

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.

VOL. I.

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TERMS AND MEANS.

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The Great Suit.

The case of the *People vs. Death*, is evidently coming up for final adjudication in the Supreme Court of the universe. But in the mean time, it may be well to clear up with a few remarks, the old issue; and show the fraudulent, trumpery character of the suit in which Death appears as prosecutor against the People. Believers in Christ have long been of the opinion that this is an unwarrantable suit—that we have the most ample ground of defense; but it is important now, that we fully understand the case, and be prepared by practical pleading to drive it out of court, and so clear the way for pushing the great counter-claim which mankind are preparing to bring against death.

Death stands claiming the body, and has thus far, with few exceptions, carried his point on that issue. Little or no defence is ever raised; the plaintiff has only to file his demand, with the usual plea of ‘natural laws,’ universal precedent, &c., and the claim is quietly conceded, without trial or demur.

This is the general practice. But with some, it has come to an end. Those who have been enlightened in the gospel of Christ, know that this pretended right of attachment on the body, is an outrageous swindle, and they can never consent to the proceedings by which it is so easily perpetrated. They will henceforth put themselves on their defense, in the name of God, and demand a trial.

We deny all validity to the plea raised in favor of death, from precedence and ‘natural laws.’ History does not justify the assumption on either point. There are strong precedents on record against death—enough, at least, to destroy the force of the rule that is attempted to be set up. Enoch and Elijah did not die; and the whole of the Primitive church who lived till the Second Coming obtained decisions against death’s claim.

Facts are equally against the ‘natural law’ theory. There is no mention of any such law consigning men to death, in the original state; after the fall, men lived from five hundred to a thousand years, showing that it is not a natural law, but either a variable fashion or an arbitrary appointment, or an effect induced by artificial and unnatural causes; and finally, there are numerous explicit predictions that *death shall cease*. So much for the plea that is raised on that side.

But we need not stop at all, to rebut in detail these pretences in favor of death; we have only to go back to the beginning and investigate for ourselves the origin of its claim, and we shall reduce the question to a simple and sweeping issue, that includes all others.

It is as clear as day, from the original account of the matter, and from all experience, that death’s hold upon the body grows out of the captivity of the soul to sin. The two claims are co-extensive, simultaneous, and in effect, identical. The word in the beginning was, ‘In the day thou eatest thereof, thou shalt surely die;’ i. e., whenever you surrender yourselves to sin, your bodies will thereby come under the power of death. And conversely, Christ showed in several instances, that the forgiveness of sin included also the restora-

tion of the body. He was accustomed to heal persons of diseases, by saying, ‘Thy sins be forgiven thee;’ showing that the evil power, whether in the soul or in the body, was the same. Sin and death are the varying but appropriate expressions of Satan’s presence and possession, in the whole man.

Now admitting that nearly all, from Adam down, have fallen under this generic possession of evil, and supposing, as the devil would have us, that the debt of death at least, must be always paid—that there is no remedy—what is the inference? Bearing in mind the nature and origin of this death-claim, as we have explained it, that it is a spiritual possession, a part and parcel of the sin-claim in the spirit, we shall have to take our stand upon the following conclusions:

1. That if death can maintain its claim upon the body, then sin will hold the spirit, and damnation is inevitable. The devil’s title is just as good in one case as the other, being in fact the same, and he will have no difficulty in enforcing the destruction of the inner man, if his claim is good on the body.*

2. That if there is a power which rescues the soul and breaks the possession of evil in the spirit, then by the same act, death’s claim upon the body is defunct and falls to the ground. It cannot be collected. In other words, that the cause of man’s ruin in soul and body being the same, deliverance for one, must be substantial salvation for both.

Now the question remains whether there is salvation for either: and here the whole Christian world are agreed in the affirmative. All assume that deliverance is provided for the soul in Christ: but by some hocus-pocus of unbelievers, men are persuaded that it must be postponed till after the destruction of the body. The Lawyer on the other side, finding the case likely to go against him, has shrewdly managed to get a compromise. He consents to waive his claim on the future state of the soul, in consideration of a free use of it here, and an undisturbed right of collection against the body.

This, we maintain, is a horrible imposition; and men in consenting to such a compromise have surrendered their most precious rights, and in fact surrendered every thing. For as we have shown, the two things go together; and while death makes good its right against the body, the promised release of the soul in the next world amounts to nothing: it is a mere ruse, a technical blinder, thrown out to facilitate the great scheme of extortion which is going on here.

We take issue on the general point of salvation, and affirm, that Jesus Christ has discharged ALL claims both on the soul and body. In respect to the soul at least, he is a present and complete Savior. The language concerning him is, ‘He hath purged our sins.’ Heb. 1: 3. ‘He was delivered for our offences, and was raised again for our justification.’ Rom. 4: 25. ‘He bore our sins in his own body on the tree; that we being dead to sin, should live unto righteousness.’ 1 Pet. 2: 24. ‘Now once in the end of the world, hath he appeared to PUT AWAY sin, by the sacrifice of himself.’ Heb. 9: 26, &c. &c.

The discharge being so complete in respect to the moral and spiritual man, it necessarily follows according to our previous showing, that it must also take effect in discharging the lesser claim on the body. This would be indisputable, if there were no specific allusion made to the latter part of the case. But the New Testament is full of evidence directly to the point. Christ, in claiming to be a Savior, no where excepts the body, but on the contrary.

* This general statement of principle does not bar out the salvation of the dead. Christ, by his voluntary descent into death made provision for their rescue; but it involves, as with us, a standing up against the whole power of evil, and the recovery of their rights in the body, as well as in the soul.

always assumes to cover the whole of our indebtedness to evil. He did not come into the world to do things by halves; he makes no excuses, and asks for no partial confidence; if he is any thing, he is every thing—if he reigns over men at all, it is as an omnipotent all-embracing protector.

