest. Of soul and heart, the loved and welcomed guest, Northampton, Mass., Doc. 16th, 1859.

Plymouth, Mass.

MISS C. ALLEN, PARMOUTH, MASS .- We not long since folks; but you don't think I'm fool chough to commune had the pleasure of listening to the inspirational powers of Mrs. Mary M. Macomber, of Providence, R. I.; and no medium that has over lectured in Old Plymouth, has that way, and If they want me to come to them they can sing drawn futter houses. As a lady, she is medest, gentle and affectionate; as a medium, the leforcibly illustrative, argumentative and deeply interesting in her subject and in her let's try. That's paper, is it? I have n't seen any for so style. She has also given one or two lectures in the week long I don't know it. Is this a pen? Don't you use pens besides, to full and appreciative audiences. As a locturer, now-a-days? How do you know I can't write with a pen ? she is not surpassed, and we carnestly hope that these who

have not had the pleasure of listening to her, will do so at the cartiett opportunity.

J. Canvan also willes from Plymouth. He sucaks in the highest terms of Mrs. Macomber, and also of the rapid inreuse of Spiritualism in that piace.

Written for the Banner of Light,

Progression and Evil, and Man's Relation Thereto. It is usual for those who aspire to be public tenchors, to cclare that this is an age of progress; and wo add, oil ages have been ages of progress. From the carllest dawn of creation to the present time new truths have been developing, and now beauties unfolding, to mortal vision.

Progression is one of the immutable laws of nature, and every not that transpires is in accordance with these unturni, progressive laws. Nature, in her onward march, fitted this clobe for the abode of man; his creation followed as a natural result. And, reasoning from the past, man will, in time, fulfill his deatiny on this earth, and become extinct here, and his place be filled by beings his superior.

God created nothing without a special purpose; but we opudiate the idea that he had an exclusive, special object, asido from his universa) government, in man's creation, progress, or nestiny. Man is just such a creature as he ought to be, and as-bis Creator designed him to be. We must admit this, or otherwise (notwithstanding all that may ho said about man's free-agency,) come to the inevitable conlusion that God has falled or boon thwarted in his design in nau's creation.

Walle we acknowledge the Delty to be the Supreme Ruler f the Universe, who holds the destiny of all things in his ingle, we cannot idmit that the great body of mankind, chom he fashloued in his own likeness, and who occupy so comment a position in his empire, will be finally and eternally lost to thomselves and their God. Bin, suffering, and oppression certainly exist; we only dony their existence as a shedute axil. All the enforted that office our race balongs to our very being-is an uttribute of our existence; to exempt us from it would destroy our manhood-and indeed our existence-as progressive beings. No human being ever lived, or ever will live, exempt from physical and mental outfering; and so thoroughly is this engrated in our nature. that we cannot conceive how a being could exist independent

of all sorrow and pain. Those who personly ovil in the living form of a mulicious tevil, aret And him etirring up rebellion, and creating sedition, in the immediate abode of the Deity-the future dwelling of the saints, the sacred heaven of rest, where nothing mpure or sinful can ever enter. We think this admitting loo much; for, by the same parity of reasoning, I cannot see why and where the Devil was bred and born-a place where he ovil originated that has caused all the misery and wee that ifilict mankind, and will finally doom the greater part to an sternal hell-might not again become the abodu of stuful, disontented and impure spirits. But if we ablure these fabulous ideas of man's natural deprayity and a personal devil, and adopt the true idea of eternal, gradual, and constant progression, as lowed by the light of science and philosophy, we will see the canty and harmony, of all God's works, as developed in our wn persons, and revealed on the pages of the great book of vature, whose every line is adorned with glittering gems of beauty, and every leaf speaks forth the wisdom and goodnesss f Ilim who fashioned them all.

I believe man has all the physical, mental and moral traits that he should have. My views on this point are more fully given in an article in the BANKER a few months since.

Man is not infinite in knowledge, power, or goodness. It is light that he is limited in these, because we believe in eternal progress. There is no period in man's history, either in this life or that which is to come, when comparative ignorance and suffering will not be his attendant. His simple removal from this sphere of action cannot instactaneously change ble mornl or intellectual nature. No doubt in the spirit land the surroundings will be inverable to a more rapid idvancement; but eternity must clause before man's applications will be crowned with the infinite wisdom of film who is the fountain of all knowledge.

Our conduct now often grieves and causes the pang of an guish to cross the breasts of our departed spirit friends, "and make the angels weep." Will they lose that interest in us.

when we go to join them?

I fully agree with A. B. Child, when he says there are no instrinct, creeds or beliefs he would reject, or but what are legitimate and right. Were mankind fully imbued with the apirit of these views, bigotry and intolerance would cease, and men look upon man as his brother, without regard to creed, color, or condition. But I must dissout from his views when he mays that it is fully to suppose that evil is enhanced or diminished by anything that may be said or done for or against it. •

I accept the saying, "Whatever is, is right," in its fullest sense: but I cannot see why nature should use my hands or. tongue to inflict injury and suffering on myself or neighbor, and not use them to relieve, benefit, or reform. What is right to-day may not be right to-morrow. The gibbet may be right now as a punishment for crime, but not for all the fature. Drunkenness may rightfully carry off its thousands anunally in this, but not in the coming ago. War may still be permitted to open its expactous maw, and gulp down the lood of earth's inhabitants in this century, but not the next. Licentious debauchery may revel in its own infamy new, but

Is it useless, then, to battle against these "God-given and God-directed" calamities? Or is man a part of God's creation? Does he speak by the month of his children? Does he nerve their arm for the contest? If we should encounter helpless nce, struggling in the grasp of a licentions ruffian, would we pass indifferently by? Would the God of Nature refuse to stir up the fires of wrath and judigostion in our osoms, or perve the arm to succor the entraged? So let us ever be ready to preach, both by suitable words and actions. in behalf of down-trodden humanity everywhere. Then we say to all, who are battling in the cause of humanity, Go on, and although you may not always realize or see the end you sought gained, yet the effort will as surely produce its legitimate effects as any law in nature.

God may direct the whiriwind and the storm, when he in-Samps our passions, to trample much our own or polchiore' rights; yet he as surely rules, when he comes in the sett, prepasive tonce of humanity, as lieped by a brother's tengue. Are the nigantic efforts that are new put forth by the combined intellect of the prose, having no influence on the opinions and actions of men? Burely, it is not a bootless work, when the very elements are lending their aid in the seread of truth, and knowledge is borne on every breeze, and floats on every stream, causing the great besom of society to heave, and the waves of human thought to swell. The result is soon and felt everywhere, and will tell with ponderous weight n the annals of futurity.

I thank God for this ingredient of discontent and hatred of the present, and hope for the future in my nature; that arges me to better the condition of myself and those around mo-these anticipations of future enjoyment-these invig orating aspirations that lead onward, which I trust will never abate in the giorieus future, when aternity shall give them strength to more fully exhibit their divine origin.

А. Р. МоСомия. Jarrettsville, Nd.

A Happy Circle.

D. F. Q., Toleno, Onio.-I am simply an inquirer after truth, and in pursuing my inquiries, I found myself last Sabpath, (Docember 4th,) at this place, and in the society of a ow warm hearted, carnest Spiritualists. Deeming them the true friends of progress, permit me to give expression in & fow words to what it was my privilege to see and feel, white among them. In the evening, we had a sitting with one of the most harmonious and interesting circles; of the members of which, it is not too much to say that they were very far beyond any company which I have seen called together on similar occasions. And that is no small praise, for I have ound many intelligent and highly intellectual circles in the briof space of time in which I have been investigating, (about four months.) Mrs. Sarah M. Thompson and her husband wore present, and added very much to the interest of the occasion. Mrs. T. was influenced to speak, and really gave us one of the most interesting lectures I over flatened to. The discourse, wholever relight have been its source was one of the most complete and perfect which it is possible to conceive. Not an error, logical or verbal, was dis able. It had not entered into my mind that a discourse so free from fault, could be delivered extemporaneously. No thing has over more fully convinced me of the truth of the harmonial philosophy. I have never publicly professed the loctrines of the Spiritualists, and shall doubtless be un ecognized by those who believe; but I could not withhold these facts from the public, as I am becoming deeply interested in the investigation of truth, and feel disposed to click quiry la ether minds.

There is no man suddenly either excellently good, or extromely evil.

Spiritualism in Cincinnati.

