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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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KOSSUTH'S

NOMINATION OF JESUS CHRIST

TO THE SOVEREIGNTY OF NATIONS.

By request of a committee of ladies and gentlemen of New York, Kossuth delivered a Lecture at the Broadway Tabernacle on Monday evening (21st inst.) for the benefit of his exiled mother and sisters, who are now on their way to this country. As his last address to the American people previous to his departure for Europe, we think it a pertinent and beautiful conclusion of his mission among us; and his being listened to by a crowded and attentive audience on a sweltering summer evening, and in the heat of a political excitement, indicates the growing popularity of the 'Higher Law.'

After an eloquent eulogium upon the great prosperity of this nation, he reminds us by the examples of fallen empires, that mere prosperity is no security against a similar fate; and asks, significantly, if we are not now looking to the fallen greatness of the past for 'virtuous inspirations.' He thinks it not impossible but that this nation may profit by the misfortunes of others; and the drift of his discourse is to show how it may do so—viz., by becoming a "CHRISTIAN NATION"—substantially such as is advocated in two articles under this title, in the 22d and 23d Nos. of *The Circular*. He boldly hoists the flag inscribed with the motto of our paper as the ultimate national standard, without paltering, and without pandering to the sickly, 'half-virtuous,' infidel spirit that characterizes the politics of the times;—and this we trust is sufficient apology for making room in our columns this week for so large quotations from his speech.

Machiavel says, that it is now and then necessary to recall the constituting essential principles to the memory of nations. And who is charged by Providence with this task? Misfortune! The battles of Canae and of Thrasymene it was which recalled the Romans to the love of their fatherland; nations had till now about such things no other teacher than misfortune. They should choose to have a less afflictive one. They can have it. To point this out will be the final object of my remarks; but so much is certain, that prosperity alone is yet no security for the future, even of the happiest commonwealth. Those ancient nations have been also prosperous. They were industrious, as your nation is; their land has been covered with cities and villages, well cultivated fields, blessed with the richest crops, and crowded with countless herds spread over immense territories, furrowed with artificial roads; their flourishing cities swarmed with artists, and merchants, and workmen, and pilots, and sailors, like as New York does. Their busy laborers built gigantic water works, dug endless canals, and carried distant waters through the sands of the desert; their mighty, energetic spirit built large and secure harbors, dried the marshy lakes, covered the sea with vessels, the land with living beings, and spread a creation of life and movement along the earth. Their commerce was broad as the known world. Tyre exchanged its purple for the silk of Serique; Cashmere's soft shawls, to-day yet a luxury of the wealthiest, the pearls of Hevila, the diamonds of Golconda, the gorgeous carpets of Lybia, the Gold of Ophir and Saba, the aromatic spices and jewels of Ceylon, and the pearls and perfumes of Arabia, the myrrh, silver, gold dust and ivory of Africa, as well as the amber of the Baltic and the tin of Thule, appeared alike in their commerce, raising them in turn to the dominion of the world, and undoing them by too careless prosperity. The manner and the shape of one or the other art, of one or the other industry, has changed; the steam engine has replaced the rowing bench, and cannon replaced the catapult; but, as a whole, even your country, which you are proud to hear styled "the living wonder of the world," yes, even your country in the new world, and England in the old—England, that gigantic workshop of indus-

try, surrounded with a beautiful evergreen garden; yes, all the dominions of the Anglo-Saxon race, can claim no higher praise of its prosperity, than when we say, that you have reproduced the grandeur of those ancient nations, and nearly equal their prosperity. And what has become of them? A sad skeleton. What remains of their riches, of their splendor, and of their vast dominions? An obscure recollection; a vain memory. Thus fall empires; thus vanish nations which have no better guardians than their prosperity. But "we have," you will say, "we have a better guardian, our freedom, our republican institutions; our confederation uniting so many glorious stars into one mighty galaxy—these are the ramparts of our present, these our future security."