Accordingly we find in the New Testament that faith in him always operated as an effectual release from disease and death, as well as from sin. It was a prominent part of his business when on earth, to set men free from the oppressions of Satan in their bodies—thus proving, as he said, ‘that the Son of man hath power on earth to forgive sins.’ He every where proclaimed, ‘He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die;’ and his every-day deeds in ordering off the minions of death, and delivering people out of their hands, abundantly proves his right to make the assertion.

These considerations show what a barefaced outrage is carried on against mankind in the continuance of death’s claim, and the pretended right to enforce it as a universal, ‘natural law.’ It is a piece of shameless brow-beating and brazen impudence, which is only paralleled by the tame credulity with which men have acquiesced in the outrage. If there had been half the faith in the declarations of Almighty God, that there has been in the malignant pretensions of evil, death would not have got itself firmly seated as a ‘natural law,’ where it can kidnap, at pleasure, the bodies and souls of men, and rule undisputed and omnipotent over the race.

We call on all Christians and philanthropists to awake, and for the honor of him who died for them, to understand their rights, and resist the fell imposition that is going on. We call on the world to arouse, and take Christ in the place of death, and emancipate themselves from this slavery, which is indeed ‘the sum of all villainies.’ We pray that LIGHT and TRUTH may break in from the heavenly world, which shall organize the whole host of God against the power of death, that deliverance may come to those who are now his captives, and the morning of resurrection break for the dead as well as the living. Let faith and hope hasten it.

which we have quoted, takes up this very question; and asks, ‘if while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid.’ He seems shocked at the very idea. If a man sows thistles on his ground, would he be regarded sane in saying that he hoped after all, by the mercy of God, to gather a crop of wheat? Certainly not. But no more rational are those who, conscious of sowing daily to the spirit of selfishness and sin, yet indulge the hope that they shall, by virtue of divine clemency or good luck, reap a harvest of eternal life at last. ‘Whatsoever a man soweth, that shall he also reap,’ is a vital principle of truth, and therefore unchangeable.

Leaving this law, of rewarding every man according to his works, unimpaired, we find elsewhere the clemency and goodness of God abundantly manifested. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.’ &c.

But how was this precious and priceless gift of heaven bestowed upon the world? We will endeavor to explain. The New Testament writers say a great deal about the *faith* of Christ, as the essential thing in our salvation. Paul says to the Galatians:—‘Knowing that a man is not justified by the works of the law, but by the *faith* of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the *FAITH* of Christ.’ Again, ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the *faith* of the Son of God, who loved me and gave himself for me.’ According to the testimony of Paul, then, it is the *faith* of Christ that justifies us; and the power that justifies us, also sanctifies and glorifies us. Christ is declared to be the author and finisher of our faith. But it may be asked, did Christ cultivate and mature his faith in a nature like our own? We reply, that his human nature was just like our own; possessing in common with man, appetites, passions, and sympathies, and susceptible to the same feelings and temptations. On this point the scriptures are explicit. ‘For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and to sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.’ (Rom. 8: 3, 4.) See also Heb. 2.

It is therefore undeniably true that his human nature was essentially the same as the human nature of any man; otherwise he could not have fully sympathized with the race, and his salvation could not have reached man in this world. Hence Paul says, ‘Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage.—Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest. . . . For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.’ The advantage that Christ had over other men, was not in his human organization and natural faculties, but in his *faith*. He had faith in God from the beginning, and had more faith than all the good men who preceded him. Unbelief assailed him in all manner of ways, and he was in a constant warfare with it; but his faith always triumphed in every encounter. His faith in God was a living, growing principle of life within him. He lived by *faith*; and as it was constantly exercised, it grew thereby.

He lived 'by every word that proceedeth out of the mouth of God.' Sowing to the spirit, was with Christ a passion; that is, it was like eating and drinking. And sowing to the spirit is crucifixion to the flesh, that is, to the carnal, selfish mind—to egotism. It might be said perhaps, that the reason why Christ's body could not see corruption, was the fact that he never sowed to the flesh—never sinned, and consequently never surrendered his soul to Satan through unbelief; and of course, he could not reap what he had not sown.

As we have seen, Christ was tempted by the devil to sow to the flesh, more than any other man; for the devil knew that if he failed to corrupt Christ, all was lost: so he plied him with temptation to the utmost. But his faith failed not, though he sweat great drops of blood in striving against sin. Having finished the mighty work given him to do, of destroying sin and death, and bringing life and immortality to light, this perfected faith of his was freely given to the world, and was poured out upon all flesh in the effusion of the Holy Ghost on the day of Pentecost. And this victorious, resurrection faith of Jesus Christ, all men are invited to believe in, and accept as the only hope of salvation. To this faith, all who will, can sow; and in due time, if they faint not, will reap everlasting life. G. C.

THE CIRCULAR.

BROOKLYN, JULY 25, 1852.

'Under which King?'

By the nomination of Jesus Christ, a rival candidate has entered the field against Death. Death has long been the undisputed sovereign of the world, dictating in all affairs, riding over politics and laws, breaking up family ties, trampling on the most sacred institutions, and tyrannizing generally over mankind. Christ now comes claiming the same unlimited control over persons and things, but only to exercise it for universal blessing. Here are the two candidates for the world to choose between—Jesus Christ, and Death. The scope of power demanded by the two is equal: but their administrations are opposite—they cannot rule together. If Christ comes in, death must go out. Now whose administration do you prefer? You must have one or the other; which will you vote for? We should exclaim in the language of the poet, altering a word—

Gods! Can a Christian People long debate?

Which of the two to choose—the reign of Christ, or Death?

They will not 'long debate,' when it is fairly understood that this is the alternative presented.—Wherever the idea catches, it will be the signal of uprising; it will spread and kindle like the glow of sunrise, and ere long we shall have a burst of enthusiasm from the heart of mankind, heaven-high, hailing Jesus as King, and the great Deliverer from Death.

This month, we cannot but remember, is the anniversary of startling scenes, and heart-moving events to the Association. On the evening of the 5th of July, last Summer, the Oneida Printing-Office and Store were burnt, and on Saturday the 26th, the Sloop, with two of our dearest friends went down in the North River.