Massas, Engrone-A friend here suggests to me to write you a few lines referential to the cause and state of Apiritualtam in this city. Perhaps it would not be annex to have wore readers informed thereof, many of whom are in Cincinnati. Dwing to various causes, the beautiful faith we have and enjoy had, up to some two months since, lost its public grasn upon the community; so that wherens two or three or four years ago large and Interested audiences could be convened on the occasion of a lecture, until of very late but a mengranumber could be gathered—the numbers in attendance, except on some more than usual time of it, growing few by

degrees and depressingly less. However, a change was made manifest about two months go-the meetings or feetures coming then under the management of the very efficient gentleman who now is at the head of that by no means unimportant or irresponsible business. Dr. N. B. Wolfe, formonly of St. Louis, a man of marked courtesy, tack and executive ability, very sutlefactorily fills the post of engager, financier and manager. I. think, from present indications, a new life is dawning for the cause in the Queen City; and when once liberality, fearlessness and influentialness are at the head anywhere, there, also, sooner or later, these philosophics we get command attention. respect and credoned

Bro. E. V. Wilson, formerly of the Fountain House Moston. s lecturing for us this month, and is drawing increasingly large houses. Mr. W.'s peculiar inclimmable is attractive of that class of mind which, though not the most spiritually advanced, has yet the most present weight and influence in a ommunity. As a mero lecturer, Bro. Wilson is perhaps not distinguishable, tacking philosophic power and constructiveness-though at times be exhibits a flushing insight and an influx quite arousive. Mr. W. is, nevertheless, an earnost and, to a certain class, instructive speaker; and if he falls to meet the mental wants of the deep thinking and disciplined mind, because of a desultory number of treatment, he does not fall, at the close, to stimulate and cometimes startle such by his enontlines astonishing, not to any wonderful, test reveniments - so fasciunting and indispensable are facts plucked, no it were, from the tombs of the past, or picked from the coveringe of the present.

Friend Wilson permits any of his audience to publicly test his powers, which rarely full, on such occasions, to make good their claims and astonish, besides, the witnesses of thom. Both la public and private, he is constantly fishing out comothing long since gone down the streum of time; and such is the great demand and need of a rust many for a clinching teet that Mr. W. cannot fail to create an interest wherever ho goos, and to reach a class otherwise unheeding the claims of our divine philosophy.

Miss Spragge, well known to your rewiers us a penetrating and elequently powerful lecturer, speaks after Mr. Wilson; then the undersigned-Miss Hurdings in February, and Lindloy M. Andrews, a newly developed and, I am informed, an able and interesting speaker, in March.

Dr. Wolfe informs me that he intends to engage the best speakers that can be gotten - so that Cincinnations may anticipate a rise in the great marts of the world here, of growingly estimated spiritual stock.

Yours truly. L. JUDD PARDER. Cincinnati, Dec. 24th, 1800.

Various Things. I had supposed that I had on hand, of late, at the office of, the BARRER OF LIGHT, four or five different articles, awaiting, their turn for publication; and, in view of the rush of maiter, recently, I had written to the editor that I would condones them into a smaller compass, so as to meruly present; the points at issue, without the usual cinberation. The return of mail, however, informs me that two of these articles, at least, are among the missing—having, perhaps, never been recolved.

One of these articles was a reply to Prof. Spence's second attor to me, in which I showed that I did express my intontion of answering his questions in the future, and did, in fact, answer them, suggestively and practically, in my previous raply to him. I also questioned and corrected, in my usual lroct way, his idea that the term "a faith," menus a " creed," merely, and not a belief. This article is one of these which scome to have miscarried.

Another article was en "Obsession," in which I exhibited the inadequacy of Dr. Child's mode of procedure, as indicated n bis own account, and also in the subsequent statements of Bro, Laning, of Philadelphia, and hinted at means and modes, by which the good success of Dr. O. might have been much more immediate and effective than it was, and the repeated. ill success of friend L, might have been much scoper overcome, and that too, without the amulet. This article ap-

pears likewise to have been lost. In a third article, I noticed Warren Chase's communication on "Organization and the Church," and showed (by another extract from the Constitution of Universal Unity and Brotherhood,) that the "spirits," (whom he thought would be left out,) and also the "publicans and sinners," (whom he approhended might be disregarded,) were att, long ago, both accepted and recognized in their legitimate membership. So that he will have no occasion to stay out, as he suggested, and may possibly live long enough to see that "organization"

may be rendered as much a help to humanity as it has hith-Vet another article was a criticism on the Isla discussion of "Good and Evil," in which I rejeted to see that the advocates of "no wrong, no ovil," were making a still further adranco in finally admitting the existence of evil; -- pointing ont. also, the fact that they made a more medley in their attempts e admit its existence in one point of view, while they still continued to disavow it from another aspect, or standpoint. Miss Lizzlo Doten's remarks were reviewed, and I queried rary much concerning the propriety or philosophy of her ro-, mark that, in the general view, "there is no cyll, no sin: but when you come to minutia, with limited perception, you see wit." I questioned whether the examination in "minution"; could be a "limited view," when it discovered what the "genoral view" (according to her.) could not discover; and my claim is, that "evil" is quite as tangible and discoverable in the "general view" as in the "minuter;" and I beg leave to suggest that there are those who do not take a one-sided low of the subject in either sense, but look at the matter both from the "general view" and in the "minotic," and thus clearly discorn right from wrong, and good from ovil. In other particulars, also, I commented on Allsa Doton's communications at the conference, especially in her remark that "No theory you advance will do any good or any harm." I vanted to know how that agreed with a remark the had just before made, to the effect that cortain things were "but the beginning of the good that shall be seen to result from the views" of Dr. Child. Is there any consistency in asserting that our views cannot do "any good or any harm," and then proceed immediately to point out the "good" which such an one's views have done? Is there any moral propriety in the

ord to the wise," etc. With this brief summary of the aforesald missing or re called articles, I shall, for the present, rest content, and will now close by a brief allusion to some items or ideas of a later

remark, itself, that "no theory we advance can do any good.

or any harm?" And do not such (very frequent) lacongrule

ties among mediums and Spiritualists, show clearly the im-

portance of a closer and greater moral discrimination ? "A

P. D. Randolph says that J. M. Spent "filled his brain," cic., so that, in effect, he "was crazy." I have probably said as much as any other person, of Mr. Spear's individual conditions; but I have also to say that surrounding conditions have had as much to do with Mr. Spear's eccentricities, etc., as have any of his own peculiarities. And I have but very little confidence in the prevalent mode of circles to keen or hold any modium to the clearest and most reliable spiritconnection. There is a vast deal of positiveness in all spirit communications; yot, but very few of them proceed from any other than a mixed sphere, involving much imperfection and oven absurdity. Even if a spirit of a truer and brighter development undertook to communicate, under circumstances incidental to most circles, he would flud many interferences to prevent a clear and full report or expression of nimacif. Thus John Murray made an early complaint that in giving his "messages" through his namesake, (J. M. Bpear.) he could not do as well as he desired to on account

mercunding conditions. Hence, for these various reasons, we find in the "Mesanges" of the Bannen or Liant Circle, frequent inaccuracles and falalties, such as I have often pointed out as occurring in other quarters. The misrepresentations of the Rible; statements directly contrary to fact—such as are numerous elsowhere-are often made by what are evidently the beat conditioned and presiding spirits at that circle. It is very nuch to be questioned whether Hosen Ballou's spirit, (itself communicating,) would blunder so sadly in Scriptural lore, as to affirm that the Bible tenches that "all men are born in sin;" and the idea lately advanced by another ("nameless") spirit, that "Jesus was secretly the son of a Jewish High Priost," etc., is probably outifled to as much credit as many other statements made by spirits under the same conditions. And here, just one word and a few queries to Bro. A. B. C., to close with. In his priicle cuilified "liepatation," (Bannen medium powers, but by his gentlences of manner and or Leant, Nov. 10, 5th page,) friend Child seemed to find Christian spirit; and our only regret is that he could not comothing among "almost all public writers and speakers," , have remained with us longer, which he evidently disliked. He called it "nontense and twaddie." How do such phrases agree with Dr. C.'s profes- unthankful undertaking in spreading the "truth" to all the stons to "condomn" nothing-to speak neither for nar against world. anything? It may yet be found that there who the most denounce "condomn" lng, will, themselves, be found the most denuclatory. I have before stated that I have had my special reasons for what cortain parties have denominated my "frony," and perhaps called my "egotiam;" and those reasons were stated tong before the Bannen or Lione published any of my contributions. If not in its columns, claswhere, I have yet much to say similar to what I have said; yet, in it all, tot Dr. Child, or any others, point out any morely contemptuous opithuts like "nonsense and twaddle." if they can't except where I have quoted them in a way to disapprove their future use in others, with what some call

Till further suggestions can be made. I remain a friend of Truth, a fee of Error, and an advocate and practicalizor of D. J. MANDELL.

Athol Depot, Mass.

Convention at Rookingham, Vt.