Well, it would ill become me to investigate if there be "nothing rotten in the state of Denmark," and certainly I am not the man who could feel inclined to undervalue the divine power of liberty; to underrate the value of your democratic institutions, and the vitality of your glorious Union. It is to them I look in the solitary hours of meditation, and when, overwhelmed with the cares of the patriot, my soul is groaning under nameless woes, it is your freedom's sunny light which dispels the gloomy darkness of despondency; here is the source whence the inspiration of hope is flowing to the mourning world, that down-trodden millions at the bottom of their desolation still retain a melancholy smile upon their lips, and still retain a voice in their bleeding chest, to thank the almighty God that the golden thread of freedom is not yet lost on earth. Yes, ladies and gentlemen, all this I feel, and all this I know, reflecting upon your freedom, your institutions, and your Union; but casting back my look into the mirror of the past, there I see upon mouldering ground, written with warning letters, the dreadful truth, that all this has nothing new, and all this has been, and all this has never yet been proved sufficient security.—Freedom is the fairest gift of heaven; but it is not the security of itself. Democracy is the embodiment of freedom, which in itself is but a principle. But what is the security of democracy? And if you answer, "the Union is," then I ask, "And where is the security of the Union?" Yes, ladies and gentlemen, Freedom is no new word. It is as old as the world. Despotism is new, but freedom not. And it has never yet proved a charter to the security of nations. Republic is no new word. It is as old as the word "Society." Before Rome itself, a Republic absorbed the world. There were in all Europe, Africa, and Asia Minor, but Republics to be found, and many among them democratic. Men had to wander to far Persia if they would have desired to know what sort of a thing a monarch is. And all they have perished; the small ones by foreign power; the large ones by domestic vice. And union, and confederacy, the association of societies—a confederate Republic of Republics, is also no new invention. Greece has known it, and flourished for a while. Rome has known it; by such associations she attacked the world. The world has known them; with them it defended itself against Rome. The so-called Barbarians of Europe, beyond the Danube and the Rhine, have known it; it was by a confederacy of union that they resisted the ambitious mistress of the world. Your own country, America, has known it; the traditionary history of the Romans of the West, of those six Indian Nations, bears the records of it, out of an older time than your ancestors settled in this land; the wise man of the Onondaga Nation exercised it long before your country's Legislators built upon that basis an independent home. And still it proved in itself alone no security to all those nations who have known it before you. Your own fathers have seen the last of the Mohawks burying his bloody tomahawk in the namesake flood, and bare his head to the majestic words of Logan, spoken with the dignity of an *Æmilian*, that there exists no living being on earth, in the veins of whom one drop of the blood of his race did flow. Well, had history nothing else to teach us, than that all that the wisdom of men did conceive, and all that his energy has executed through all the innumerable days of the past, and all that we take to be glorious in nations and happy to men, cannot do so much as to insure a future even to such a flourishing Commonwealth as yours: then weaker hearts may well ask, what good is it to warn us of a fatality which we cannot escape; what good is it to

hold up the mournful monuments of a national mortality to sadden our heart, if all that is human must share that common doom? Let us do as we can, and so far as we can, and let the future bring, what bring it may. But that would be the speech of one having no faith in the all-watching Eye, and regarding the eternal laws of the universe not as an emanation of a bountiful Providence, but of a blind fatality, which plays at hazard with the destinies of men. I never will share such blasphemy. Misfortune came over me, and came over my house, and came over my guiltless nation; still I never have lost my trust in the Father of all.