It was a piercing dispensation: to the outside view, sorrowful ruin ruled the hour. But it was not so. Through all the chastening of those events, we may see the preparing energy of resurrection. The sun was only overclouded, to rise upon a broader view, and more smiling improvement. The paper which was so suddenly suspended by the fire, has emerged, phoenix-like, in a new situation, with improved advantages, and stronger hold upon life and prosperity than ever before. It went down as a semi-monthly, only to reappear as a weekly, and with vigorous leaning towards advancement. So of the disappearance of those we loved. It has leavened the whole Community of believers with new sincerity; and by carrying the vital unity of Christ across the dark barriers of death, is working to break up the whole Kingdom of Hades, and let in the resurrection of life.

J. PHILANDER ABBOTT, a member of the Oneida Association, died of consumption on Tuesday, the 20th inst., aged 20. This is the first death of an adult that has occurred at the Community since its commencement in November 1847. As the day dawns, we smile over those that fall asleep, reckoning that their slumbers will be short, and their dreams pleasant.

THE PURPOSE OF GOD.—The soul of any event, the inner essence of it, is the purpose of God. And that purpose exists before the event takes place. When any thing is to be manifested, or a miracle even to be performed, it is not necessary that some-

thing should be done, but simply that something should be taken away, and the purpose of God revealed—the already-existing fact disclosed. These outward works are simply drawing aside the curtain, and revealing what is already done in the purpose of God. Christ says, 'When ye pray, what things soever ye desire, believe that ye receive them, and ye shall have them.' Faith is the substance of things hoped for, and the evidence of things not seen.' That is: Faith is the perception and consciousness of the purpose of God, which is the substance of things. Faith realizes its object in the purpose of God, before it is outwardly disclosed: it discerns the interior, the essence, before the form. Christ disclosed the purpose of God to his disciples concerning Lazarus, before he was raised.

For three long weeks in this midsummer heat, the country has been occupied in burying Mr. CLAY. Out of respect to his memory, we cannot but hope that the Funeral Services are nearly ended.

Caprice of Translators.

The English translators of the Bible were evidently inclined for some reason to suppress, when they could, allusions to the devil. They paid very little regard to consistency in their translations of the expression 'o poneros,' which means literally *the evil, or the evil one*, and is frequently used in the New Testament as a designation of Satan. On the one hand, in such passages as Matt. 13: 19, 38, 1 John 2: 13, 14, and 3: 12, where the sense compelled them to refer *o poneros* to Satan, they translated it correctly—*the wicked one*. But on the other hand, in many passages where the same expression occurs evidently with the same meaning, though with less force of context to fix that meaning, they have taken the liberty to give it an abstract instead of a personal sense. For instance in Matt. 5: 37, 'Whatsoever is more than these cometh [literally] from the evil one,' they translate 'cometh of evil.' Again in the Lord's prayer, (Matt. 6: 13) the sentence which they render 'Deliver us from evil,' should have been rendered 'Deliver us from the evil one.' So in Christ's prayer for the disciples, (John 17: 15,) where the English version is, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,' the true rendering is, 'I pray &c. that thou shouldest keep them from the evil one.' In each of these cases, the expression which we translate '*the evil one*', is the same as that in Matt. 13: 19, 38, 1 John 2: 13, 14, 3: 12, where the common version is compelled to render it '*the wicked one*', and there is no good reason why it should not have a personal meaning in the former cases as well as in the latter. The definite article *the*, which in the Greek evidently limits the expression to Satan in all these cases, is wholly suppressed in the common version of Matt. 5: 37, and 6: 13.

The most remarkable instance of the caprice of which we are speaking, occurs in the translation of 1 John 5: 18, 19. There the expression '*o poneros*' is used twice almost in the same sentence. Nothing can be plainer to the reader of the original, than that it is used in the same sense in both cases. Yet our translators have rendered it *the wicked one* in the first case, and *wickedness* in the second. 'We know (says the apostle) that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and *that wicked one* toucheth him not. And we know that we are of God, and the whole world lieth in *wickedness*.' Who would suspect from this version, that the same expression is used in the last verse as in the first? Yet so it is. According to all rules of common sense, the last verse should have been rendered, 'We know that we are of God, and the whole world lieth in *the wicked one*.' This version exhibits the true contrast between those who are born of God, and the children of the world. Of the former it is said in the 18th verse that '*the wicked one* toucheth them not.' Of the latter the 19th verse affirms that '*they lie in the wicked one*', i. e. are wholly enveloped in his spirit—he touches them at all points. The 19th verse by itself presents the same contrast in another form. 'We know that we are of God.' This connects the regenerate with a *personal* good being. But '*the*

whole world lieth in the wicked one.' This, on the other hand, connects the unregenerate with a *personal* evil being. Whereas the common version destroys the force of the contrast, by connecting the regenerate with God, a *personal* good being, but the unregenerate only with *wickedness*, an abstraction.

We suppose that the cause of this caprice of our translators is to be found in the fact that their views of the personality of the devil, and of the diabolical origin of all evil, were not so clear as those of Christ and the apostles.—REPRINT.

One View of Paul.

In studying the character of Paul, his fervor and indomitable purpose impress us with particular force. The vision of Christ, which arrested him in a career of misguided zeal, seemed to take captive every thought and susceptibility, and possess him with one intense desire—to know Christ, and prepare himself and the church for the promise of his coming, when he would receive them unto himself. There was much to be accomplished before the church would be ready for that event, and Paul threw his whole soul into the work. Knowing that the perfection of the church would be a signal of invitation for his Lord's appearing, the whole attraction of his nature was drawn out in the service.

Comparing his zeal with that of his contemporaries, he was more like a *slave*, without any personal cares, or like a soldier who keeps himself free from the entanglements of private life. He was like a man running for a prize, who lays aside every weight, and suffers every thing to win it. He might have married if he chose, and ate and drank in his own house, and forbore working, as others did; but it was his life to be in the field of public service.

