

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., JUNE 13, 1852.

NO. 31.

TERMS AND MEANS.

The Circular may be obtained WITHOUT MONEY, by application through the mail; or at the office of publication, No. 43 Willow Place, Brooklyn.

Those who choose to pay, may send ONE DOLLAR for a yearly volume.

Price of single copies, when exposed at book-stores, &c., TWO CENTS.

As a FREE press must have other resources than its subscription list, all who are interested in the establishment of such a press, and in the principles of this paper, are invited to co-operate by systematic MONTHLY contributions.

Communications should be addressed to—THE CIRCULAR, Brooklyn, N. Y.

S. R. LEONARD & COMPANY, PRINTERS.

Practical Communism.

We scarcely need remind our attentive readers that we have no faith in the success of any scheme of Communism, Association, or improvement of any kind, which does not build on Christ, beginning with salvation from selfishness, and surrounding all its operations with constant and genial religious influences. As social reformers, we have no more heart to devise and recommend mere household arrangement, and business measures, to those who seek association without seeking Christ, than an honest physician has to prescribe for a patient who wants health, but cannot quit debauchery.

With this understanding as to the spiritual element in which all experiments should be made, we will take the liberty to offer a plan of communism, or of transition toward communism, which seems to us to be natural and practicable immediately, for all sorts of business, and in the midst of society as it is.

Our proposal is simply to substitute the family relation for the system of hiring. As the opposers of slavery say to the slave-master, 'Emancipate your negroes, and carry on your business by paying them wages,' so we would say to the hiring master, 'Stop hiring, and carry on your business by taking your workmen into your family.'

In other words, let every distinct form of business which employs and supports a number of workmen, be the gathering point of a family sufficient to man the business, and carry on all its domestic affairs without hiring. If a man proposes to carry on a farm, let him consider how many laborers he will require, and form a family association large enough for his whole business. So let the master-mechanic gather about him as brothers, in one household, so many journeymen with their families, as he can employ profitably, instead of holding them by the mere bond of wages, and supporting their families scattered abroad. Let the capitalist who builds a factory, also build a mansion-house for all employed in it; and instead of paying them wages, make them partners, and provide for their maintenance and education as one family. Let the merchant form a household of his clerks and dependants. Let the editor live with his printers and assistants, and make his daily or weekly issue a family business.

In this scheme, we have a general answer to the question which has much exercised the brains of social inventors, viz: *what is the proper number of members for an integral Association?* Fourier, we believe, undertakes to solve the problem by profound calculations, and specifies the hundreds—we do not recollect how many. Five hundred, we are told, is the least number that can make a fair experiment of his system. Our answer is more simple and practical. *The proper number for each separate household, is just that number which its distinct business properly requires.* By this rule, associations will vary according to their situations and functions, from the size of a single family, up to that of the largest assemblage that can profitably concentrate upon a single spot. The association required to tend a light-house, or farm an isolated patch of

meadow, might be no larger than a single family; while the occupation of a powerful water privilege, or a prairie farm, might require an association as large as an ordinary village. With the simple rule that the demands of business shall determine the size of associations, the various capabilities of the situations which the earth presents, will naturally distribute mankind into detachments of all sizes, like the sentinels, platoons, companies, battalions, regiments, and brigades of an army.

This system is not liable to the charge of artificiality. Men are now distributed into clans according to the demands of business. Every large farm or workshop, has, besides the master and his family, its set of dependent laborers with their families, forming all together, the working family of the business. As things are, the master and workmen live apart, each with his little household, scattered as aliens. We propose simply to gather together into an association, those who already belong together by their common business; and we maintain that this would be a natural improvement, not requiring scientific theories, and abstruse philanthropies for its initiation, but only the civilization that makes men peaceable and brotherly, and a true eye to profitable and pleasant business arrangements.

The truth is, in the present order of things, the family organization has reference merely to propagation. That is the only recognized family business. Now we do not believe that propagation is the sole or the main object of existence. The labor of men in other things, is quite as important, and ought to have a voice in their family arrangements. Those who work together ought to live together. It is natural, useful, and economical; and nothing but a blind, traditional devotion to propagation, and the selfishnesses which appertain to it, hinders men from falling naturally into working families, according to the demands of business.

The mere material advantages of condensing the scattered, fragmentary clans attached to any given business, into a well ordered family, easily suggest themselves. The opportunity of thorough acquaintance and constant consultation which family life would afford, the enthusiasm naturally generated by aggregation and an entire community of interests, the saving of time and labor, of travel to and fro and care of domestic affairs, which would come by uniting many families in one, the relief from complicated accounts and arbitrary money-payments, which would result from substituting family union for the hiring relation—these are but a few of the many good things which mere business men can see and appreciate in the prospect we open to them.

But looking beyond material profits, consider how the great gulf between the rich and the poor would be abolished, how the civilization of the more fortunate classes would distribute itself through the whole of society. Then consider the educational and religious advantages of this plan of communism. Every important BUSINESS would be the gathering point of an extensive FAMILY. That family, embracing of course persons qualified to instruct, and having constant opportunity for meeting and mutual help, would become a SCHOOL. That school, rising into the knowledge of God, and having the best possible facilities for mutual criticism and religious culture, would become a CHURCH. Thus business would become a truly sacred institution—the very platform of the worship of God. The four great interests of mankind—business, family affection, education, and religion—would join hands and dwell together wherever human beings have a home.

The difficulty that stands most in the way of this movement, is that it requires for leaders

men not merely of business talent, but of faith, wisdom, and moral power, sufficient for the management of the entire combination of interests proposed. In fact, the business leader must be such a man as Paul demanded for bishop—'blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.' (Titus 1: 7-9.) This necessity, however, should not frighten us. Such men were found among common business folks in the Primitive church, and we have no doubt God has a supply of them now, that will be called out by a due demand for them. For our part, we doubt whether in the sight of God, a man who has nothing but business talent, or money capital, is fit any way, to have charge of enterprises that involve the labors and destinies of tribes of human beings; and we should be glad to see a state of things which would require all business leaders to be also good fathers and pastors.