MESSAS. Epirone-The Quarterly Spiritual Convention of the State of Verment was holden at Rockingham Centre, on Baturday and Sunday, the 10th and 11th of December; and by request I send you a synopsis of its doings for publication.

At 10 o'clock A. M., of Saturday, a goodly number of friends from the vicinity, and several of the adjoining States, havassembled at the town house, were called to order by Brother Walker, of Bridgewater, Vt., -- one of the aigners of the call for said Convention-who ably stated that the business of the Convention was to be the furtherance of the cause of truth and human freedom, and he extended the right of free speech to all persons attending, whether they agreed with us, and aubscribed to the dectrines of the Harmonial Philosophy, or wore enposed therete. After some further remarks by others present, it was agreed

Brother Walker should preside during the interim.

Sistor Wiley, of Rockingham, Vt., was now introduced, who soon passed into a spiritual condition, and ably invoked the Great Spirit of the Universe for a blessing upon the Convention, and that its labors of love might be so directed as to be instrumental in furthering the cause of human progression Bho then gave us an eloquent and instructive address, demonstrating the spirit's progress in this and subsequent spheres. When, after a few general remarks by the chairman, the Convention adjourned until 1 1-2 o'clock r. u., for the discussion of spiritual truths.

At the opening of the afternoon session, Free Speech and the Usen of Spirit Manifestations were interestingly discussed by Bros, Walker, Randall, Barker, and others present.

After which, Drother Raudall, of Winchester, N. H., formerl' of Barro, Mass., was introduced, who soon passed into a trance state, and for eighty minutes gave us an able account of the skeptleism of the past and present ages, showing that it has been mostly caused by the bigotry, superstition and tyranny of the so-called Christian church; and that its cure is to be effected by the advancement of the principles of truth, love and liberty, aided and made plain by our spirit friends who visit us from the colestial anheres.

He was followed by Brother Barker, of Warwick, Mass., on Borlptural Interpretations, so argued as to support the Spiritual Philosophy of the present day.

Then the Convention adjourned until 61-2 o'clock in the

At the time appointed, Brother Drewn, of Drewsville, N. H. was introduced, who was soon entranced, and gave an elab orate, luteresting and conclusive comparison of the ancien upirit manifestations recorded in the Bible with these of our

Blater Hosmor, of Chester, Vt., improvised an elequent and harmonious spirit song; when Steter Wiley gave another postical address to the Great Pather of Spirits, and continued in a powerful essay on "Man and Nature," Both were given In a spiritual condition, and were of a high order of talent.

The Convention was then organized by choosing Bres Walker, of Bridgewater, Vt., President; Patnam, of Hammonton, N J., Vice President and Assistant Scoretary: Bar ber, of Warwick, Mass., Secretary: Roundy, of Rockingham VL, Barber of Warwick, and Wilder, of Plymouth, VL, Bus ness Committee.

After which, Brother Randall read, and recommended to the Convention, Brother Besson's Prospectus concorning the prospects of our Indian brothren at the far West-when the Convention adjourned to 0 o'clook the next morning,

Sunday, the 11th.-The Convention was opened by Bro Walker, who gave a brief account of the history of his religious untecedents, and his great joy in having at last arrived to a knowledge of the levely truths of spirit communion. He was followed by Bro. Enadult, who commenced to argue the cause of the suffering Indians, when, becoming entranced, he gave by spirit dictation the Agreement between Natural and Spiritual Philosophy, or the Harmony of Nature and Spirit. Blater Hosner then took the stud, and treated the Convention to another of her beautiful improvised songs. After which Bro. Barber occupied the remainder of the session in a estentific explanation of the various phases of modern Spiri uniform, compared with and clucksted by facts contained in Boripture history,

Walker on the opponents of Spiritualism to come forward and discuss with us spiritual facts and traths, so that if we are wrong to set us right. Followed by Bro. Randall, (entranced.) In a short and elequent invocation to the Great Spirit of Light and Love to bless the human race with an inspiration of true spiritual love and devotion; after which he rivoted the attention of the large audience for one hour and a half, on "The Soul of Man and its Power compared with the Infinite," in which, for beauty of language and strength of argument, he has hardly ever been equalled, oither in a normal or trance state, by our best speakers.

Blater Wiley again came forward, entranced by the spirit of our beloved Sister Huntley, and thanked the Father that no many of the earth-friends had been permitted to commune togethor, to listen to their loved ones from the spirit apheres to take sweet goursel with them and each other, that the burdens of earth may be lightened, its serrows alleviated, and all prepared to meet together in the celestial regions there to culiv each other's suclety, and to progress onward toward perfection.

At this stage of the proceedings the following Resolutions were brought forward by the Business Committee, and adopted by the Convention :-

Resolved. That the annual and quarterly Spiritual Conven-tions of the State of Vermont are one of the best means of discominating the truths of the Harmonial Philosophy, by rarium referens of our time to move by an accelerated motion

Resolved. That while we strenuously advecate the doc trines and philosophy of Spiritualism, we at the same time extend the hand of charity to every brother or sister of humanity, although honestly differing from us in faith and practice, and as true Spiritualists should be as willing to hear their arguments as we are to proclaim and prove ours to

them.

Resolved. That we are a progressive people, and that while we carneatly ching to the truths that we have obtained from avery source, either spiritual or material, we as sincerely and homestly leave them behind when new and more important ones are presented and proven to be of greater benefit to ourselves and our fellow-men.

Resolves and our fellow-men.

ourselves and our fellow-men.

Resolved, That we will, as troe Spiritualists, disseminate the trackes that we believe among our fellow-men in our immediate vicinity, feeling that they will, if generally believed and practical, make mankind where and better.

Resolved. That we feel and express heartfelt thanks to our friends in Rockingham, and her cidzons generally, for their kindness and civility to us during the sitting of the Convention.

vention. Resolved, That the Secretary be requested to send a copy of the doings of this Convention to the editors of the Banner of Light and the Spiritual Age, and invite them to publish the same, and other editors interested in the advancement of human freedom to copy and publish therefrom.

The Convention then adjourned to 61-2 o'clock in the evening, to meet in conference on Spiritual subjects. Yours fraternally, Il. Banner, Secretary.

Mr. Mansfield in Maryland.

A. BWARTZWELDER, CUMBERLAND, MD,-I am pleased to inform you that our city has been favored with a visit by Mr. Manafield, the well-known test writing medium, of your city. for it to preserve a healthy tone-though there are some whe During the short stay he made with us, the spirits answered through him over staty communications, most of which were some great wondrous power that is destined to overlors vory satisfactory. Mr. Mansfield was not only visited by our all the present forms of religion, tear down the churches, little band of Spiritualists, but by many of these who are and give society a general renorating. But even that class strangers to our beautiful philosophy; and the tests given see beginning to learn that the reformation of the world can were calculated to shake their ekchileism, and made some of not be accomplished in a day, the assertion of their spirit thom confess that Spiritualism is not all a "humbug." Thus friends to the centrary; and I think Spiritualism is in a you see the great and good cause of truth is spreading, in little better condition now than it ever has been in this city, spite of the mighty opposition it meets with from these who I see a correspondent in New Orleans has been finding conbaye not the courage to investigate for themselves. We are siderable fault with your " Messenger Department," I adyet small in number, but strong in the truth.

Bro. Minifield made many marm friends, not only by his and singers worker in the cause could take any other course

We slucerely wish you God-speed in your ardsons but

A Romarkable Cure of Tumor, Massas. Entrons-Thinking that some of the readers of

the Banner or Lionx would like to hear of so remarkable a cure as mine has been, I send you the following description of my case, hoping you will deem it worthy to occupy a place in your paper.

Fifteen years ago a diseaso began to develop itself in my system. In the course of fourteen years I had applied to as many or more physicians. I traveled in the South for my health, and consulted an entinent celectic physician in New Orleans. I had Dr. Ledbrook, an alepathist of Green Co., Blate of Ill. He had been a surgeon in the hespital of London for seven years. I next tried Dr. Lemargee, an alopathlat of St. Louis, an eminent Italian physician, who tried and gave up my case. I had two physicians of this place, Springfield, Ill.-Dr. Wholgamuth, a botanic, and Dr. Dlanchimi, a copathlet. All the physicians I had gave me to undersland that my case was beyond their skill. My disease was prenounced tumor in the abdomen. The tumor became so large, that I measured fifty five inches around my body. It was very troublecome for me to move about-my breathing was short and oppressive. I had given up to die; but, as a fast resort, I concluded to try Mrs. D. R. Judkins, (healing medium.) The spirits, through her, said I could be cured. I took their prescription as directed; and now feel quite well. The enlargement has very nearly gone. Mrs. Judkins took my case lifteen years after its first appearance. Mrs. D. R. Judkins lives in this city, Springhold, Ill. She describes the applicant's disease and suffering with a great accuracy, without their giving her any previous knowledge of the same She has wonderful success; for, out of hundreds of cases she has had, there has not been a fallure where the directions have been followed. Having never seen her name in the to postpone the organization until the afternoon, and that spiritual papers of the day, I feel it my duty to make this, my great blessing through her, public, that others, seeing this, may apply to the same source and be cured.