Instead of private cares, he took upon him the care of all the churches. At Antioch, Corinth, Ephesus, and Rome, his labors were protracted and abundant. With Barnabas and others, he made tours to Jerusalem, and revisited the cities where he had preached the word of the Lord, comforting and confirming the disciples—sometimes carrying alms and offerings to supply their need. Being in bonds, he would send some faithful brother to comfort the churches concerning himself, and bring him word of their estate. He wrote letters to them, and ceased not continually to make mention of them in his prayers, bowing the knee in their behalf.

We find him in the Jewish synagogues and markets, in the Grecian schools, in the midst of Mars-hill at Athens, and at last in the palace of the Caesars, boldly preaching the gospel, braving every danger to plant the ensign of Christ on the highest places of the earth. His preaching was always at the imminent peril of his life.—He seemed indeed to be satisfied to just escape alive from one city to the next, bruising Satan under his feet as he went. The other disciples had lived at Jerusalem in comparative quiet; but Paul's presence moved the whole city to uproar. He was charged with sedition—called a pestilent fellow, and a ringleader of his sect.

Paul denied that he was seditions, but he was not ashamed of the gospel of Christ, and he would not give place by subjection for an hour, to any thing which frustrated that gospel. He was not afraid to suffer persecution for the cross of Christ; and when others were tempted to dissemble, he boldly exposed himself for their sakes that the truth of the gospel might continue with them. That was the spirit which possessed him. He counted not his life dear, but willingly took the brunt of persecution.—He was contented to be weak and foolish for Christ's sake, while his children in the gospel were wise in Christ, and honorable; contented to have death work in him, so that life worked in the other members of the body. He says to the Thessalonians—'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord at his coming?'

In view of such disinterestedness, it is good to be assured that he finished his course with joy, and received his crown. H.

A Dialogue on Communism.

[CONVERSATION BETWEEN AN ASSOCIATIONIST AND A MEMBER OF THE ONEIDA COMMUNITY.]

O.—You have been quite a stranger here lately.

A.—Yes; I have not visited you since last winter. My mind has been turned towards the Co-operative Labor League; and I have been trying to think that Fourier's plan of harmonic and useful association is the best and most attractive.

O.—How do the Fourierist movements prosper now-a-days?

A.—I cannot tell particularly; it is some time since I have visited the North American Phalanx. My attention is now turned toward the Oneida Association; and I have concluded that this organization is the most attractive and beneficial.

O.—You have reached the 'perihelion' of your course, as Astronomers say. But have you concluded that this organization, which you think is 'the most attractive and beneficial,' is *Divine*? have you concluded that we have a *charter from heaven*? That is the important question. We believe that no association, no new plan of society, will actually succeed in doing for mankind what every one sees ought to be done, that has not a *charter from heaven*. And, on the other hand, we believe that whatever organization has that charter, will permanently prosper, despite all the persecution that may be arrayed against it. This is the basis upon which we stand. We expect to succeed, not altogether because we have correct principles, or because we are faithful; but because we believe we have the patronage of the General Government in the heavens.

A.—This idea is certainly worthy of consideration. I should be happy to realize that you have a *charter from heaven*.

O.—Gamaliel was a wise man in his day. His doctrine is true, that 'If this counsel, or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it.' Gamaliel here propounds the difference between having a *charter* and not having one.

A.—Inasmuch as you pattern after the mother church, the New Jerusalem, you do seem to have a divine model, at least. The first church 'had all things common,' which is true of this Association.

O.—Yes, indeed, the Primitive church is our model. The prayer has been offered in faith, "Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven." And that prayer will be answered. God will establish a kingdom in this world, in which his will shall be done as it is in heaven: heaven and earth are to be united. And we are certain from the exhibition on the day of Pentecost, that the spirit of heaven is one in which no one says 'that aught of the things which he possessed is his own.'

A.—This Association is very peculiar in one respect; *religion* seems to be its mainspring, and fundamental basis: whereas other co-operative organizations make religion an incidental matter.

O.—Again you are right. The Oneida Association is truly a religious body. JESUS CHRIST is our 'Fourier'; and the Gospel of Christ is our 'harmonic system.' In the salvation purchased with his blood, will society find redemption from its present abuses and corruptions, and (we believe) in nothing else.

A.—A small association of sixteen persons left New-York a day or two since, for Wisconsin, with a view of carrying on agriculture and mechanic arts in some part of that State, probably in Washington Co., upon co-operative principles. The members of this little band, were mainly of French and German origin; and they go out to make a beginning, with the idea that others will join them as they advance. Of the sixteen, eight were men, four women and four children; they carried with them a good supply of tools and a small capital; each will retain his private property; and they hope by combining their effort, and by the greater economy of living in one family, to show something handsome as the product of the first year's exertions. The profits they will divide equally, and the care of the sick will be borne by the community at large, which they call, *La grande famille* (the Great Family).—W. F. Tribune.

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A curious case is related by the *Troy Budget* of a girl, in that city, losing her speech for a whole week! Being disobedient, and refusing to answer her mother, when spoken to, she found—after sitting dumpishly in the corner for about an hour, brooding over her bad conduct—that she was unable to utter or articulate word! Her friends did not take particular notice of her for a couple of days, supposing she was keeping up her pet. Finally she wrote down that she could not speak, when her friends became alarmed, and consulted several physicians.—After a week had passed, she awoke one morning, and found herself again in speaking order.

Joseph's Life---Its providential Character.