I therefore who do not despair of my own country's future, though it be overwhelmed with misfortunes, I certainly have an unwavering faith in the destinies of humanity; and though the mournful example of so many fallen nations instructs us, that neither the diffusion of knowledge, nor the progress of industry; neither prosperity, nor power, nay, not even freedom itself can secure a future to nations, still I say there is one thing which can secure it; there is one law the obedience to which would prove a rock upon which the freedom and happiness of nations may rest sure to the end of their days. And that law, ladies and gentlemen, is the law proclaimed by our Saviour; that rock is the unperverted religion of Christ. But while the consolation of this sublime truth falls meekly upon my soul, like as the moonlight falls upon the sea, I humbly claim your forbearance, ladies and gentlemen; I claim it in the name of the Almighty Lord, to hear from my lips a mournful truth. It may displease you; it may offend, but truth is truth. Offended vanity may blame me; power may frown at me, and pride may call my boldness arrogance, but still truth is truth, and I, bold in my unpretending humility, will proclaim that truth; I will proclaim it from land to land and from sea to sea; I will proclaim it with the faith of the martyrs of old, till the seed of my word falls upon the conscience of men. Let come what come may, I say with Luther: God may help me, I cannot otherwise. Yes, ladies and gentlemen, the law of our Saviour, the religion of Christ can secure a happy future to nations. But, alas! *there is yet no Christian people on earth—not a single one among all.*—I have spoken the world. It is harsh, but true. Nearly two thousand years have passed since Christ proclaimed the eternal decree of God, to which the happiness of mankind is bound, and sanctified it with his own blood; and still there is not one single nation on earth which would have enacted into its law book that eternal decree. Men believe in the mysteries of religion, according to the creed of their church; they go to church, and they pray and give alms to the poor, and drop the balm of consolation into the wounds of the afflicted, and believe they do all that the Lord commanded to do, and believe they are Christians.—No! Some few may be, but their nation is not—their country is not; the era of Christianity has yet to come; and when it comes, then, only then, will be the future of nations sure. Far be it from me to misapprehend the immense benefit which Christian religion, such as it already is, has operated in mankind's history. It has influenced the private character of men, and the social condition of millions; it was the nurse of a new civilization, and softening the manners and morals of men, its influence has been felt even in the worst quarter of history—in war. But though that beneficial influence of Christianity we have cheerfully to acknowledge, yet it is still not to be disputed that the law of Christ does yet no where rule the Christian world.

The fact that the religion of Christ never yet was practically taken for an all-overruling law, the obedience to which, outweighing every other consideration, would have directed the policy of nations, that fact is the source of evil, whence the oppression of millions has overflowed the earth, and which makes the future of the proudest, of the freest nation, to be like a house built upon sand. No nation can, with full right, claim the title of a Christian nation, no government the title of a Christian government, which is not founded upon the basis of Christian morality, and which takes it not for an all-overruling law, to fulfil the moral duties ordered by the religion of Christ toward men and nations, who are but the community of men, and toward mankind, which is the community of nations.—Now, look to those dread pages of history, stained with the blood of millions, spilt under the blasphemous pretext of religion; was it the interest to vindicate the rights and enforce the duties of Christian morality, which raised the hand of nation against nation, of government against government? No, it was the fanaticism of creed, and the fury of dogma-

tism. Nations and governments rose to propagate their manner to worship God, and their own mode to believe the inscrutable mysteries of eternity; but nobody has yet raised a finger to punish the sacrilegious violation of the moral laws of Christ, nobody ever stirred to claim the fulfilment of the duties of Christian morality toward nations. There is much speaking about the separation of Church and State, and yet, on close examination, we shall see that there was, and there is scarcely one single government entirely free from the direct or indirect influence of one or other religious denomination, scarcely one which would not at least bear a prelection, if not countenance with favor, one or another creed—but creed, and always creed. The mysteries of dogmatism, and the manners of worship enter into these considerations, they enter even into the politics, and turn the scales of hatred and affection; but certainly there is not one single nation, not one single government the policy of which has ever yet been regulated by that law of morality which our Saviour has promulgated as the eternal law of God, which shall be obeyed in all the relations of men to men.—

The guaranty which your Constitution affords to religious liberty, is but a negative part of a Christian government. There are besides that positive duties to be fulfilled. He who does no violence to the conscience of man, has but the negative merit of a man, doing no wrong. But as he who does not murder, nor steal, nor covet what is his neighbor's, but by not sealing, not murdering, not coveting what is his neighbor's, has yet done no positive good; so a man who does not murder has not yet occasion to the title of virtuous man. And here is precisely the infinite merit of the Christian religion. While Moses, in the name of the Almighty God, ordered but negative decrees toward fellow-men, the Christian religion commands positive virtue. Its divine injunctions are not performed by not doing wrong; it desires us to do good. The doctrine of Jesus Christ is sublime in its majestic simplicity. "Thou shalt love God above all, and love thy neighbor as thou lovest thyself."