If any business man approves of our ideas, and wishes to become a practical communist, he need not wait for a general movement, or look about for the men and means to form a regular association in some select spot, but he may at once (or by degrees as he pleases) stop hiring his helpers, and begin to form a BUSINESS FAMILY, as the foundation of a HOME SCHOOL, and a HOME CHURCH.

Faith.

Cruden says, in his Concordance, that "Divine faith is simply a firm assent of the mind to things, upon the authority of divine revelation." This is manifestly the current view of faith as received and taught in all the churches and Sunday schools of the present day; but to us it is as manifestly not the Bible view of it. We believe it is *no where* represented in that book as the result merely of human volition, or of the combined action of the human intellect and will. It is no such milk-and-water affair. On the contrary it is spoken of as a living, growing principle in the heart, of divine origin—as a 'gift'—a 'spirit'—a 'mystery'—something that 'does not stand in the wisdom of men, but in the power of God.' Its first inception even, in the heart, has a practical outcome that is omnipotent; and Christ declares, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Paul tells us 'it is the substance [or ground] of things hoped for—the evidence of things not seen;' that is to say, whoever possesses it, has in him a latent force and hope, divine in its nature, that is capable of asserting itself against all opposing principalities and powers.

The whole of the 11th chapter of Hebrews is a commentary on the nature of faith, showing it to be something vastly more than Cruden represents it to be in the above definition. By consulting this chapter we shall see that faith was a mighty power, by which men "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life," &c. &c. Death itself was its servant. Nothing less than a faith like this was working in Paul's heart 'mightily,' through the whole course of his ministry, as is manifest in all his epistles. Witness for instance the following from his epistle to the Ephesian church:

"I cease not to give thanks for you, making mention of you in my prayers; that the God

of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1: 16-20. And again, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end." 3: 16-21.

Christ is called the 'author and finisher of faith;' and by the New Covenant his faith was secured in believers. Hence the expression of Paul—"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." Here is a clue to the 'mystery of faith'—and herein is the solution of the superhuman history of the Primitive church. It was 'Christ in them;' and it was 'by the faith of him' that they grappled with and 'overcame' the world and 'the wicked one.' Says Christ, 'Be of good cheer, I have overcome the world.' And John responds for the church, 'Who is he that overcometh the world, but he that believeth that Jesus is the Christ?'—and this is the victory that overcometh the world, even our faith.

Compare such examples of faith as we have quoted, with the prevailing belief that death is a natural institution, an organic law of the race—that sin is inevitable in this life—that man is a poor, puny 'worm of the dust,' impotent to do good, but strong to do evil—and we must conclude, sure enough, that true Bible faith is scarcely acknowledged in this world. It has been eclipsed and overlaid by an almost universal adoption of this crude, Cruden solution.

For ourselves, we believe in this old-fashioned faith. We revere it for its antiquity. We confess its presence and its potency in us, and among us. Its inspirations are indispensable as our daily food; for 'without it, it is impossible to please God.' And our hopes for the world are based on it. As 'the word of God does not return to him void, but prospers in the thing whereto he sends it,' so we are assured that the testimony of the faith-witnesses which has gone into all the world through the medium of the press, is destined to reap an abundant harvest. Through their words the righteousness of God shall again be revealed from 'faith to faith'—disease and death shall give place to health and eternal life, and we shall yet have disclosed to our enraptured vision the paradise of God on the earth. L.

Food for Faith.

We may strengthen our faith in salvation from sin, and the doctrine of spiritual leading, by the testimony of Scripture concerning God's power over the heart. We read that he 'looketh on the heart;' (1 Sam. 16: 7); 'he pondereth the hearts;' (Prov. 21: 2); and how often is it said, that he 'trieth men's hearts,' and 'searcheth all hearts.' The Lord 'knoweth the secrets of the heart;'—he discerns 'the thoughts and intents of the heart;' and in the judgment, we are told, he will 'make manifest the counsels of every man's heart.'

He can fill the heart with wisdom. In the building of the Tabernacle, there were certain

men 'whose heart God filled with wisdom, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer in colors,' &c., and women, also, who were 'wise-hearted to spin,' 'whose heart stirred them up in wisdom' for the work of the Lord. (Ex. 35: 35.) The Lord gave Solomon a 'wise and understanding heart.' (1 Kings 3: 12.)

'The king's heart is in the hands of the Lord, as the rivers of waters he turneth it whithersoever he will.' He exercised this power on Pharaoh's heart to harden it, and glorify himself in the result. He made Sihon's heart obstinate, that he might deliver him into the hands of the children of Israel. (Deut. 2: 30.) On the other hand, he turned the heart of the king of Assyria unto the children of Israel, to strengthen their hands in the work of the house of God, when they returned from their captivity to rebuild the temple. (Ezra 6: 22.) We observe he 'ruleth in the kingdom of men' by this power over the heart, turning the hearts of kings and rulers whithersoever he will. It is said of the ten kings who made war with the Lamb, (Rev. 17: 17) that 'God put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast,' &c. God changed Nebuchadnezzar's heart, and gave him the heart of a beast.

His quickening, regenerating power in the heart, was perfected by the mission of Christ, who came in the universal heart of man, new strength and life and light. After Christ came and took part in human nature, God was able to fulfil those Old Testament promises—'I will put my laws in their minds and write them in their hearts.' (Jer. 31: 33.) 'I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart.' (24: 7.) 'A new heart will I give you; I will take away the stony heart out of your flesh, and give you a heart of flesh.'—(Ezek. 36: 26.) And after Christ came, we have such language as this—'God, who commanded the light to shine out of darkness, hath shined in our hearts,'—'the love of God is shed abroad in our hearts,'—'He hath sent forth the spirit of his Son into your hearts,' and many similar texts which show God's power in our hearts.

'Music and Dancing.'

In two instances, I have noticed that our Savior makes use of *music and dancing*, to illustrate the doctrines of the gospel which he preached, and it has led me to think that there is some sacred, natural connection between them—and hence the prejudice and strict prohibition which exists against dancing, in the churches, is not well founded.