Mas. Adigail II. Augl.

Written for the Banner of Light. MY MOTHER.

BY J. O. W.

When childhood's path was stern and drear, And woke the trembling sigh; When wounding thorns provoked the tear The blossoms falled to dry-Who then the seething balm did give, From bosom warm and true, And nurse to life a joy to five, More sweet than morning dow? My mother 1

Whom youthful hopes were rudely crushed, And promised Joya were dead; When voices once that charmed were hushed. And Love's first dream had fled-Who, then, my angel did appear, And chase the clouds away, And breathe those tones of bleesed cheer, Which changed the night to day? My mother!

Whon manhood's cares came on, at last. With sloking weight and power, And wishing value the strife were past Of life's o'erburdened hour-Who, then, with fervent lip of age, And heart more pure and warm, Did each proud billow's wrath assuage, And quall the beating storm? My mother (

When sudden through my windows borne, The reaper plucked a gem. And left the heart in angulah torn, And bruleed the parent stem-Who, then, with words of magle grace, The spectro grim did change, And show him there with smiling face. As beautiful as strange?

My mother ! When wasting sickness emote my frame, And Death stood ghastly by; When pulse come faint, and sank their flame, As waning fast to dio-Who, then, with faith, all glowing bright, Upraised, with love's strong arm, The gloomy veil to mortal eight, And hushed the wild alarm? My mother 1

When dogmas dark, and doubt and fear Edipsed the mercy-seat, nd wrung the honoless, bi With wrath the soul must meet-Whose love, then, whispered-"God is love." Unchanged by death and sin; That each frail child of earth, above, Bhall some bright manaion win ? My mother's!

Should creeds be true, and souls be lost, And I their portion share; When doomed to blde the fearful cost Of endloss sorrow there-Who, then, would scorn an angel's place, By partial favor given. And folding me in love's embrace, Make hell the nobler heaven? My mother!

Thou God of love! my thanks I owe, That thou hust left to me One test that I may feel and know-A wliness true of Theel The Cospel of a Mother's love, That fountain strong and clear, Which swells all human faults above.

Is Thine Evangel here! New London, Conn.

Spiritualism.

BRULAU A. MATHER, WARSAW, N. Y .- "Spiritualism in Its revised and improved form is but little understood in this ace. It is only known as something dangerous to the mer ils of community. Bomothing in which is embodied every form of vice, giving full license to the manifestations of the bysical impolees of the human spirit, while it is calculated to stille every higher and belier application after that which is pure and levely. Yet there is here, as elsewhere, an under arrent at work, sloughlag off the old destrine of total depravity, vicarious atonement, &c., &c.; also bigotry and the etrified forms of worship are beginning to elackon. In short, the apirit's demands are not satisfied: its diet is becoming somewhat stale; it yearns for something more warm and life like—something more nearlyhing and palatable to the human soul, than their creed and Bible lappart, under its present expoundors. But I am happy to state that there is now and then a person whose future is lit up with living identities which rob death of its sting, and give a new zest to the life we now live, by revealing a rational philosophy of the creation of man, and the communion, one with another shother in the form or out; and according to the receptive condition of each, which is but another name for progression

Yes, I am glad Spiritualism has dawned upon the world ado as it is, and lumbered with many abourdities as all new abilities ables or ideas are, on account of our ignorance, or luabilty to generate and comprehend the apperior. But these will be dropped off, as things having done their use, as light advances, or we become clovated to general excellence."

The Crescont City.

A correspondent writing from New Orleans, says:-The cause is stendily advancing, and I think as fast as necessary are disposed to be famatical, who look upon Spiritualism as mire the manner in which you replied; no true Spiritualist

via, "be sure you are right, then go shead." I cannot see ow any one who has theroughly intestigated the phenomens, end embraced the philosophy of Spiritualiam, can object to t. To my neited it is one of the etrongest arguments in favor of the spiritual phonomena that you publish. It was the first thing that attracted by attention to you, and led the to investigate what I considered an farant vagary. It is one of the strongest proofe that I have yet soon published of nan's carrying his ladiriduality boyond the grave.

MOVEMENTS OF LECTURERS. Two lines, under this head, will be inserted free of charge ill over two lines must be paid for at the sate of six cents

per line for each intertion wanted. Mas. Ananda M. Spence will lecture in

Taunton, 2 Bendays of Jan.—Foxboro', 3 Bendays of Jan.
Frovidence, 4 Bendays of Feb.—Norwich, 4 Bundays of March.
Williamatic, 2 Bendays of April.—Pillad's 4 Bundays of May.
Address, the above places, or Station A, New York City. Wannen Citable lectures January 8th, 18th, and 22d, in Jodworth's Academy, New York; Jan. 20th, Nowark, N. i.; four flundays of Feb. in Philadelphia. Address for Janu-try at our office, 143 Fulton street, New York.

Miss Busia Hardings, in January and February, speak n Momphis and Cinclunati, and in March in Philadelphi and the East. Postoffice address generally 8 Fourth Avenue

NOV FOR GIF.

JOHN MAYHEW, M. D., from the middle of January to March
lat, will labor in Indiann, and from theore, to April 20th, in
lilinois, and the eastern part of lows. Letters from the
three last named States may be directed, if before the end of
the year, to the care of S. Bretherton, Pontlac, Mich. F. L. Wadaworrh apeaks Jan. 8th, in Elkhart, Ind.; 18th, n Sturgle, Mich; 22d, in Adrian. He can be addressed as

ANNA M. MIDDLEDHOOK WIll lecture in Providence, Jan.

8th. Applications for week ovenings will be attended to. Address, Bra 422, Bridgeport, Conn. Dn. P. B. Ramourn's address, till further notice, will be Boston, care of Banner of Light. Enclose stamp for return

Mas. Charlotts M. Tottle's address will be at West Win-sted, Cl., during the winter.

Mass Elexabeth Low, trancaspeaker, of Leon, Caltarangus Co., New York, lectures at Elliagton and Engy's Cornors, (Cattarangus Co., N. Y.,) every fourth Sabbath. She will abswer calls to lecture in Chantanque and Cattarangus Coup-ties.

Lindler M. Andrews, superior lecturer, will visit the South and West this fall and winter. Address him, either at Yollow Springs, Ohio, or at Mendeta, Ill.

Mss. Many Macowhen, Carpentor street, Grant Mill, care of Z. R. Macowher, Providence, R. J. She will speak at Plymouth, April 8th, 18th, 22d, and 29th. Mrs. Macowher contemplates visiting Culifornia in the Spring. LEO MILLEE will answer calls to lecture in any part of New England, on "The Facts and Philosophy of Spiritualism." Address, Hartford, Conn. 10-10to

J. H. RANDALL Intends to travel through the central and western part of New York, during the months of January and February, 1860, and will answer calls to lecture, to the friends of truth, during those months, through that section. Address Northfield, Mass. MER. J. W. Cunnier will lecture in in Huntington, January Sth; in Modus, Conn. avenings of the loth and 12th; in Chicopec, 16th, 22t and 20th; in Putuam. Cc., Fob. 5th; in Foxbore', 12th and 19th; in Matholead, 26th. Applications for the Apring should be sent lines early as possible. Address Box 315, Lowell, Mass.

Box 813, Lowell, Mass,

Mrss A. W. Srnaouz will speak at Cincinnati, second and
third Sundays in January; at Torro Haute, Ind., fourth and
fifth Sundays; and at Chicago through February.

H. P. Sampielo will speak in Portland, Me., the two first,

and in Williamntic, Conn., the two last Sondays in January fourth Sunday in February at Bridgeport, Conu.

Mas. A. P. Thompson, tranco speaker on Biblo subjects, Waterbury, Vi. J. II. OURRIER, Lawronco, Mass. Mr. O. will speak, Sunday, Jan. 8th, at Orango and Erving; Bunday, Jan. 15th, at Concord, N. II.

N. FRANK WIITTS will lecture in Marblehend, Moss., Jan Siln; Taunton, Mass., Jan. 15th, 22d, and 20th. Mrs. Brances Bond, care of Mrs. Thomas C. Love, Box

A. B. Whitting may be addressed at Brooklyn, Mich., till further notice. ifther house.

Miss Susan M. Johnson, transc speaker, may be addressed

Miss Boban M. Jorrson, tranco speaker, may be addressed at Clinton street, Broklyn, N. Y.