This sublime doctrine is the religion of love. It is the religion of charity. "Though I speak with the tongues of angels, and have not charity, I am become as sounding brass and tinkling cymbals. Though I have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing." Thus speaks the Lord, and thus speaking he gives the law. "Do unto others as thou desirest others to do unto thee." Now in the name of Him who gave this law to humanity, to build up the eternal bliss and temporal happiness of mankind, in the name of that Eternal Legislator, I ask, is in that *charity*, in that fundamental law of Christianity, any limit of distinction drawn between man in his power, and man in his natural capacity? Is it but a law for a man where he is alone, and can do but little good? Is it no law more where two are together, and can do more good; no law more when millions are together? Oh! my God, men speak of the Christian religion, and style themselves Christians, and yet make a distinction between virtue in private life, and virtue in public life; as if the divine law of Charity would have been given only for certain small relations, and not for all the relations between men and men.

Yes, gentlemen, as long as the principles of Christian morality are not carried up into the international relations—as long as the fragile wisdom of political exigencies overrules the doctrines of Christ, there is no freedom on earth firm, and the future of no nation sure. But let a powerful nation, like yours, raise Christian morality into its public conduct, that nation will have a future against which the very gates of Hell itself will never prevail.—The morality of its policy, will react upon the morality of its individuals, and preserve it from domestic vice, which, without that prop, ever yet has attended too much prosperity, and ever yet was followed by a dreadful fall. The morality of its policy will support justice and freedom on earth; and thus augmenting the number of free nations, all acting upon the same principle, its very future will be placed under the guarantee of them all, and preserve it from foreign danger—which it is better to prevent than to repel. And its future will be placed under the guarantee of the Almighty himself, who, true to his Eternal Decrees, proved through the downfall of so many mighty nations, that He always punished the fathers in the coming generations; but alike bountiful as just, will not and cannot forsake those whom he gave power to carry out his laws on earth, and who willingly answered his divine call.—Power in itself never yet was sure. It is right which makes power firm.

Oh! Charity, thou fairest gift of heaven; thou family link between nations; thou rock of their security; thou deliverer of the oppressed; when comes thy realm? Where is the man whom the Lord has chosen to establish thy realm? Who is the man whom the Lord has chosen to realize the religion, the tenets of which the most beloved disciple of the Saviour has recorded from his divine lips: who is the man to reform, not Christian creeds, but Christian morality? Man! No, that task is not for a man, but for a nation. Man may teach a doctrine; but that doctrine of Charity is taught, and taught with such sublime simplicity that no sectarian yet has disputed its truth. Historians have been quarreling about mysteries, and lost empires through their disputes. The Greeks were controversially disputing whether the Holy Ghost descends from the Father alone, or from the Father and Son; and Mahomet battered the walls of Byzantium, they heard it not; he witnessed the cross from Santa Sophia; they saw it not, till the scimitar of the Turk stopped the rage of quarrel with the blow of death. In other quarters they went on disputing and deciding with mutual anathemas the question of transubstantiation, and many other mysteries, which being mysteries, constitute the private

dominion of belief; but the doctrine of charity none of them disputes, there they all agree—nay in the idle times of scholastic subtlety, they have been quarrelling about the most extravagant fancies of a scorched imagination. Mighty folios have been written about the problem, how many angels could dance upon the top of a needle without touching each other? The folly of subtlety went so far, as to profane the sacred name of God, by disputing if he, being omnipotent, has the power to sin? If in the holy wafer, he be present dressed or undressed? If the Savior would have chosen the incarnation in the shape of a gourd, instead of a man, how would he have preached; how acted miracles, and how been crucified? And when they went to the theme of investigating if it was a whip or a lash with which the angels had whipped St. Jerome for trying to imitate in his writings the pagan Cicero, it was but after centuries that Abbot Cartant dared to write that if St. Jerome was whipped at all, he was whipped for having badly imitated Cicero. Still the doctrine of Christian charity is so sublime in its simplicity, that not even the subtlety of scholasticism dared ever to profane it by any controversy, and still that sublime doctrine is not executed, and the religion of charity not realized yet. The task of this glorious progress is only to be done by a free and powerful nation, because it is a task of action, and not of teaching. Individual man can but execute it in the narrow compass of the small relations of private life; it is only the power of a nation which can raise it to become a ruling law on earth; and before this is done, the triumph of Christianity is not arrived—and without that triumph, freedom and prosperity, even of the mightiest nation, is not for a moment safe from internal decay or from foreign violence.