The history of the patriarch Joseph is a remarkable one; and no feature of it perhaps is more interesting and instructive, than the special manner in which his life was attended by the providence of God. Napoleon is said to have called himself a 'man of destiny'; but Joseph may very appropriately be called a child of providence; for in no case recorded in the Bible is God's providential care, and his control of external circumstances more fully displayed than in the case of Joseph. Abraham's life is remarkable for his frequent interviews with God; Jacob is said 'to have wrestled with God, and to have prevailed'; but Joseph's peculiar destiny seems to have been to have an ever-present Providence directing all the events of his life. Even in his birth this peculiar characteristic is distinctly manifest.—Rachel's long barrenness is a notable instance of providential interposition; and when at last the time for Joseph's birth arrives, it is said, 'the Lord hearkened unto Rachel and opened her womb.' Joseph's wonderful dreams were evidently a providential foreshadowing of his future destiny. In the circumstances attending his being sent to his brethren, his sale to the Midianites, and again to Potiphar, the hand of an overruling Providence is strikingly manifest. When placed in the house of Potiphar, it is said of him, "The Lord was with Joseph, and he was a prosperous man. And his master saw that he was a prosperous man, and he made him overseer over his house; and all that he had he put into his hand." "The Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house, and in the field." Again, while in the prison, it is said of him, "The Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison; and the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; the keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did the Lord made it to prosper." The dreams of the chief butler and baker also, were evidently arranged by the Lord, for the purpose of introducing Joseph to Pharaoh.

In all these events it may be distinctly noted that Joseph himself has no direct agency. He is rather carried along from one situation to another, by a current of events over which he has no control, until he is finally made ruler over all the land of Egypt. Indeed, his character was well adapted to just such external direction, and in this respect was in striking contrast with that of his father Jacob. Joseph appears to have been a person of remarkable simplicity of mind; quiet, reflective, modest and unassuming.—Though possessed of eminent abilities, as the great success of his various administrations give abundant evidence, still, it is probable, that if he had been left to follow his natural inclinations, he would have led a retired life. His father Jacob, on the contrary, was a very energetic, enterprising man, full of shrewdness and activity, in originating and executing new schemes of action. Though his destiny was doubtless wholly determined by the providence of God, yet the working of it out, was committed more to his native genius and force of character. His unceasing activity was little adapted to the kind of providential management that attended the life of his more quiet son.

Joseph's history is instructive as furnishing a forcible illustration of the power of God to control all circumstances—to mold character to

suit his purpose and will—and his wonderful ability in the adaptation of means to any desired end. It is also a good illustration of the truth contained in Christ's saying, 'the hairs of your head are all numbered,' and shows in a clear light, the watchful care of God over his children, and his works, even to the minutest particulars.

CL.

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

Home-Talk by J. H. N ---No. 109.

[REPORTED FOR THE CIRCULAR, OCT. 15, 1851.]

A DEFINITE PURPOSE FOR ALL.

It is considered absolutely necessary in the world, that every man should have a definite purpose, a definite calling, a particular object and aim before him in life, and bend his energies and capabilities into conformity with it. This is a true principle; and it may be applied to believers in Christ—to those who have transferred their citizenship from this world to the New Jerusalem. For such, and for all, we find in the New Testament a definition of the *true purpose* of existence. It is thus expressed by Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; * * * that I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil 3: 8—11.)

We may extend the principle here expressed: As the attainment of knowledge depends not merely on our own individual diligence, but also on the advantages of the school we are in, it follows that if our ambition is to *know Christ ourselves*, that purpose involves a *school* for the knowledge of Christ—a school embracing all means necessary to the full knowledge of him. And if our purpose to know Christ involves a school, it must also involve a desire to *help others* in knowledge—to make ourselves useful in the school.

This extension of the principle involved in Paul's words, gives us a *definite purpose*, that we may abandon ourselves to, as persons abandon themselves to the pursuit of a particular object, like money for instance, in the world. That purpose is the *establishment of a school for the knowledge of Christ*. It is a purpose easily conceived of, and at the same time coincident with the great "eternal purpose of God which he purposed in Christ Jesus, our Lord." We may discover the necessity of this school by examining the present educational system of the world.

In the best portions of the civilized world there is now established a series of schools. The Family Infant School commences the series; next in order is the District Common School of both sexes; then Academies, or High schools, for both sexes; then Colleges for the education of the male sex simply; and beyond Colleges there are Universities, in which law and medicine are studied, and where also, one of the sexes is excluded. To complete the series, we will mention the Theological Seminaries, and institutions of Military science.

It should be observed that this series of educational institutions is intended only for the young—for those who are preparing for the business of life: the furthest limit probably does not exceed thirty years. Again, these institutions are limited, in a measure, to one sex. They are also limited in regard to the subjects of education. The most important of all subjects, the highest science—*charity*—is shut out entirely from them. Perhaps you will say the Theological Seminaries teach doctrinal religion. Certainly; but that is quite a different article from *love*. Paul makes a very broad distinction between the two. He says, 'Though I understand all mysteries, and all knowledge, [which is more than the Theological Seminaries undertake to teach,] and have not charity,

it profiteth me nothing' We find no where in the world, an institution devoted to the purpose of teaching people the charity which 'suffereh long and is kind; envieh not; vaunteh not itself; is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things; and never faileth.' (See 1 Cor. 13.) Where is the Seminary, the university, the academy, or school of any kind, that professes to teach that science? And yet it is the center of all sciences in God's mind. It is a sorrowful thought—no where in this wide world is there an institution that teaches the science of charity! On the contrary, there are in all nations, institutions earnestly devoted, with the patronage of government, to military science, which is directly opposed to love; and these institutions are ranked among the first—stand foremost in the present series of educational institutions. A berth in the Military Academy at West Point, is considered by many far preferable to a berth in college; for it leads to honorable distinction in the service of the government.

The science of *charity* includes our relations to God on the one side, and, on the other, our relations to the great family of mankind, regardless of sex; and, subordinate to these primary relations, the science of charity includes all relations of which we are capable.

I have said that this universal science is not taught in any of the present institutions of the world. You may reply, it is taught in meeting-houses, by ministers, &c.: and to a certain extent, this is true. Sunday preaching and church influences may be intended to supply this demand. But any one will readily see it is a weak attempt in comparison with the pains taken in the other departments of learning. In the first place, people come together for the purpose of this study, only once a week, as a general thing. What progress would students in colleges and academies make, if they met together but once a week! Secondly, when persons do come together on Sunday, it is simply to hear a lecture and music: they have no disciplinary exercises. And how much progress would a class make in Arithmetic, Phonography, or any other science, if they were simply called together once a week to hear a man talk on the subject! That however embraces all the *pretence* of instruction there is in the science of charity. It is clearly a sham—not worthy to be named as a part of the educational system.