Mis. II, F. M. Brown, "Aritator" office, Oleveland, Ohio.
Jared D. Gaor, Oneida, N. Y.
Miss M. Munson, San Francisco, Cal.
Miss. Sarah M. Thompson, Toledo, Ohio.
A. B. Frenon, Clyde, Banducky Co., Ohio.
F. T. Lanz, Lawrenco, Mass.
Chaulze H. Crowell, Waterlown, Mass. Address, Banthro Deliout office.
William E. Rics, 142 Harrison Avonue, Boston.
Miss A. F. Pears's address will be New York City, till further notice.

ier notico. Mrs Ella P. Gibson, Barre, Mass. Dr. James Cooper, Bellefebiaing, Ohio. Charles W. Buggess, Inspirational Speaker. Box 23, West

y, Conn. John Pierront, West Medford, Mass. RRY, John Pierront, West Mediors, Mass. Miss Baran A. Magodn, No. 33 Winter street, East Cam

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11. L. Bowere, Names, Mass.

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Benj. Danforth, Boston, Mass.

Elijan Woodworth, Leslie, Mich.

O. T. Islen, Taunton, Mass., care of John Eddy, Esq.

Mrs. Bertha B. Chass, West Horwich, Mass.

E. R. Young, box 35, Quincy, Mass.

Loveld Erree, North Ridgeville, thio.

Mrs. S. Manta Blibs, Springfold, Mass.

Prof. J. R. Churghill, No. 202 Frankin street, near Race, Philiadelphila

Mrs. J. B. Bayer, Manchester, N. H.

Mag. J. B. Swirtt, Manchester, N. H. MRS. J. B. EMITH, MANCHEACT, N. H. DR. C. C. YONK, BOSION, MASS.
J. O. HALL, Buffalo, N. Y.
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N. S. Greenleap, Lowell, Mass, Mas. Frances O. Hyzen, Montpoller, Vt. Mrs. M. H. Coles, care of Bela Marsh, 14 Bromfield street II. A. Tuoxun, Foxboro', Mass.

Ording At Man, Dotton, 40 Essex Street, Boston, Mass. Lewis B. Monnor, No. 14 Brondeld street, Boston, Daniel W. Snell, No. 6 Prince et., Providence, R. J. Christian Lindy, case of Benj. Tossdale, box 231, Alton

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In this important particular, viz:—It has been the carnest onderwor of the faculty to investigate, and theroughly understand the numerous modern Maindies, which have become so very provident and fatal, especially to the young, known as nervous debillty. The external manifestations of this class of diseases are itelaxation and Exhaustion; Marasmus or a wasting and consumption of the vital fields and the muscular and nerve tissues; saflow countenance; pice lips; dizziness of the head; impaired memory; dimness of openight; loss of balance in the brain; nervous definess; pice lips; dizziness of the hear; great restlessness; despendency of spiritis; dreamy and restless eleep; facild or bad breath; vitiated or morbid appetite; indigention; liver complaint; diseases of the kidneys; suppressed function of the aking spinal irritation; cold extremelles; moscair debility or lassitude; rhoumatic and neuralgic pains; burried breathing; cough; bronchills; sorchess of the threat, calarrh and dyspetite tubercular consumption.

Also, Iraitarive Dyspersel, known by capiteious appetitio; esnes of weight and folluces at the pit of the stonnich; irregular bowels; tongoo white; covers lanchating pains darting between the shoulder-blades from the atomach; pulso quick and irritable; doil, heavy aching pain across the tolone; excessive depression of spirits, despendency so intense a officent to excite the most malind ideas; hence this class of the stone of the new and most malind ideas; hence this class of the set of the most and most malind ideas; hence this class of the stone of the most malind ideas; hence this class of the stone of the set of the most malind ideas; hence this class of the set of the most malind ideas; hence the seas of the most malind ideas; hence this class of the set of the most malind ideas; hence this class of the set of the most malind ideas; hence the seas of the most malind ideas; hence the seas of the most malind i

quick and irritable; dull, heavy aching pain across the toline; excessive depression of spirits, despendency so intense as often to excite the most painful decas; hence this class of disorders invariably indicate impaired nutrition, enervation in the organs of digestion and assimilation, so that had and unassimilated chyle gets into the blood. It should never be forgotten, therefore, that some of the worst and most fatal diseases to which flosh is heir, commence with Indigestion. Among eithers, it dovelops consumption in those predisposed to tubercular depositions in the lungs.

The Directors and Rently of this Institution purpose to cure all of the foregoing diseases, by the judicious combination of natural and accountin remedies, selected with great discrimination and judgment that directly add nature in her recuperative energies to build up, throw off, and resist morbid action. They diseared all drugs and poisonous remedies—mercury, calomel, and all the old school remedies are most corruptionely discarded, both from convictions of judgment and conscientious motives. Patterns shall not be drugged at this Institution.

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Statistics new show the soleme truth, that over 100,000 dle in the United States annually, with some one of the foregoing discusses, developing consumption, prestration of the vital forces and premature decay.

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In view of the awful destruction of human life, caused by such dealilitating diseasers, such as Secumenters as each. In view of the awful destruction of human life, caused by such debilitating diseases, such as Spermitorrhees, Seminal weakness, the vice of self abuse, Spinal Consumption, Epilepsy, nervous spaems and diseases of the heart—and in view of the gross deception practiced upon the community by base pretenders—the Directors and Faculty of this institution, conscientionally assure the Invalid and the Community that their resources and facilities for successfully treating this class of maindies cannot be surpassed.

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Nov. 10.

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N. B.—The above statement, and the medicinal proparation referred to therein, are by an M. B. who has verified, in bis own case, the words, physician, heal thystif. His own life has been saved by this medicine. It is put up in boxe, with directions, at \$2.00 per box. Also in envelope, in half the quantity, at \$1.00 each, to send per mull. For sale at No. 143 Fullon street, New York.

Dec. 31.

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I award it to you cheerfully, because I think it due. My ago is about 50 years; the color of my hair subsura, and incidence to carl. Some five or ext years since it began to turn gray, and the sealp on the crown of my head to lesse its somistiff and andruff to form upon it. Each of these disagreeabilities increased with time, and about four mentical since a fourth was added to them, by hair failing off the top of my head and threatening to make me build.

In this unpleasant predicament. I was induced to try wood's finit Restorative, mainly to arrest the failing off of my hair, for I had really no expectation that gray hair could over be restored to its original color except from dyes. I was, however, greatly surprised to find, after the use of two bottles only, that not only was the failing off arrested, but the color was restored to the gray hairs and sansibility to the scalp, and dandroff ceased to form on my head, very much to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to ber sex, I

to the gratification of my wife, at whose solicitation I was induced to try it.

For this, among the many obligations I owe to her sex, I strongly recommend all husbands who value the admiration of their wives, to profit by my example, and use it, if growing gray or getting baid.

Very respectfully,

To O. J. Wood & Co., 444 Breadway, New York.

My family are absent from the city, and I am no longer at

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Blamnaton, Ala., July 20th, 1850.

To Pnor. O. J. Wood: Dear Bir—Your "Hair Restorative"
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of it, that I wish to make known to the FUBLIC of its effects. of it, that I wish to make known to the FUBLIG of its effects ou the last, which are great. A man or woman may be nearly deprived of hair, and by a resort to your "Hair Restorative," the holr will return more beautiful than ever; at least this is my experience. Believe it all Yours truly, WM. R. KENEDY, P. S.—You can publish the above if you like. By publishing in our Bouthern papers, you will get more patronage Bouth. I see several of your certificates in the Mobile Rev. Large, a strong Bouthern paper.

cury, a strong Southern paper. W. II. K. WOOD'S HAIR RESTORATIVE.

PROFESSOR O. J. WOOD'S HAIR RESTORATIVE.

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the yellow fover, in Now Orleans to 1651, I was induced to
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Pearls.

----- circles And quoted edgs, and lowels five words long, That on the stretched fore fluger of all time, Bparkle forever."

Gently I took that which ungently came, And without ecorn forgave :- Do thou the same, A wrong done to then think a cut's eye spark, Thou wouldest not see, were not thine own heart dark. Thine own keen sense of wrong that thirsts for ain, Fear that—the spark self-kindled from within, Which blown upon will blind thee with its glare, Or smother'd, at iso thee with noisome air, Clap on the extinguisher, pull up the blinds, And soon the vertilated spirit finds Its natural daylight. If a foo have kenned, Or worse than foe, an allenated friend, A rib of dry rot in thy stout ship's side, Think it God's message, and in humble pride With boart of oak replace it ;-thine the gains-

Give him the rotten timber for his pains!- [Coleuroce. Knowledge may slumber in the memory, but it nover dies; it is like the dormouse in the ivied tower, that sleeps while

winter lasts, but awakes with the warm breath of spring.