The first instance I shall mention, is in the 15th chapter of Luke, in the parable of the prodigal son. It will be admitted, I suppose, that in the father of the two sons, the character of God and his feelings towards the human family are represented. The son neither asks nor expects any thing more than the place of an hired servant; 'but while he was a great way off his father saw him, and had compassion on him, and ran and fell on his neck and kissed him.' He then ordered the best robe to be brought, with rings for his fingers, and shoes for his feet—the dress, the ornaments, the table merriment, with 'music and dancing,' all contribute to furnish the festive enjoyments of a ball room; and are exhibited as the abundant proof of his rejoicing, and the rejoicing of the hosts of heaven, when any of his lost children return to seek their father's face.

On another occasion, the Savior makes use of it to expose the inconsistency, and perverseness of the Jews in rejecting his claims as their Messiah, by directing their attention to children sitting in the market place, saying, 'We have piped unto you and ye have not danced.' Would it have been thus associated in the mind of Christ, if there was not originally, a union between them, and if they had not been designed as an ordinance and an exercise from which we are qualified to receive profit and pleasure?

The devil now claims an exclusive right to all that pertains to dancing—the churches having given it over to him as specially belonging to his territory. It cannot be denied, too, that it has been very much abused and perverted to mischievous purposes, and like every other good thing when perverted, is made a source of temptation and seduction. But is it not equally true of music, that it has been perverted to the basest purposes? I can see no objection to dancing, that could not be made with equal propriety against music; and would it have been made use of to shadow forth the heavenly state, if it was not again to be recovered, and made to take its place in the circle of social pleasures that are to be prepared for those that love and fear the Lord? In the Old Testament Scriptures, it is mentioned in a way to favor this view of it, as combining the most refined pleasure and delight to all classes, conditions, and ages; and I cannot doubt that a time will come when it will be as essential a part of domestic education as music. When the human family becomes sufficiently civilized and communized, arrangements will be made for all to partake, in the spirit of brethren, of an enjoyment so rational and refined. 'Then shall the virgin rejoice in the dance, both young men and old together.' Jer. 31: 13.

THE CIRCULAR. BROOKLYN, JUNE 13, 1852.

We invite special attention to the first article in this paper—Practical Communism. It opens a new field for thought and discussion. Lecturers may find work for themselves in it.

The Point in the Game.

The struggle between the children of God and the wicked one, is on the point of utterance. The devil is a liar from the beginning; and he knows it and we know it; but the world is mainly unaware of it, and that gives him the chance of utterance. Through all the vehicles of human society—by the press—the daily business and conversation of the world, he is breathing out the dismal falsehoods of his spirit—preaching unbelief, holding up the certainty of death, and in general the omnipotence of evil. Now God and the angels know that this is all false, and Christ himself sweat great drops of blood to prove and proclaim the contrary; but as long as he contrives to keep control of the world's utterance, he can diffuse an infernal fog which makes it almost impossible for men to see his lies, or to believe the truth. There is a continual din and drill going on night and day, calculated to fill the atmosphere and poison the consciousness with his experience and his prospects.—There is no ground for this in fact; since the devil is really conquered and men are free; but the perpetual persuasion of 'Masse' Satan's lying claim, produces an illusion which keeps them slaves. The point to be noticed is, that the whole strength of evil lies in *persuasion*, in *utterance*, and shows itself to be a lie the moment it is exposed to contradiction.

Now what we want, and by the favor of God will have, is freedom of utterance—power to diffuse persuasions of good and of Christ more boldly and persistently than Satan diffuses unbelief. We shall meet blast with blast, and brass with brass. We shall gradually create an atmosphere by testifying to the truth of salvation, that will expel his lies. He will find that the glorified throngs of heaven can inspire utterance and pump spiritual influence into the world as well as he. Christ will not allow his sufferings on the earth to go for nothing, or let the race be *lied* out of that which he obtained for them. And it all hinges on the question which party shall have the freest utterance. Nothing is needed to set the world free from all evil, and pitch the author of it into tophet, but a simple and persistent confession on the part of men, of what is already true—what Christ has already done for them. 'They overcame the dragon by the blood of the Lamb and the word of their testimony.' 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'

This 'confession'—this 'testimony'—has begun again in the world. We have come up to a point-blank push with the spirit of falsehood and unbelief on the point whether Christ has saved the world.—We say he has—the devil through all the channels of unbelief says he has not. Assertion is the weapon we have to meet, and by the same weapon we must conquer. We must maintain our position by bolder, longer and stronger assertion than he.—This in the name of Christ we can do, and more. Give us a daily *praxis*, such as we see is coming, and with the grace that God can furnish we will roll out a denser volume of faith and hope and charity than

all the sin-and-gloom factories put together. The words of salvation will be 'ficer' than the presentiments of despair;—the devil will be crowded out, and death swallowed up in the justification of life.

This at any rate, in one form or another, must be the process of deliverance. The Spirit of truth must find a voice—Christ's almighty name must be confessed, and man's emancipation be proclaimed in the face of death and hell. We pray for utterance; and ask of all who have a spark of heaven-sent faith in their hearts, to unite in the determination that it shall have vent—that its victorious sound shall never cease till all the delusions of Satan are drowned in a universal shout of freedom.

Government Jobs.

'The right to work'—is the rallying cry of the Chartists and Republicans of Europe. In the over-peopled, capital-crushed countries of the old world, this demand of the masses has a meaning that we hardly realize as yet in our land. But it is evidently one of the deepest and dearest human rights, and one which we cannot be deprived of without destroying the very platform of our existence. From labor results production—and the right of labor implies the right to produce and to enjoy the good things thus derived.