It is taught with nothing like the thoroughness that other sciences are taught. There are institutions in which men direct their whole attention for a life-time to one subject; but in the world's school of charity persons come together (if they choose to obey the call) once a week, to hear a lecture on moral and intellectual subjects, but mainly intellectual!

The system of education, as it exists in the world, is very deficient and partial. It is partial in not being intended for any but the young: it is partial in respect to one of the valuable and important means of education—the union of the sexes: and it is partial in respect to the study of the sciences—having no institution devoted to the highest and most universal science.

Certain institutions of the world are called *universities*; but I deny that there is a university anywhere in the world. 'A university (says Webster) is properly a universal school, in which are taught all branches of learning.' And with this definition, we may truly say there is no university in the world—no place where ALL branches of learning are taught.

We cannot fail to see from the foregoing exposition of the educational system of the world, its incompleteness; and it must be evident to all lovers of God, that before 'the knowledge of God shall cover the earth, as the waters cover the sea,' a *UNIVERSITY*, in the fullest sense of the term, must be established in the world—i.e., a *school for all ages, and for both sexes—a school where universal science will be taught, commencing with the highest science, CHARITY,*

and extending down through all sciences, to all the relations of life. Such an institution, God sooner or later will establish in the world; and to establish it is the function of the church of Christ. Time will intervene—perhaps a long time, before this will be done; persecutions of men and devils will be arrayed against it, and against us as its instruments: the present organizations of believers may be broken up: but still the thing will be done, as sure as the heavens do rule.

Let us now, one and all, devote ourselves unreservedly to the interests of the institution which we are certain God has purposed to establish in the world. Let us endeavor to help God in the matter. We can help him in various ways. In the first place, the university will require material aid for support. Secondly, it must have all the appurtenances of life. These demands can be supplied only through earnest endeavors on the part of those connected with it. Then, the university must be supplied with teachers, that are qualified to instruct efficiently in all departments of truth. Every individual, from the least unto the greatest, may promote the interests of this school, by being a good scholar, if in no other way; by abandoning himself to the influences of the school, and thus letting his character become a true representative of it. Every good thing, every good deed, will forward the interests of the institution.

Will not every one raise in himself, by the grace of God, a purpose to devote himself to God's purpose, in establishing this university for the education of all in all truth? Such a purpose will make use of all your faculties, and of all your capabilities of thought and action. So, you need not conceive of this definite purpose as at war with a variety of interests. It is a great and noble purpose—a purpose which embraces all interests. In devoting ourselves to it, we are devoting ourselves to the service of God. This purpose must be executed—nothing can prevent it. It will prosper and succeed as sure as the sun pursues its course in the heavens, and the world will be compelled to make room for it. God will establish a university in the world. 'The heavens do rule.' Christ's soul will be satisfied in seeing a school devoted to universal science, and, first of all, to the science in which he is a proficient, the science which towers above all others—Charity.

Some persons may be called to support the university, in the way of furnishing material aid, at the same time that they are scholars, and being educated in the central science of the knowledge of God. Others may be simply scholars; and others will be teachers. But all can devote their interests, and their talents, with the most intense earnestness to the interests of the institution. The youngest child, if he can only be a good scholar, will promote the interests of the school. He can be of one heart and mind, not only with the scholars and teachers, but with God and the angels. They are all engaged in the same purpose, and the smallest child can sympathize with them.

Worldly institutions preclude education in *social science*, first, by separating the young from the old. They ought never to be separated: the old would learn from the young, and the young would learn from the old. What an unnatural state of things, to send the young to school, and let the old go to plowing! The old will necessarily be dried up and withered, destitute of fresh life, and sprightliness: while the young will be wild and foolish—lacking true sobriety. Secondly, social education is precluded from worldly institutions by the separation of the sexes, which in a true state of things would educate each other. These arrangements are allowed, because the heart is not educated in the least. The young receive simply an intellectual education, are taught dry sciences, &c., with the ulterior object in view of 'getting a living.' With this limited purpose, it is well enough, and perhaps necessary, to separate the young from the old, and one sex from the other. But with the true

objects of existence in view, namely, to make harmony with each other, and educate ourselves for the society of the inhabitants of the New Jerusalem, we shall be content with no such separation—nothing will answer short of a school including all ages and both sexes, devoted to the study of all truth: in a word, A COMPLETE UNIVERSITY. In such an institution these words will be fulfilled—‘Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.’ (Isa. 60: 1.) ‘The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.’ (Isa. 2: 2-4.)

Table-Talk, by J. S. N.—No. 25.

March 17, 1852.

THE CONFESSION OF CHRIST.—In obeying Paul’s exhortation, ‘Do all things in the name of the Lord Jesus,’ we are sometimes led to confess Christ without reference to feelings, and even in the face of contradictory feelings. And there is deep good sense in this method of procedure. We may illustrate its truth. In the first place, we assume that a person will not confess Christ with the tongue, unless the confession is dictated by the heart, unless the individual has a true perception in his heart of the power of Christ’s life. But this internal perception is surrounded by a vast amount of habits, and feelings, and false influences, which deny its truth and obliterate it. Now by the act of confession, we set in operation a principle on the outside of our life, corresponding to the force already in action on the inside. A junction is formed between the outside and inside, and a burning process is commenced upon the interior mass of obstruction. Suppose you have an internal perception of the truth concerning the salvation of Christ, that is deeply buried under the covering of bad habits. If you set your will at work in such a way as to confess with your tongue, and by deeds, the truth you internally perceive, you start an operation which places the bad action of life between two fires, and holds it there, subject to the free play of burning judgment.