"There's no such thing as death:" In nature, nothing dies! From each and remnant of decay Same forms of life arise. The faded leaf that falls, All sere and brown to carth, Ere long will mingle with the shapes That give the flowered birth.

The sup and moon are the red and white roses of the field

From Nature's beauteous outward things, What gleates of bidden life we win! For still the world without us flings Birong chadows of the world within. [Mas. Alexandre.

Knowledge is proud that he has learned so much; Wisdor is humble that he knows no more.

> For man there still is left one sacred charter; One refuge still remains for human wees. Victim of caro! or persecution's martyr! Who sock'st a auro asylum from thy foos, Learn that the holiest, safest, purest, best, Is man's own breast,

There is a selemn sanctuary founded By God himself; not for transgressors meant: But that the man oppressed, the spirit wounded, And all beneath the world's injustice bent, Might turn from outward wrong, turmoil and dip, To peace within [- [Honace Swith.

The violet grows low and covers itself within its own tears, and of all flowers yields the sweetest fragrance. Buch is

OHBISTMAS SERMON.

HENRY WARD BEECHER AT PLYMOUTH CHURCH, BROOKLYN, N. Y.

Sanday Morning, Dec. 25th, 1859. EXPORTED FOR THE DANNER OF LIGHT, BY T. J. ELLINWOOD.

TEXT.—"And the angel said unic them, Fear not, for be-held, I bring you glad Midings of great joy, which shall be to all people. For unic you is born this day in the city of David a Saviour, which is Obrist the Lord."—Luke B, 10, 11.

The tidings of the coming of Christ, which were on the coming of the coming of the communicated in this strange manner to the shepherds by the angel appointed of God, are no longer confined to that spot or to that period. They have ceased to be tidings. They are no longer news. They are old. They have been known through nearly two thousand resp. have been known through nearly two thousand years. Then those words were strange and morally inexplicable. Now they have a history. Time itself has been God's commentator. The ages have rolled away nations, and kingdons have changed; but this truth of the coming of Christ has not been rolled away, and it has changed only to grow. The knowledge of it was never so diffused. The means of enforcing it were never so active and efficient.

Let us, then, look a little at the nature of that which

Christ came into this world to do, and at the ordinary way of receiving him as a Saylour.

It pleased God to educate a race of imperfect creatures upon this globe. At the beginning, they were but seed-forms. The early race had every rudiment that men now have, but they were undeveloped. The development of the race has not been upon such a model as we should have supposed. We should have supposed there would be a certain provision for immediate education; a uniform growth of the human mind in all its parts; a uniform and even development of the race, all over the world, from its childhood.

But so it has not been. It does not seem probable that any one will ever develop the true moral theory of human life. Although a thousand may strive after it, there will always be a mystery as to the way in which the race has been put upon this world, and the moral problems attending it. Some single facts, however, are apparent, of which I will mention the following:

Different families of the globe have been made to the But so it has not been. It does not seem probable

Different families of the globe have been made to develop different elements of humanity. The mechanic aris, and the refined arts, were cultivated in one line of nations, as if to them God had committed this part of the task of civilizing the world. The development of moral and social forces was given to another section of the human family. The organization and development of civil politics and law were peculiar to still another section. And, as a tree growing in one land, ripens rent families of the globe have been made to de And, as a tree growing in one land, ripens its fruit, and by commerce distributes that fruit to all lands; so by commerce distributes that fruit to all lands; so by commerce, by wars and revolutions, by national irruptions, these various elements have been carried overy whither, and mingled together, so that the later generations reap the common fruits which the separate generations wrought out in earlier days.

In the religious culture of man, in distinction from his civil or art culture, there is a succludity. The netwel civil or art culture, there is a speciality. The natural world is his teacher in relation to his physical wants. world is his teacher in relation to his physical wants. His necessities drive him to learn science in its relation to human supply, at any rate. The social progress of man is also a result of his experience with his tellowmen. Bodial necessities are rehoolmasters to teach us our duty in our social relations. But there is nothing in nature, and there are no social relations in which there is a provision for man's spiritual education. That must be somothing over and above nature; that is to say the instrumentation, the cause of knowledge and of development, must be directly from God, in the spiritual department of our nature. Man's body consay, the instrumentation, the cause of knowledge and of development, must be directly from God, in the spiritual department of our nature. Man's body connects him with the material globe, and his affections connect him with his follow men; but there is nothing except his spiritual nature which connects him will

Now, in various ways, God taught the race, through Now, in various ways, God taught the race, through various instrumentalities; and all of these were preparing the way for one grand event—God's own visible appearance on the globe. That advent of God, that incarnation, that life, that prolonged example, that death, that resurrection and ascension, and the whole teaching of his lips, are included in the term gospet, or good tidings. When we speak of the Gospel, we mean all of these things. It is the brief history of God insphered upon this carth. It is the unbosoming of God's eigenal purpose of salvation to the race. And grand cternal purpose of salvation to the race. And grand and exhibitory as is the thought of the moral renova-tion and uprising into unalloyed perfection, of a myriad race, yet that is not the most magnificent or astonishing thing. That God blimself left the temple gate of beaven; that he drew in his majesty and circumscribed his proportions and power, that he might become weakened and reduced; that he himself walked the earth, to seek and to save the lost—that God did that a more weakened to be a the continuous walkeful to be is more wonderful to me than anything which he did boside for the race of man. The effect of this deed in revealing the nature of God is more admirable than the the effect of it in saving men. All the forests, the vines, the shrubs, the reeds, the grasses, the flowers, the mosses, and the lichens, which the sun produces, are full wonderful; but the sun that produces them is yet more wonderful than they. And the fruit of Christ's coming in this world—the saleation of innumerable men-is full wonderful, but Christ is more wonderful than that which he does.

When Christ came to seek and to save those who are

lost, he did no more than he had always done. It was to teach us what was his always nature. It was not a special duty taken up to show what God could do. It was rather a special disclosure to us of his eternal nature and disposition to do for his creatures what Christ

alld for the world. When Clirist, though rich, for our who have received him in may that lumbled them, takes became poor, he taught us what it is the nature east them down into condomnation, judged them, and of find always to do. When he became the world's taked them up into life, have been, relatively, the few, servant, when he typified the divine disposition by the despised, and the outerst, washing the disciples' feet, were these notes to show! When Christ was in the world he was the heretic of what fed could do, or what God ke always delays? For the day, he was the arbitrary of the diver the was the factors of the diver he was the factors.

could limn, Christ Almself hath done! God is por-trayed in him, who lives, who speaks, who is no por-trait of the surface but rather of the soul, and who is set forth as our ever-living Saviour.

My own salvation is much to me; but I feel an exul-

My own salvation is much to me; but riest in examination greater than loy in believing that Christ was God, and that God was in the flesh. He is averlastingly, in moral nature and in social affections, just what he was temporarily—except more. The circumstances were the needlenis; but the putting his own soul under those that were ready to perish, the lifting them up by lifting himself up with Divine power, the supplying with his own life the fountains of the life of those around him-these things are, to my mind, more important than a special application: they are the natural exponents of God's disposition. That his earthly emexponents of God's disposition. That his carthly embassy was only one single one of ten thousand just each things, probably, as God loves to do, I delight to imagine. That he is the One slain from the foundation of the world, and to eternity, I delight to believe. That he was always laying himself down for the sake of those whom he loved; that he provides out of himself, out of his own activity, out of his own sufferings, out of his own soil, whatever is needed for the good of one; that he has always, since creation because the of any; that he has always, since creation began, thus done; that the incarnation is but one act, probably; that there are endless other deeds, none like this, perhans, none so revealed, and therefore none having nalls, none so revened, and therefore none inlying a relation of such importance to us personally, but each one, doubtless, as wonderful in its disclosure of the Aimighty ministry of Divine love—these things I delight to imagine. And let no man tent them from me. Do not marshal texts to drive from me the sacred conviction that Christ is God. That cannot be: but even if it could, no reasonings can ever drive forth from the earth that transcendent conception, not of an unwieldly and brute incarnation of Vishnu, or Braham, but of that bright and etherlal incarnation of Divine love. If man will not let this truth, that Christ is God,

it should lead us; and it would have to be confessed that not in all realities was there anything so noble, so instructive, so inspiring to virtue, so deepening to every grace of religion, as this conception of a God suffering, crucified, and thus bearing the sins of his

oreatures, that he might lift them up into the eternity of his own purity and love.