What is thus claimed as a right in the relation between man and man, is an inestimable gift and privilege, looking toward God as the great employer. We don't care so much to maintain our right to work against our fellow men, as we do to secure permission to work from the government of heaven. There is the great capitalist who dispenses profitable jobs. The only work that pays in the long run, is that which is given to us by God. However the body may be supported for a time by uninspired labor, the spirit starves, the soul grovels in idleness. What we want, to satisfy our self-respect and stimulate to successful exertion, is the consciousness of a commission to do business for him we worship. It is possible by waiting on him, to get such a commission; we can get jobs to do from heaven; and at such times we get our pay in advance—in the influx of life which goes with God's word, empowering us for its execution. Let all look to God for the privilege to work—thankful for the smallest favors in this line, appreciating the blessedness of a call to coöperate with the Most High. The end will be constant satisfaction, and office and emolument far exceeding any in the gift of earthly governments.

Keep Pushing.

We have learned to confess Christ in ourselves, to do every thing in his name, and so far, have recognized his sovereignty and kingdom. It seems to be another thing and quite as important a step in faith, to confess him *in the world*, and so give our endorsement to his universal reign. But we shall find we cannot get away from this movement—the Christian's march is onward—aggressive action is his destiny. The same faith that takes hold on Christ for myself, against the denial of feeling, immediately urges on to the same conclusion in respect to the world. Hence it is our privilege and necessity to look upon all the men and things of the world as belonging to Christ; and if they fail to see and confess him through the darkness of feeling, we must do it for them. Wherever a believer is, there must be an acknowledgement of Christ, not only for himself but in all around him. There is omnipotent power in such a *representative* confession of Christ; and if it takes time for it to penetrate the tough integuments of unbelief and reveal its fruits, it will at last surely do it, because it is founded in truth, and heard in heaven. It expresses the very heart of Christ. No such blow is struck in vain, and if persisted in, against all manner of denial, will finally make an impression stronger than the din of unbelief, and carry the world over to the same conclusion itself. We take the liberty in all crowds, in cars and steamboats, and even in the whirl and roar of Broadway, to avow that Christ is king, and to look upon the whole scene as sanctified by his inner presence. By an unobtrusive assurance of this kind, we at least profit ourselves, and sometimes think there is positive improvement in the atmosphere around.

Absurdities of Tradition.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood
Should fright us from the shore."

In representing death as a transit from this 'vale of tears,' to the immediate bliss of heaven, the poet has chosen a figure which we are disposed to criticize a little. Does the pious imagination which sees a land of pure delight across the Jordan of death, take into account that the original Canaan which Moses viewed, was still the land of the Hittites, Amorites, Jebusites, &c.—that its sweet fields were covered with the idols of the heathen—abominations were committed in its groves, and the iniquity of the inhabitants was full? The children of Israel over Jordan armed; and had to conquer their inheritance by a war of extermination. According to this poetry, Jordan was all that separated them from their possessions; but so far from that, it was

no dividing line at all, for part of the promised land was on this side the river, and passing Jordan was any thing but entering their rest. If we compare death to the river Jordan, we shall not find eternal day just the other side—something more than 'this narrow sea divides the heavenly land from ours.' It is an insignificant boundary, to say the least—much lies between that and the bosom of the Father.

Everlasting Change for the Better.

It is a great thought to me, that *motion* is the law, and *inaction* an exception. The universe of life has been, and forever will be in motion. This hypothesis must be true; for if you start with the idea of inaction, you cannot conceive of a change—nothing can make a change. But if you start with the idea of action, you cannot conceive of inaction, or of any thing but continual change. Then I say, that forasmuch as active force is at the foundation of the universe of strength, health, life, and peace, it is impossible that there should be any thing but *everlasting change for the better*.—The fact that motion now exists, that change now rules the world, demonstrates to me, that everlasting change is the law of the universe. The resurrection of Christ was a pure expression of the life there is at the center of all things. The central germ of the universe was expressed in that resurrection. The universe is in an everlasting resurrection. The same force that raised Christ from the dead, is working, has worked, and will work eternally.—It is a great and ridiculous mistake to suppose that evil is the law and good the exception; that distress, sickness, decay and death, is the law, and life, youth, brightness and happiness are exceptions. The reverse of that is true. We must get into fellowship with the great law that governs all things—the law of everlasting change for the better—and acknowledge our solidarity with the universe: for it is a blessed universe as a whole. It is narrow-minded for us to form our conceptions from the working of things in our own circle, or even in this world. Paul says, 'The things of God are clearly seen by the things that are made, even his eternal power and godhead.' This is the truth. The mysteries of God are as plain as day-light on the very face of the universe. But the imaginations of the wicked are so evil that they will not glorify God, and their foolish hearts are darkened to the great truth, which continually thrusts itself upon us, viz., that the universe is in an everlasting resurrection.—*Home-Talk.*

WASHINGTON-DAY AT ONEIDA.—Our Pedlars say that Monday is a bad day to sell goods, as, it being washing-day, they find the women generally *cross*, and the door is shut in a pedler's face pretty short. This is all reversed here. We can almost sing—

"Day of all the week the best—
Emblem of Eternal Rest."

The enthusiasm of aggregation rests and refreshes one more than a year of old-fashioned Sundays. Or rather, the old, sleepy, dull, Sunday spirit tires one worse than hard labor.—*Oneida Correspondence.*

A BRAGGART AND HIS BRASS.—One of those devotees to mammon once received a lesson from a humble follower, who did not seem to pay him, the possessor of the purse, sufficient homage. The latter said, 'Do you know, sir, that I am worth a hundred thousand pounds?' 'Yes,' said the irritated, but not broken-spirited respondent, 'I do; and I know that it is *ALL* you are worth.'—*The Stomach and its Difficulties*, (by Sir James Eyre.)

One very significant distinction between true and false religion, is that false religion is *solemn* in a lugubrious sense: while true religion is *joyful*, free and familiar with God, and cheerful before him. The doctrine that holiness and long-faced seriousness go together is plainly contradicted by the following passage:—"Nehemiah said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." Neh. 8: 9-12.

A great many evils cannot be shaken off, or disposed of at once; they must be *worn* out.—"Here is the patience of the saints." In order to overcome the wicked one, we must meet him at all points with more perseverance than he possesses.

[The series of "Home-Talks" (continued in this paper from the Oneda 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. 101.

[REPORTED FOR THE CIRCULAR, JUNE 5, 1852.]

PRIMITIVE FAITH, AND ITS RESULTS—CONTINUED.