Which is the nation to achieve that triumph of Christianity by protecting justice out of charity?—Which shall do it, if not yours?—whom the Lord has blessed above all, and from whom he much expects, because he has given her much.

THE CIRCULAR.

BROOKLYN, JUNE 27, 1852.

We were among thousands who enjoyed the great pleasure of hearing the eloquent Hungarian speak at the Tabernacle in New-York, on Monday evening, the 21st inst. We cannot but regard this address (extracts of which will be found in our present number) as a nomination of our candidate—JESUS CHRIST—as the World's King, by Kossuth, the mouth-piece of Nations; and his nomination was ratified by the enthusiastic acclamations of what *The Tribune* calls one of the most crowded and brilliant audiences that ever assembled in the Tabernacle. The whole address was well received; but the warmest and most hearty responses were elicited when Kossuth spoke of the law of our Savior, the religion of Christ, as the only thing that can secure a happy future to nations. As we shook hands with the speaker, we involuntarily thanked him that he had thus honored the name of him who sitteth upon the throne of thrones.

—We notice as an interesting coincidence, that on the same day that General Winfield Scott was nominated for the Presidency of the United States, (which many of his enemies declare is a triumph of the Higher Law party,) and at the same moment that the lightning wires were conveying the news thereof throughout the land, Kossuth in sublime eloquence nominated CHRIST to the Sovereignty of the world.

We received by Express from Oneida, on Thursday, a half bushel of STRAWBERRIES—specimen fruit from their beautiful garden. They were very fine; and what freshness they lost by transportation 266 miles, is more than made up by the pleasant associations they bring with them, betokening love and the blessing of God at Oneida.

Family Hotels.

In the following clippings from the *Tribune*, it will be seen that good sense is working out the beginnings of communism among the highest classes in the cities:

“Every year the newspapers chronicle the opening of several new Hotels in this and other cities—some of them larger and more commodious, possessing new conveniences, and more splendidly furnished, than any predecessors. Old-fashioned people gravely shake their heads, and predict a smash-up among the builders and managers of these new palaces for every body who can spare a ten-dollar bill—and sometimes their predictions are realized in one or two instances, yet the tendency to Hotel-Building is not arrested nor checked, and new edifices for general entertainment, copious and expensive beyond precedent, are annually planned and multiplied. When the Astor House was erected, it was the wonder of the Country; that was some fifteen years ago, and already there are many hotels of the same grade, and several which surpass it in the extent of accommodations afforded. In the general excellence and completeness of those accommodations, there would seem hardly room for improvement, and yet improvement is made on one point or another—as, for instance, in the Clarendon, where each suite of rooms and many of the single bed-rooms have each its own bath-room and every convenience which follows in the train of a bountiful supply of Croton. Study and experience will indicate still further adaptations to ease and comfort; for, despite of crockers and hang-backs, the building of Hotels will go on, and those of 1860 will decidedly surpass those erected in 1850. It is bound to go on, simply because it is a demonstrated, incontrovertible fact that by combining under one roof the habitations of several hundred persons and confiding to one head the purveying of Food, Service, &c. for them all, an immense Economy is realized, and a Family may be supported for \$2,000 per annum in a style of comfort and luxury which would cost \$3,000 to \$5,000 in separate households for each.

In this Country, nothing holds out long against an

opportunity for saving. The class whose incomes are equal to their desires is very small; while the great majority, even of those who enjoy liberal incomes, would live more sumptuously if they felt that they could well afford it. But sons and daughters are to be educated, started in business or portioned in marriage, and the thrifty head of a family whose property is counted worth from one to two hundred thousand dollars, finds himself confronted at every turn by demands on his purse which he is puzzled to meet. We speak of course, of life in cities, where \$100,000 is about equal to \$20,000 in the country; but the law holds good every where. Baths, greenhouses, shrubbery, carriages, paintings, statuary, an ample library, &c., are generally desired; but nearly all must inquire—Can we really afford them? True, we can obtain them and pay for them; but how will our plans of life, our income, our wishes for our children, be affected thereby? If we resolve to obtain all these, must we not forego other aims as imperative, or not so directly conducive to our personal enjoyment?