Lot us now, turning a little from this preliminary view of the incarnation of God, consider, briefly, as fitting to this day, some facts in relation to the life

and work of Christ. on other occasions. Even the Scribes and Pharisces, seeing what manner of influence he bore with himself, sought to make him their king and chief, that he might sought to make this their king and enjet, that he might serve as an instrument for the accomplishment of their ambitious purposes. But when he refused to yield to men's selfish desires; when, instead of flattering their pride, and furthering their unboly schemes, he taught them that it was his mission to condemn them and inspire in them self-condemnation, that he might save them from the condemnation of God; then all, excess them from the condomnation of God; then all, except a poor few, scattered here and there, whom the world egarded as of no consequence, turned against him, libough he was no less pure, no less wise, and no less significant in the disclosure of radiant miracles, than at any previous time. So long as he seemed to advance them in their own estimation, they were pleased with him; but the moment he began to lower them in their conception of themselves, they were displeased with him, and they resented and resisted his teaching and

sins, to humble them, to empty them before God, to bring them into complete control to the Divine will; and men one from another; and those who were unwilling men one from another; and those who were unwilling to be spiritually cleansed, those who were unwilling to be abased that they might be exalted, those who were unwilling to be brought forth out of their mistaken notions of their own wisdom and goodness, would not receive him: they rejected him. It was the spiritual power of Christ's purity that arrayed the Scribes and Phartaeca against him, and led to his arrest and cruedation. fixion. It was the contrast between his life and theirs, it was the influence of his doctrine upon their self-conceit, it was the whole Divine power of his soul upon heir nature and conduct, that aroused their opposition bim, and resulted in his death.

And from that day to this the same thing has been And from that day to this the same thing has been true. When Christ has been presented in such a way that they have found themselves satisfied with their original nature, in such a way that they have found themselves satisfied with their original nature, in such a way that they have found that they were of more consequence in their own found that they were of more consequence in their own dound that they were of more consequence in their own dound that they were of more consequence in their own dound that they were of more consequence in their own dound that they were of more consequence in their own dound that they were of more consequence in their own dound that they seems of the long. It think it may be said that there never was a system of this till Christ peace and more joy in secular things, they have always be said that there never was a system of this till Christ came into the world. His teachings have been working like a leaven among men ever since he came upon the carth. And we may read of Christ to-day as he is precluded to listen to them, so long as they thought that it would contribute to their worldly profit, or so long as they found that it ministered to the gratification of their imagination and self-love; but just as soon as the apostolic teaching took held of the interior life and

outward nature, and has been resisted in his inward life. So long as he could be made the centre of ecclesiantical systems in the world, there have never been wanting men that would accept him. So long as churches and other organized bodies could have the power and authority of his sanction, there have never been wanting men that would accept him. There have never been wanting men that would accept a Christ lace of the low men, and authority to sit in the high places of the sanctuary, and say, "Thus saith the Lord."

goodness, in which the public as the place of Christ! We decide in the quickening influence of Christ! We chief the day the sanction with them, and so accept him. But that is not enough; that is accepting him only outwardly.

4. Who of us can accept Christ, to-day, as a personal Saviour, and rejoice in him as such? Who of us look that would give them power to legislate over their fellow men, and authority to sit in the high places of the sanctuary, and say, "Thus saith the Lord."

parts of may: You will find that in those countries where the people are the most cruelly governed, kings love the Christian religion exceedingly! They say to their subjects, "You must give up your consciences to us, as standing in the place of God over you." Men are not slow to accept a Christ that makes them great

So Christ is accepted in thousands and thousands of Bo Christ is accepted in thousands and thousands of places throughout the world as the foundation and the sanction of worldly-proud systems of theology. Men a can be deepots in religion as well as in politics. Scholl-tarly men have the same human nature that other men have; and men that are thinkers in religion, love to be controlling thinkers, as much as kings love to be controlling rulers. And where men have associated their names and influence and fortones with systems of which Christ is the authoritative centre, how readily is he received by them, only as a despotio power! e received by them, only as a despotic power |
For eighteen hundred years Christ has been ostensi

by received and rejoiced in as a spiritual power. And yet, during this whole period, those who have really received him according to his errand in the soul, those

washing the disciples' feet, were these acts to show what fod could do, or what God is always doing? For he is the universal servant of mankind; he is the great arm of power which is forever under and forever around the weak and the feeble.

When Christ was in the world he was the heretic of bis day; he was the fable is the universal servant of mankind; he is the great arm of power which is forever under and forever around the weak and the feeble.

When Christ came to this world, calling men to him, this was but the echolog, in a more madible way, of those same tones which had sounded through the universe, and, I suppose, do always sound—the true representation of what God was, and is, and is to be. Both that a heart that aches for divine companionship, may go into the New Testament, and select that seems which pleases him there, of Christ in word or in deed, and say, "Were I caught up into the interior of eternity, I should find the adorable God yet to be just such an One as this represents him to be." For God came into the flesh on purpose to teach what he was, and what he could be, out of the flesh.

To me this is the very intexication of the Gospei, it is a piece of portrait-painting. I hang no profuse image in my orntory, no impotent canvas of Christ's bead. I set before no this Gospei, and behold, marvelous findeed, what art could not do, what no hand could Him, Christ himself hath done! God is portrait of the surface but rather of the soul, and who is set forth as our ever-living Saviour.

My own salvation is much to necessarily form the time that Christianity, warring against paga in him, who lives, who speaks, who is no portrait of the surface but rather of the soul, and who is set forth as our ever-living Saviour.

My own salvation is much to necessarily form the fine described to this doctrines. The described is the condedned as heretics, and the order of the first was possible for them to sink. And from the time that Christianity, warring against paga in my oratory, no impotent canvas of Christ's be

come helrs of heaven, have been condemned as heretics, scotled at, and despised, by those that have been Chris-

tions only outwardly.

Those methods of presenting Christ and the Gospel which do not disturb human complacency have been the methods that have been popular; but these methods that have been popular; but these methods that have been popular; ods of presenting Christ and the Gospel which have disturbed the vanity and pride and carnal appetites of men, have been the methods that have been lated. And to day the world is divided into the same partsthose who accept Christ and the Gospel as an external element, a conservative influence; and those who element, a conservative influence; and those who accept Christ and the Gospel as a respectability, an institutional centre around which worldly interests cluster. Christ is accepted, almost universally, throughout the world, as an external power; but Christ, as a purifier, as a Saviour from sin, taking sides with the weak, the oppressed, the wronged, has been almost universally rejected throughout the world. Go where you will, and you shall find that Christians are divided; you shall find that there are disciples of Christ ontwardly, and disciples of Christ inwardly; you Christ ontwardly, and disciples of Christ inwardly; you shall find that those that assume authority in spiritual shall find that those that assume attrictly in approximation things are the ones that stand in the path of deeper apprituality; you shall find that the element that most opposes the interior development of true Christianty is the church; you shall find that the most opposition is the church; you shall find that the most opposition to the Gospel is in church canons and church books; you shall find that the greatest resistance to revivals of religion, those illuminating beams shed down from heaven to make every man directly responsible to God, is the Christian priesthood. The world over, the bitterest opposition to an interior Christianity is found in Christians, and Christian institutions, so-called.

ly and brute incarnation of Vishnu, or Ilraham, but of that bright and etherlal incarnation of Divius love.

If man will not let this truth, that Christ is God, stay as a theology, it shall as poetry; and in the end the paetry shall be stronger than the theology. Should the paetry shall be stronger than the theology. Should the Bible drop this truth, the world would not let it fall. Should theology exclude it, poetry and humanity were taken together—the Greek Church, the Romish would enshrine it. We would dream it; we would would be found that the true spiritual brotherhood is the believe it; we would follow it still, wherever would be found that the true spiritual brotherhood is the page to t very small, and that the great army of mon that call Christ by name, have nothing but the name. In any age, when God makes a man a prophet—and every man is in some sense made a prophet—when God wakes him up, through his conscience, to a higher Christian life, if he takes the example of Christ, and follows it as the rule of his conduct, he becomes a cause of discension, and an object of rebuke and persecution.

In our day there is as much division in the church as there has been at any previous period. Christ as a doctrine will unite charches; Christ as the emancipawhen Christ came into the world, every one admired him. As his power developed itself, all were willing to accept him as a superior instrument for promoting their own selfab ends. There were men enough that admired the wonder of his youth. There were men enough that admired the wonder of his wisdom, as alls played in his collisions with the Serbag and doctors, and on other occasions. Even the Serbag and doctors, and on the recording. The servation of the servations of the servations. fashioned it, will be received; Christ changing the foundations of that temple will be rejected. A Christ that seeks to establish a higher rule of justice than men have been governed by, that demands that they shall make sacritices, and that rebukes their solfishness, flails their pride, and humbles them into the dust before field is not much for their test that were the content of the content

ness, fight their pride, and humbles them into the dust before God, is not such a Christ as they want. How many myriads of men that to day swing flowers in memory of Christ, and chant hymns in honor of Christ, and give glad gitts in celebration of the birth of Christ, will not let the Master enjer one step into their hearts to purify them! Let us beware lest we fall into this same error which so widely prevails in these later days, of receiving Christ outwardly, and rejecting him inwardly.

rejecting him inwardly.