In the 'Talk' published in the last No. of the Circular, I dwelt rather more particularly on the idea of *vengeance*,—the destruction of the persecutors of the saints,—than I did upon their own actual *deliverance*.

The expression *God shall avenge his elect* should not close our eyes to the positive, absolute *redemption* they were taught to regard as nigh at hand, and which, in fact, was all that created a demand for vengeance. Vengeance was of no value to them, except as it was necessary to their deliverance. I do not suppose that those souls who cried from beneath the altar, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' had any disposition to inflict vengeance and suffering upon their enemies merely for the satisfaction of justice, or any principle of that kind. They simply wanted *deliverance*; but so long as the power that murdered them remained in force they could not have deliverance, and, therefore, it was necessary that God should strike the principality that had sought to destroy them, and demonstrate by facts his almighty power against it, in order that their faith might meet that almighty power, and they obtain deliverance. This was done when the sixth seal was opened, and the great day of the wrath of the Lamb came. Then, evidently, a breach was made through the murderous, satanic power that had held the saints in bondage, and they were delivered.

It is observable that the transactions which took place at that time, the opening of the sixth seal, are very analogous to what took place at the time of the death and resurrection of Christ. Then "the sun was darkened; the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of their graves." (Matt. 27: 51—53.) How far that language is literal, and how far it refers to spiritual transactions, it is not necessary to particularize at present. It is certain that there was then a great explosion in the fortress of evil, one that delivered Christ from Hades; and with him came up others. The power of God broke the spell of death. The language in which this transaction is described, and the external signs of it, all indicate that a tremendous force was applied to the imprisoning power, which resulted in the resurrection of Christ. These outward indications point us to the real meaning of Christ when he said, shortly before his crucifixion, 'Now is the judgment of this world: now shall the prince of this world be cast out.' (John 12: 31.) The lightning, we may say, then struck Satan, and tore the bulwarks of his power in pieces, and made room for the working of the resurrection power.

It is impossible to read the above account of events as they occurred at the death and resurrection of Christ, in connection with the following description of events consequent upon the opening of the sixth seal, without noticing the analogy between them:—"And when he had opened the sixth seal, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth; * * * and the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Rev. 9: 12—14.) Here are all the signs of another tremendous stroke of the lightning of God's power: rending the rocks of spiritual oppression and unbelief, and smiting the kingdom of Satan, in order to deliver them that were held in Satan's dungeon. Immediately following this description, we have in the next chapter, the result of this second lightning stroke of God's power depicted. As Christ's prison was rent, and he was let out by a stroke of almighty power, so the Primitive

church were delivered by a second stroke of the same power. These transactions are well illustrated by the case of Paul and Silas in prison. "At midnight they prayed, and sung praises unto God: * * * and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed." (Acts 16: 25, 26.) As the resurrection was to take place in a certain order—'Christ the first-fruits; afterward they that are Christ's at his coming,'—we may say Christ's resurrection was an operation similar to the shaking of the walls of a prison, and breaking open its doors; and at Christ's second coming, the opening of the sixth seal, the prisoners came forth,—and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

It is evident from the 7th chapter of Revelations, that God, his Son, and the holy angels, revealed themselves in the prison where the saints were held, in almighty majesty that could have crushed all opposition, and stood there holding back destruction, till they brought forth the church, and sealed the one hundred and forty and four thousand, besides "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." "After these things, [i. e., the earthquakes and other terrible scenes of the sixth seal,] I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. 7: 1—3.) Then follows a description of the church that came up.

We have now followed the saints through to a distinct disclosure of their final deliverance. John asked one of the elders, 'What are these which are arrayed in white robes? and whence come they?' He answered, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.' (Rev. 7: 13, 14.) These are those souls that "cried from beneath the altar, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" God has avenged them on their enemies. The Son of God was manifested in the prison that held them, and their enemies fled before him: and he brought them up into an *entire deliverance*. 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' (Rev. 7: 16, 17.) There we see them delivered: their redemption has come. Then their prayer was answered. Then it was manifested that though God did 'bear long' with them, he did at last 'avenge' and deliver them. These 144,000 are afterwards brought to view in the fourteenth chapter, standing with the Lamb, and called 'the first-fruits unto God and to the Lamb.' It is the same body that we find again in the twentieth chapter. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*"

I am just as certain that the saints were avenged at the appointed time, delivered, raised from the dead, placed on high with Christ, and have since bruised Satan under their feet, as I am that Christ rose from the dead. We have the plain testimony of the New Testament for both facts, and the testimony is as sure in one case as in the other. "Every man in his own

order: Christ the first-fruits; afterwards they that are Christ's at his coming." That has been all fulfilled. There have been two 'earthquakes'; twice the sun has been veiled; twice the rocks have been rent; twice the almighty power of God has opened the prison of death. The first *earthquake* (as we may name it) brought Christ out of the grave; the second brought out 'the first-fruits unto God and to the Lamb:' and there is to be one more earthquake, which will bring up the whole church of the second and final resurrection. 'Christ the first-fruits: afterwards they that are Christ's at his coming; and after that the end,'* or the final day. We have given a description of the first two earthquakes, and we now give a description of the third—the one to come. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an *earthquake*, and great hail." (Rev. 11: 15—19.)—Here is the great final earthquake that rends the tomb of nations!

* The Greek word here translated 'then,' is *eita*; which signifies *after that*, or *in the next place*.—The word translated 'end,' is *telos*, and it means the consummation. The word 'cometh' is interpolated in the translation. When rightly rendered, the passage reads thus: 'Every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming; and after that the consummation.'

HOME-TALK—NO. 102.

REPORTED DECEMBER, 24 1850.

GOD'S RIGHT TO THE BEST THINGS.