We cannot too highly value the confession of Christ. It can hardly be applied amiss.—As Moses said of the law, so also we may say of this, ‘Thou shalt teach it diligently unto thy children, and thou shalt talk of it when thou sittest in thine house, and when thou walkest by the way, and when thou hast down, and when thou risest up. And thou shalt bind it for a sign upon thine hand, and it shall be as a frontlet between thine eyes. And thou shalt write it upon the posts of thy house, and on thy gates.’ The confession of Christ is an infallible prescription for all evils of body and soul—to be applied internally, externally, and eternally, at all times, and in all places.

Christ is to us, the armor of God. In one place it says, ‘put ye on the Lord Jesus;’ and in another, ‘put ye on the whole armor of God.’ What we want is protection—spirit that is strong enough to meet all evil, both material and spiritual. Christ has a strength of righteousness in his spirit, that stands firm against everything: that is like iron spikes to all resistance: that presents an impregnable front toward the devil in all directions. He is like the hollow square in an army, that fronts the enemy all around—that is unassailable. If we undertake to encounter these great powers of darkness which surround us, and seek to get the advantage of us by insinuation, temptation, hostility, and threatenings, we shall find our-

selves unable to cope with them; that we are feeble, exposed; our life suffers and chafes, and is sure to fail. But if we let Christ take our place, and cover ourselves with him, we shall find that the powers of evil will flee before him: that there is nothing impossible: nothing can effectually assail us. His name is a strong tower, that the righteous runneth into, and is safe. So we will keep up our confession of him. Put on Christ. Let him come between us and our enemies, and between us and all things; and move on fearlessly under his armor.

Overcoming Faith.

The faith of the gospel is specially characterized as *overcoming faith*. This characteristic points out the main distinction between the law and the gospel. The function of the law was principally a *negative* one—a work of restriction. It was not intended to secure *positive* righteousness, for then Christ would have died in vain. ‘The law,’ says Paul, ‘was not made for a righteous man, but for the lawless and disobedient.’ ‘It was added for the sake of transgressions, till the seed should come, to whom the promise was made.’

When the ‘promised seed’ (Christ) did come, a positive faith-element was introduced into the world. The ‘good tidings of great joy to all people,’ that the angel of the Lord proclaimed to the shepherds at the birth of Christ, were tidings of victory, tidings of salvation from sin and all evil. Accordingly, we have every where in the New Testament the faith of the gospel coupled with actual results. Sin, and the whole train of concomitant evils, death among the rest, flee before the power that raised Christ from the dead. That power has conquered them all.

It is interesting to trace the workings of gospel faith, as recorded in the New Testament. Nowhere do we find in it the element of weakness; always it manifests itself to be the same victorious power. First, Christ came ‘to save his people from their sins;’ and he did it.—By the sacrifice of himself he hath redeemed us from all iniquity. (See Ti. 2: 14.) He is called the ‘Lamb of God, that taketh away the sin of the world.’ ‘He was manifested to take away our sins.’ It is unnecessary to show how the effects of sin fled before the faith of Christ. Nearly every page of the four Gospels tells the truth that no disease could for a moment effectually resist its power. Even death, the king of disease, was compelled to succumb, and acknowledge its omnipotent power.

The faith of Christ was communicated to his disciples; and they performed the same miraculous works that he did, and ‘even greater works.’ They healed the sick, cast out devils, &c. This same faith was exercised through all the days of the Primitive saints, and so long as true believers remained on the earth. And if we look behind the veil, we see the same faith conquering the devil himself, and casting him out of heaven. ‘The accuser of our brethren is cast down, which accuseth them before God day and night. They overcame him by the blood of the Lamb, and by the word of their testimony.’ (See Rev. 12: 7-11.)

In the New Testament, faith is directly connected with corresponding results:—‘He that believeth shall be saved.’ (Mark 16: 16.) ‘He that believeth in me, [Christ], though he were dead, yet shall he live.’ (Jno. 11: 22.) ‘All things whatsoever ye shall ask in prayer, believing, ye shall receive.’ (Matt. 21: 22.)

The faith of the gospel is often connected with the word *overcome*:—‘The word of God abideth in you, and ye have overcome the wicked one.’ (1 Jno. 2: 14.) ‘This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?’ (5: 4, 5.)

Nothing, it would seem, could be more evident from the sketch we have given, as well as from the whole tenor of the New Testament, than that Jesus Christ is a practical Savior—that the gospel of Christ is a practical gospel—that the faith of Christ is a practical

faith—that no evil can stand against it—that Satan himself is powerless before it; and that no one who pretends to believe in this Savior, this gospel, and this faith, has any right to submit in a hopeless way to evil of any kind: but, on the contrary, is in duty bound to perseveringly resist its power and influence. w.

CORRESPONDENCE.

FROM ONEIDA.

Oneida, July 18, 1852.

In my late experience with disease, my heart has been stirred up to new energy in faith, against this vile imposition of the devil upon us. The result has been that I have gained new evidence of the enemy’s weakness, and a clearer perception of Christ’s power to save the body, not only from disease, but from death itself. I have been much interested in the article on the ‘Spiritual Nature of Disease,’ in the 34th No. of *The Circular*, and especially that paragraph in which it is said of disease and death, ‘they are cold-blooded intrusions of the spirit of evil—just as foreign to our nature, as the stroke of the assassin; and this view must be persisted in, and understood, as the first step in the attainment of the truth.’ Perhaps some account of my experience will not be uninteresting to those engaged in this war.

To go back a little:—Some two weeks previous to your visit here, I was taken with a severe cough, in the form of a cold. It continued to grow worse, accompanied with excessive raising, until after your return to Brooklyn. I became wasted in flesh, and very weak in body; so that any where else but in our Community, I should have considered myself only fit to be the steady inmate of a sick chamber.

The Sunday evening after you left, we had in our meeting, a spirit of general indignation aroused against the inroads which disease was trying to make upon us. For myself, I resolved publicly to ignore its power, and in the strength of Christ, to join our men in the hay-field the next day. I did so, and the result was encouraging: my strength was improved. The same effect continued day after day. I continued to swing the scythe, in company with the rest of our men, until the symptoms of returning health became quite visible to others, as well myself. My cough, together with other disease symptoms, almost entirely left me.