In order that we may bring this matter bome to ourselves in such a way that this may be to us a Christmas

sim; but the moment he began to lower them in their schreening and they resented and resisted his teaching and niluence.

The true work of Christ was to reveal to men their shes, to humble them, to empty them before God, to bring them into complete control to the Divino will; and this became a test, a sieve, as it were, which separated the second of the second a test, a sieve, as it were, which separated the second of pleasure, and there may be even a zealous enthusiasm presents and there may be even a zero entraces, arising from the reading of the events of the life of Christ as recorded in the Scriptures. I dare say that before the assembled children of a hundred familles in before the assembled children of a hundred familles in this congregation, this second chapter of Luke, and accompanying chapters, were read this morning, and that wonder was excited in many hearts by the account of Christ's birth, of his childhood, of his manhood, of his passion, of his death, of his resurrection, and of his ascension. And that he right and proper; but it is not enough. Reading the history of Christ, and wondering at what he was, and what he did, is but the faintest beginning of what we are to do in accepting him.

2. We may receive Christ as portrayed in history; we may reverence the wonderful power suringing from the

postolic teaching took hold of the interior life and onscience of men, they almost as invariably resisted and flow away from the yoke of Christ. Then it was of a liberty to them, but a hondern the church and of ecclesiastical institutions. How much there is to draw forth glow and gladness in the history of a liberty to them. and flow away from the yoke of Christ. Then it was not a liberty to them, but a bondage.

And the history of the eighteen hundred years that have passed since the apostles taught, has been substantially the same. Christ has been received in his outward nature, and has been resisted in his inward before the could be made the centre of ecclesiastical systems in the world, there have never been wanting men that would accept him. So long as the could be made the centre of ecclesiastical systems in the world, there have never been wanting men that would accept him. So long as the could be accept him that is not enough; that is acceptable, the contection with them, and so accept him.

low men, and authority to sit in the high places of the sanctuary, and say, "Thus saith the Lord."

Men have usurped the place of God in the house of God. Ambition, the universal wickedness of the race, has been such that as long as Christ could be preached as the adhesive power of ecclesiastical systems, there has been no trouble in getting him accepted. Men do not reject Christ when they can make him serve them as a means to enable them to hold others in subjection to their authority. Rulers accept Christ when they can make him serve them as a means to enable them to hold others in subjection to their authority. Rulers accept Christ when they can govern their subjects more easily by grouping about his name various religious superstitions. Kings love Christ is loved by kings in Europe, now! He is very much loved in Austria, and Russia, and divers parts of Italy! You will find that in those countries where the people are the most cruelly governed, kings!

Whose stately mansion is that? There are police in the sanction of the root of t

Whose stately mansion is that? There are police officers walking up and down before it. Ladies go in and out that are us well dressed as any in the commun. ity. The gentlemen that belong there are polished in nanners and observant of every law of the street. It seems as though no place could be more respectable. But a breath of suspiction is attached to it. Now the police officers, on due notice, go into the inside of the house, and behold, it is a den of counterfeiters. All that fair exterior was only to give respectability to the wickedness of the interior. When once the officers have gone in they no longer protect the place as though good citizens dwelt there. When they once commence their work of research, how different will be the whole aspect of things. Behind that curtain, which seems to beautify things. Behind that cortain, which seems to beautify the room, an iniquitous business is being carried on. That picture is, after all, but a door leading to some spartment where wickedness is practiced. Here and there in the structure are places secured by secret locks, where are concealed all manner of appliances used for purposes of vice. Unknown chambers contain implements for coining, and kegs of false colb. Under the bed are rells of sourious bills, stamped for circulation. bed are rells of spurious bills, stamped for circulation,

Even the carpet covers some of the instruments ca-ployed in this netations trade. From top to botton, from attle to cellar, this glided man-ion, where an uninstructed eye would discover nothing wrong, is made to serve as a means for the concentment of belaous crime. And when the officers of judice come, with their suspicions aroused, and armed with the searching wand of authority, how will they lay open the evidences of guilt! In a moment, how will the whole house be

thrown late confusion, and shame, and rage t And when respectable men, members of the church in the Nineteenth Century, took out of the window and see Christ walking up and down protecting their interests, making out bills of insurance for them, how do they say, "Hall, Master!" But when, in the Spirit of Hall to comes to warely nearly hearts, to cleane their Hod, he comes to search men's hearts, to cleanse their lunginations, to reveal whatever foulness there is in them, to parify theiraffections, to disclose their teaden-cies and passions and appetites, to apply the test of God's truth to their deepest soul—then how different it Is for them to be able to say, "Master, enter into my heart; search me; cast out from me that which should be east out; establish in me only that which shall be rect in thy eight i"

How many of you can say this to the Lord Jesus Christ? You can accept Christ in your hand, as a book; you can accept him in your lungination, as a sweet poem; you can rejoice in the historic events of his life; ut can you say to him, "Enter then into my soul, as a revelator, as a judge, and take full possession of me, for

Let us read how Christ was preached in olden times: · Every valley shall be filled, and every mountain and hindl be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all fiesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him. Oh generation of vipers, who hath warned you to lice from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to my within your-selves. We have Abraham to our Father; for I my unto serves, we have Abraham to our Father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire."

This was the preaching of Christ. Can you accept This was the preaching of Christ. Can you accept him in these offices of searching? Unless you can, you cannot have the fullest joy in such a day as this. Any other view of Christ than that which I have presented to you, will give you but a gleam of light concerning his true nature. The lustre and glory of the gladness attaching to such a day as this, can belong only to those who have been slain by him; who have been utterly cast down, and established in another strength than their own; who have renonneed all trust in themselves, and been lifted up by his kindly touch, and received as his own children. How sweet to such is a eccived as his own children. How sweet to such is a

day like this l

There are here, to-day, a great many that need Christ. a great many that need him to reveal to thein just what a character they have; and a great many more that need him to release them from the sins of which they know they are guilty, but over which they do not galt

ascendancy.

To-day is Christmas day—Christ's birth-day. To-day the thought, all over the world, is of Christ Jegus. And many in this congregation are pining and dying for the want of him. To such he is presented as the water of life. I come, on this Christmas day, to say to say to have the superior of the say to be a superior of the superior of the say to every man, "Behold him, born, and manifested before you, and offered to you." Will you take the help that comes to you through Jesus Christ?

There are many here who are walking in a slippery way, and are surrounded by temptations which they know are mightler than their own resolutions; and who say, "I know the better way, but how shall I pur-sue it?" Here is Christ, who is a Comferter in a time of distress and a help in time of need, and who has said, "I will never leave thee nor forsake thee," On said, "I will never leave thee nor forsake thee," On this Christmas morning is born this Christ, to every such one who feels that he needs Divine succor. There are not a few here that need Christ, because

the foundations of the great deep are broken up in their souls. The things on which they have been wont to lean are taken away from them; the joy that burned within them has gone out; sore disappointments, terrible reverses, bitter griefs, and sad bereavements have overtaken them; their hearts are desolate; they st in the region and shadow of death. Behold, to you a great Light has risen! I bring you a Saviour, who has healing in his beams; who is a comforter as well as a cleaner; who gives the light of his countenance for the light that dies out of your affections. Will you accent this Saviour?

In each not present Christ to those of you who have already accepted him, who now rejoice in him, and who are advanced for toward the colestial gate. There is a Saviour for the afflicted, the poor, tho tempted, the outcast. There is a Saviour for overy one that lives. And to day, however pleasing it may be to give floral gifts in the house of God, you never can hang flowers on any earthly shrine that will be half as acceptable to God as confidences in Christ that come to him from aching hearts. God's because is the meditate. him from aching hearts. God's bosom is the medicine of the world's woo, and they that come to him for relief please him better than all the gifts and all the worship that can be lifted up in temples made with

Though Christ has come to you, let it not satisfy you merely to have received him. Let him do his work upon you. Let him do whatever he needs to do to make you his own elect. Say to him, "Thy will be

May this be to you all not a day of faint reminiscence, but a day of interest and holy consceration to the Lord Jesus. And may be come to-day, not alone into our church and our houses, but into our souls, our earts, our deepest lives.

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