The devil seems to have worked into the minds of people a sort of tacit admission that he has a right, or at least the inevitable might, of possession in all the *best* things of the world. 'The torn, the lame, and the blind' may be offered to God, but all the 'fat of the land,' must be given to Satan. There is no end to the illustrations of this idea. I alluded to a specimen of this kind of opinion to-day, in reference to the southern and best portion of the earth. The common idea is that diabolism must have possession of all those warm and fertile countries, which bask in the sun of the tropics; and it is difficult for us, with old habits of thought, to suppose that it can be otherwise. It is easy to see that countries so situated are the most beautiful in the world, and, in a physical point of view, entirely preferable to our northern clime for people to live in: but look into your hearts, and see if you do not feel that that kind of country is a sort of natural inheritance of pleasure-seekers and corrupt spirits. Throughout the world, the inhabitants of the most beautiful climates, as of Spain, Italy, Palestine, &c., are, as a matter of fact, a pleasure-seeking, sensual race. The devil, it is true, has gained possession of those lands; and the mischief is that we have come to feel that he has a sort of *right* to them, and that it would be presumptuous to think that such portions of the earth can be possessed and enjoyed by the true-hearted.

To come to a more general fact: among the things we love to enjoy, *money* is the representative of all others, and as such is the choicest thing in the world. But who does not feel that the devil has a very special ownership in all this line of things?—that the saints ought to be poor, and that money is a sort of accursed thing which a good man cannot have much to do with? So of all the principal good things. Whatever is rich and splendid, we

naturally assign to the devil. In our thoughts and feelings, the best apparel, houses, &c., are allowed to him; and we think of God's portion in the world as only second best, at most.

To pass from things objective, to things subjective: in thinking of men and classes in society, we find that the rich, and great, and noble, and cultivated, are set off to the devil's portion; and the ignorant, and poor, or, at best, the half-cultivated, middle class, are God's portion. That is about the style in which people in their hearts allot to God and the devil their shares in mankind.

Then, to come to that which we are particularly interested in at the present time, the *children's department*: It is true, as things go, that childhood is the most precious part of life. It is the time when human nature is the greenest, most truthful, and full of merriment; it is fresh from the hand of God and nature. But is there not a feeling that children cannot know the Lord?—that youth is the time to serve the devil in? I think there is a feeling in the world generally, that though it would be very desirable for children to partake of God's Spirit, yet somehow it is not possible; they do not know enough; they are too much under natural, inevitable temptations, to be the Lord's property, and the devil must have possession of them till they are fifteen or twenty years old; i. e., we must give the devil the first cut—he must sit down to the first table; and the Lord may come in afterwards, and take his leaveings.

Here we have illustrations enough to show that there is a general claim asserted on the part of the devil, and to a great extent conceded to him, that he is to have the best chance at every thing in this world. Let us examine into the reasons for this state of things. I think there is a prevailing and rapidly growing instinct that this claim is a sham, and that it is going to be displaced; and now is the time patiently and piercingly to scrutinize it.

I can see two general reasons for the prevalence of the common idea. One reason lies in the nature of things. It is a fact that the best things in the world, are found in experience to be the greatest occasions of temptation. Beautiful, fertile countries and fine climates present to man a large amount of sensual enjoyment, and tend to cultivate the material and enervate the spiritual. The sin of Sodom was pride, idleness, and fullness of bread; and their corruption was undoubtedly occasioned by the temptations of their situation. They inhabited a beautiful, well-watered valley, that was a paradise for the body, and in those circumstances forgot the Lord and gave themselves up to sensual enjoyments, which ended in awful corruption. So money, and the rich things that wealth produces, are generally occasions of similar temptation. Those who are surrounded by the gorgeous luxuries of wealth are in circumstances of tremendous seduction to pleasure-seeking and sensuality. As the world goes, wealth is a fool's paradise—a situation of prurient cultivation of the body to the neglect of the spirit. It follows, of course, that the rich and noble, those who are surrounded by the magnificence of the world, are specially tempted away from God, and take up with the devil's portion. On the same principle, the fact that children are conceded to the devil grows out of the special temptations of their age.—They are full of animal life, and are under the care of their parents, so that they have not much to do, and hence life to them is a constant temptation to folly, sensuality and forgetfulness of God.

That is one reason why the devil's claim is maintained and conceded,—the fact that outward good of all kinds is a temptation. The other reason I refer to, is, that the Bible, and particularly the New Testament, seems to favor this claim and concession. The poverty and suffering of Christ and his followers, apparently sanctioned the fashion of giving up all the good things of this world to the devil. And many of their teachings look that way. 'How hardly shall they that have riches enter into the kingdom of heaven.' 'Ye see your calling, brethren, how that not many wise men after

the flesh, not many mighty, not many noble, are called,' &c. In regard to worldly property, and prosperity in general, there seems to be a good deal in the teachings of Christ and the apostles, and in their example, that favor the idea that God's portion is second best, and that the devil has the first right of possession. But nobody pretends that any concession of this kind is found in the New Testament in regard to children: and if you look closely into the matter you will find there is no intentional concession of the principle at all. A temporary toleration of it is all that you can find. I think the general idea you will get from the Bible, and even from the New Testament, if you will give it a fair hearing, is, that 'the gold and silver are the Lord's'; that the good things of this world belong to him. He promises to return a hundred fold in this life, of all that persons forsake for the truth; and declares that the meek shall inherit the earth. He distinctly claims Palestine and the Jews—the best country and the best race on the earth. The money and the rich men then, belong to him, and the children also; and we are so certain of this fact, that we need go into no argument about it. It is sufficient, simply to present the subject, and clear a pathway for our instincts in the matter.

I consider that Christ is now making his great final movement for abolishing the existing state of things, annulling the devil's claim, and asserting his own right to the world's best things. And this leads me to the precise point on which we are engaged the most seriously in battling the enemy. It is more abundantly true of amateness, and the whole of the beautiful relations of the sexes, than of any other good thing, that it is given up as the possession and natural inheritance of Satan. It is verily supposed to be irredeemable. Probably those who might be brought to admit that God could take possession of money and of children, and that the spirit of Christ might work its way into those things, would still utterly deny that it could work its way into sexual matters. This department is the very seat of Satan—the sanctuary of his strength.