Toward the close of the week, however, I had a second attack, sufficient at least, to show that the enemy with which I was contending, was something more than a cold which vigorous exercise might work off. A friend who was visiting here, said to me, while talking with him of our policy in dealing with disease, ‘I have been watching your symptoms, (and I profess to know something about such difficulties,) and shall say, that if you get rid of that cough without medicine, some power more than common must interfere.’ A member of our family, who has formerly been a practising physician, said, ‘If Mr. Burt was in ordinary circumstances in the world, I should say he was going fast with the quick consumption.’

I have steadily denied these symptoms, believing that Christ was stronger than they; and so it has proved. I have continued to attend to my daily business, and now, at the end of the second week, I am able to do a good day’s work in the hay-field.

The result of this experience, has been to give me new courage to meet the attacks of disease and death, as vile intrusions of the great usurper! I am more than ever convinced that we have only to put forth a steady, persevering faith in Christ’s resurrection life, a faith that shall show itself in deeds, to foil and baffle death itself. I feel new assurance that the appointed time for Christ to assert his power as king of this world, has come; and I rejoice in the opportunity of being a co-worker with him.

JONATHAN BURT.

FROM VERMONT.

Putney, July 12, 1852.

—We read in our family here, with peculiar pleasure and satisfaction, the lecture of Louis Kossuth, delivered at the Tabernacle on the 21st ult., as published in the N. Y. Tribune at the time.

The address was admirable as a whole, and in keeping with the character of the man; liberal, high-toned, and patriotic; but the peculiar feature of the discourse which attracted my attention then, and has since called forth so many hearty endorsements, was his proposed installation of Jesus Christ as sovereign of nations.

All that discourse, and all his previous speeches in this country, were but preparatory to the proclamation of this Theocratic sentiment, which he begged pardon for uttering in the ear of the American people. Yet he could not fulfil his destiny, till he had made it boldly

‘in the name of the Almighty Lord,’ and had pointed out to this great, prosperous, and happy nation, the only security for their future, in the practical adoption of the Higher law of Christianity, and the incorporation of the same into their national creed.

Our hearts respond to his proclamation, and rejoice that the talents of that great man, and the swelling tide of his popularity, can be made subservient to the cause of Christ. We regard it as a further acknowledgement by one of the highest public characters of the present time, of the cause to which we are devoted, and which is defined in our confession of the kingdom of God, ‘the age of reason, and the reign of Christ.’

The motto of our paper, ‘DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST,’ which is also the motto of our lives, is fastened to the top mast of our craft, and is boldly fluttering in the breeze of heaven, as our ship rides gallantly forward; that motto is nobly vindicated by the utterance of such a voice, and is meeting the response of the higher sympathies of the best men in the land, and will strike symphoniously on the believing ear and loyal heart of all in this or any other nation, who love God, and the appearing of our Lord and Savior Jesus Christ.

I say we perused with lively interest, this address of Louis Kossuth. And we sympathize with others in regarding it as a public baptism of our cause before the eyes, and in the audience of all men and nations, which must in due time be ratified by the joyful acclamation of the God-fearing, and Christ-loving millions of earth.

We need not say that we are awake to the greatness of this subject, and wish to co-operate with all who pray for the coming kingdom of heaven, and the reign of truth and justice over error and oppression. And this consummation will be realized, when Christ who ‘came to save his people from their sins,’ and was born king of the Jews, shall be truly acknowledged as king by all, and shall have put all enemies under his feet: for even death, the last enemy, shall be destroyed. We respond heartily to the sentiments offered, and resolutions passed, by the Oneida Community in their ratification meeting, as noticed in *The Circular*, and we feel that we are identified with them in all our interests.

Our meeting yesterday was occupied in considering the subject of ‘Death Displaced’ by the mission of Jesus our Lord, as presented by Mr. Noyes in the 34th No. of *The Circular*. We read the article, and gave ourselves to its discussion. It appeared from our united, earnest and prayerful deliberation, that we were (as was expressed) face to face with this last mighty enemy; and though he was, by means of delusion, a terrible one, yet he was not almighty; that there is one greater, and that his prison had been shattered, and his power broken, in the case of the resurrection of Jesus from the dead, when he led captivity captive, and gave gifts unto men, including in those gifts, the same victory over this last enemy. And when our faith shall apprehend it, then shall be brought to pass the saying, ‘O death, where is thy sting? O grave, where is thy victory?’ All this, it was seen, would be realized by faith in the power of Christ, and an appreciation of the victory he has achieved.

We were conscious of new strength, and the working of immortal life in our innermost; and it was unanimously resolved that we are not ‘debtors to the flesh, to live after the flesh,’ neither to die after the flesh; but that we will take Christ in the place of death—in the place of all ordinances rendered necessary by sin; and will labor, live, and fight, and if needs be, fall for him, in promoting his election to the ultimate sovereignty and throne of the world.

The meeting was characterized by earnestness, and pervaded by the spirit of devotion to the kingdom of God and the public interest, with a corresponding indignation against the enemy—the spirit of unbelief, our oppressor and accuser. We saw that it is through *unbelief* that the devil is executing his foul work of misery and destruction.

Resolved, That as sin entered into the world, and death by sin, so also Christ entered into the world, and life by him; and where sin abounded, grace did much more abound; and therefore we will not believe that the devil is almighty, but that Christ hath bound the strong man armed, and will spoil his goods; that he hath all power in heaven and in earth, and will put all enemies under his feet, and reign in righteousness and peace. Therefore knowing that he is worthy of our confidence and support, we will lay all upon the altar of the cause, and labor to the end, for his election.

With much love to you all, as fellow laborers in the same cause, I am yours for the sovereignty of Jesus Christ,

M. L. WORDEN.

Letters Received.
E. Houston; M. Clark; C. Karson; D. Long; E. Palmer.