Now observe, we are engaged in an attack upon this stronghold, in a serious, persevering attempt to wrest from Satan's hand that department of our nature. We are acting out the boldest possible assertion that the best things belong to God, and not to the devil. The point on which we are attacking the old claim, is a very critical one; it is completely a test point. We may be sure that if Christ's spirit can gain possession of amateness, there will be no difficulty in his proceeding to drive the devil out of all the other best things. The battle will be decided in favor of the party that gains this point—for it is the point around which the greatest mass of temptations cluster. But we have a faith that reaches to victory. We see and know that Christ can act himself out in this department of things, far better than the devil can. I exhort our soldiers to be valiant, patient, and hopeful. We are, as it were, standing before heaven and earth, in a conflict which is to decide the question whether God or the devil owns the best things; and it is worth considerable suffering—worth waiting patiently for years, to see this question settled right.

One of the ten commandments is, 'Thou shalt not covet.' I respect that commandment, and yet I confess I do covet the beautiful lands of Southern climes; money, and the power that money gives in the world; the men that are brightest and best; the classes and breeds that are noblest; the youngest and freshest life; and the most exquisite pleasure. I do not covet these things from my neighbor, or for myself. I covet them from him who has stolen them, and for him who owns them. I insist, and shall insist for time everlasting, that diabolism has no right to these good and beautiful things. They belong to Jesus Christ. I do not covet my neighbor's property; I demand the restoration of God's property. Satan evidently does not like to have us talk in this manner; but we shall continue to do so,

and shall get a clear understanding of our rights, and of God's rights in the good things of life.

I will hint at some things which show the feasibility of the revolution we expect. There is ground in the nature of things to assert, that wherever there are great temptations to evil, there is possible a corresponding temptation to good. The same things that tempt us to forget God, may tempt us to be thankful to him. The same things that tempt to frivolity, when matters are turned right will tempt to sobriety. You say that in the case of children, their situation tempts them to frivolity and pleasure-seeking: I affirm that their situation equally tempts them to veneration; and that is the very feeling that puts them in communication with God. Christ says, 'Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven.' There is more natural affinity and adaptation to Christ's spirit, in the state of children, than in any other. True, the devil has the advantage now; but get things going right, and the advantage is all on Christ's side. People who are in a condition to be easily seduced into sin, may, by the same condition, be easily seduced into righteousness. Every thing that makes in favor of the devil, will come round at last, so as to make in favor of God.—We must encourage ourselves in the feeling that God shall have the 'fat of the land,' and that we will not offer to him the torn, the lame, and the blind.

What appears in the New Testament as a seeming concession of outward prosperity to the devil, is completely illustrated, as I understand it, by the Old Testament history of the children of Israel. God led them out of Egypt. What for? to starve them in the wilderness, or reduce them to worse slavery and oppression than they suffered in Egypt? Not at all; but to give them possession of a land 'flowing with milk and honey,' the paradise of the world.—They had it set before them at the outset; but in order to take possession of it, and enjoy it, they had to go through long discipline and suffering. So all this suffering which seems so natural to the saints, is only the parenthesis before they are brought into a land flowing with milk and honey. It is the means, and not the end. There is, therefore, no real concession of principle in the case.

Let these thoughts be a trumpet call to our soldiers, to gird themselves with patience, and fight out this battle that we are engaged in, to the end. I beg of them 'not to be weary in well-doing, for in due season they shall reap if they faint not.'

Table-Talk, by J. H. N.—No. 19.

January 27, 1852.

The most friendly relations ought to exist between the inner and outer man: there should be a perfect reconciliation between these two departments of our nature. In other words, our communication with Christ's central life should be freely confessed in all external enjoyments and employments; it should express itself in them, assist them, improve them, and thus give us more satisfactory and wholesome enjoyment in our intercourse with creation. Then, on the other hand, all enjoyment in food, in external exercise of every kind, should react upon the center, to serve and bless it. It is a proper and natural state of things, where there is friendly communication and loyal help from the center to the circumference, and from the circumference to the center. It is the only state in which there is harmony. Our life cannot be harmonious, if its periphery is looking to the center for satisfaction in its enjoyments, asking continually for help, and using the confession of Christ's life in the heart only as a *relish* to outward enjoyments, without reaction and reciprocal service. It is true that the interior and superior life is patient, and can wait on the external as a mother waits on her child, and put up for a time with a state of things in which help circulates only one way; but that state is temporary and provisional. The final and permanent state is one of mutual love and reciprocal aid. The continual demand of the heart is that the passions and external faculties shall cease to burden it, and become its helpmeets—minister substantial aid to it. A time must come when our affections, passions and powers will act freely and harmoniously upon the heart, and the heart will find strength and support in the

things that now burden and torment it.—It will be well for all to inquire whether they are not using the confession of Christ, and appealing continually to the life of Christ, and their own central life, in a mercenary way, with a view to season their outward enjoyments, and without thinking particularly of the return that these enjoyments are bound to make to the center, to God—the source of all beauty and happiness.

CORRESPONDENCE.

From H. W. Burnham.

Niagara Falls, }
Drummondville, May 24, 1852. }

DEAR BRO. M.—Since I left Oneida, I have seen enough, heard enough, and felt enough, to have filled pages, but this is the first use I have made of my pen, since the hasty note dated at Buffalo, the morning after leaving you.

I thought of you in the afternoon yesterday, while beholding the 'wonders of creation,' and of our long-to-be-remembered trip to the top of Mansfield Mountain. That scene was wild and wonderful, but this was much more so.—In coming to the Falls you expect to see untold wonders, notwithstanding they have been told a thousand times. Your excited imagination throws a glimmer over the eyesight, and makes you hold your breath, long before you actually see the cataract, and hear its roar.—This seems to eclipse nature, and to mar its simplicity and grandeur, so that the first sight is not the best. Whether this was ever true of others I cannot say, but it has been my experience.

Yesterday was my third view, and it was decidedly the richest. Our guides (De Latre and Ellis,) were of course of the first quality—old residents, and familiar with every point of interesting curiosity. The sun was going down, and every thing conspired to make the occasion the most delicious. Stretching upward toward Buffalo, lay the broad river as still and transparent as a summer lake. Its placidity however was soon broken by the terrible rapids which commence about three fourths of a mile above the Fall. These rapids alone, are a great wonder, and then to think of the awful plunge which awaits them below, you can not look upon them without a shudder. As to the Falls, I confess that my highest imaginations were exceeded by the reality. It would be foolish to attempt any description—I can only speak of what I hope you and the rest of our loved ones will one day behold. The spray rose like a cloud in the air, and we had a very good view of the rainbow of which you have often heard. All the wonders and sights and sounds concentrate finally in the yawning gulph, of a hundred and fifty feet perpendicular descent with a half-mile between its sides—and all is soon calm again beyond.

Yesterday, without knowing that we were here, the group of believers in this place met, (some ten or twelve in all) and from what I observed I like them much. Drummondville is evidently one of our homes; and I thank God for it. Our visit here has been truly refreshing, and I trust profitable on both sides. I feel that God is with us. Your affectionate brother,

H. W. BURNHAM.

Chicago Ill., May 30, 1852.

DEAR BRO. MILLER:—Yours mailed last Wednesday we received this morning. The victorious tone of your letter sent a thrill of gratitude through my heart. On returning to our hotel, and giving it a careful second reading, and then casting my eye upon a large six-by-seven-foot town-and-county map of the United States, which hung in the room; I could hardly realize that a space of seven or eight hundred miles intervened between us. But there it stood, all checked out in various colors—towns, counties, states, lakes, railroads and all, to be believed according to the best construction of which my faith was capable. I gave all the scope which the literal, local fact demanded, and yet had substantial reasons for concluding that the actual distance between me and you and the Oneida church, was absolutely less than between me and the man that sat at my left hand.

The numerous 'sights' which I, an eastern boy, have seen and am seeing, in this new country would make too long a story. To give you my general impression, I must say that the West, so far as I have seen it, has a more substantial, intelligent character than my preconceptions had allowed. Possibly my notion may have had for its root, a narrow, sectional prejudice, contracted by living too long in one place, and supposing that there is no part of the world so 'much like folks,' as the neighborhood of our locality. I despise such a narrow-minded feeling, and renounce it henceforth. It is true here are backwoodsmen, 'hoosiers,' 'wolverines,' 'suckers,' &c., who appear awkward, coarse-clad, sunburnt and bony; but I like their hearty, good natured countenances; and in the population generally of the cities, there

is much less stiffness, and more natural politeness than at the East.

Detroit is a beautiful city of about 25,000 inhabitants; and although we spent but eight or ten hours there, our business drew us into communication with many of its prominent business men; and I was delighted with the respectful deportment of all.

(Chicago is called the mushroom city, and every thing denotes its rapid growth. Eighteen years ago six or eight houses were all that stood where now is a city numbering 30,000 inhabitants. The streets and side-walks are either without pavement, or are paved with oak plank. Every thing except the buildings, bridges, &c., of very recent construction, looks temporary, and even rickety. But the new and permanent is rapidly displacing the old, I should judge. The spacious five and six storied edifices, stores, hotels, &c., make one think of Broadway in New-York; and the open, broad, regularly-laid streets, look much more airy and commodious. The city is every way a prodigy; and its recent multiplied means of communication with New-York and the whole East, renders it increasingly so.)

We came here last night at 11 o'clock; and I have taken but two short walks to-day, so cannot of course speak of details. Of the prairies, oak openings, and other peculiarities of the West, I cannot now speak particularly; I have only had an introduction, and possibly I may speak of them hereafter.

Yours sincerely, H. W. B.

FROM VIRGINIA.

Shepherdstown, June 2d 1852.

—I am very sorry to learn from the Circular, that you are straitened for the necessary means to publish the Fourth Annual Report, and other useful works calculated to promote the cause of Christ's sovereignty in this world. Were I in possession of means, how cheerfully would I contribute the things of my stewardship, to further the cause of their rightful owner. God will not let the paper be wholly suspended; he may try the love of those who are able, and whose special duty it is to open their hearts towards God and man. I would rather submit to privation in regard to temporal food and clothing, than see the Circular stopped. I have hitherto not been able to do much for the cause by remitting aid, but I am now laboring for God, and I find him ready to bless my industry; I think I can pledge myself to remit you ten dollars between this and the end of the present volume. I also for one, in the name of Christ, promise to pay into the common fund to sustain the paper another year from the close of the volume, \$25, one fourth to be paid quarterly in advance, the paper to be issued daily, or every other day. We can do it; that is, have a daily paper, when the scattered friends consider their spiritual improvement paramount in importance to all other things. Then there will be a simultaneous opening of their hearts and their purses. God loveth a liberal as well as a cheerful giver. 'He that soweth sparingly, shall also reap sparingly.' We need your spiritual things; is it therefore a great thing for you to reap our carnal things, especially since our carnal things come back to us again in the form of the paper, conveying to us your spiritual things. Yours in the truth.

D. LONG.

FROM NEW YORK.

Verona, June 3, 1852.

—I am glad to return you my sincere thanks for sending me the Circular so long as you have; for I feel that it has been a light to my path. It explains ideas that I had but dim sight of for some years before I heard of the Association and its principles. I think I can safely say that I am a full believer in the gospel spirit of unity and love, which cannot have full reign, so long as the least vestige of selfishness remains. I for one am constrained to say, that the Spirit of truth exposes a mass of selfishness in me which I see more and more every day; yet I do not feel justified in confessing selfishness; (it does not belong to me in Christ;) for it destroys freedom, and unity with God and his church, which we might enjoy by believing and simply receiving salvation—freedom from sin, and eternal life.

We as a family feel in sympathy with the Association, believing the position you have taken is ordered by God, and will stand all be- settlements of this world and the devil. We see a large majority opposed to us, but this only strengthens our faith; and we long to see the time when all shall say, 'Let the truth come, and the will of God be done on earth, as it is done in heaven.' Yours with one accord,

LEANDER WILCOX.

Letters Received.

M. Odthout; D. Long; H. N. Leet; A. Cridge; C. Olds; H. W. Thayer; E. Y. Josten; E. Hitchcock.