But here the Hotel principle comes in view, and the suggestion presents itself—True you cannot buy and own all you would like to have; but what of it? The bath, greenhouse, shrubbery, paintings, statuary, library, &c., you would like, will serve as well for fifty families as for one, under proper regulations and superintendence; while the cost of sheltering and preserving them will be reduced to a bagatelle. Instead of building or buying fifty spacious and stately dwellings, costing, by the time they are thoroughly finished and furnished, at least \$50,000 each, why not advance to some competent and responsible purveyor, \$10,000 each, taking stock for it in the grand Hotel which the money will build and furnish, and proffering an ample suite of rooms to each family, entirely secluded from observation by others?—There will of course be public rooms for those who choose to occupy when they choose; but no one need leave his own apartments, unless to visit the Library, Greenhouse, or Gallery of Arts; while he will be better fed, lodged and served than he would be in a house which imposed on him the trouble of seeing to everything, caring for everything.

The development of the Hotel principle with regard to the Rich and the Thrifty is a fixed fact. Nothing can arrest it.

These remarks remind us of the fact that one of the notable institutions of Brooklyn is a family Hotel. On the apex of Brooklyn heights, and in the center of the beauty of this beautiful city, stands the Mansion House; a vast, towering, irregular palace, which though it is called a hotel, is really a *complex home*; where many families under one roof, with one purveyor, one set of servants, and one table, enjoy by combination of means, more of the good things of this life, than any one of them, however wealthy, could command in a private establishment.

How long will it be after these associations of families become popular and prevalent, (as they surely will be,) before the thinkers in such schools will begin to discover that by dismissing the selfishness of old-fashioned familism, and opening their hearts to the wide brotherhood of Christianity, they can have, without cost, the best of HOME SCHOOLS, and HOME CHURCHES, and a new world of social pleasure?

The Fear of Man.

“Among the chief rulers also many believed on [Christ]; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.” John 12: 42, 43.

That human nature is one undivided spirit, from generation to generation, is manifested in all history; but particularly does the Bible, in its subtle discrimination always seem to be the instant dagger-retype of the world as it is. Believing, as we do, that Perfectionism is the present representative of Primitive Christianity, we take constant interest in noticing the parallel of its experience with that of the pioneer church; and among other things we notice the counterpart of the above passage recurring in present facts. Every day, the confession of some one grown bold, the duplicity of some prudent friend, or defection of some faint-hearted believer, reminds us that the offense of the cross has not ceased, and that human nature has a weakness toward the approbation of man. The avowed friends of Perfectionism are surrounded by a circle of secret friends. There is a large class interested in our success, and others deeply convicted of the truth, who are ashamed to have it known. We are disposed to tell some stories on this point.

A young man in a Post Office became interested in the Circular which passed through his hands—intensely interested at last, but he read it stealthily—often in the cellar—lest his employer should know it. Happily we have to report that he has broken his bondage, and set out now, with intelligent purpose, to seek the honor which cometh from God only. Another, (and this is the history of many,) once openly embraced Perfectionism; his best instincts and interior attractions were all in its favor; but he was so sensitive to human opinion, his friends were so honorable and proud, and our heresies were so odious, he could not endure the cross—he was ashamed of his religious predilections—he forsook associating with believers and went, Jonah like, to seek his fortune in a distant city. This is his own confession, and he says that one time he rode half a day in the cars with one of our Oneida brothers, and avoided recognition, because he was ashamed of Perfectionism. He too, like Peter now confesses with great boldness him whom he once denied.

Another fearful soul, when she was first examining our faith used to hide the Berean in a straw bed! One cautious subscriber receives his Circular and

remits the pay through a neighbors hand. Indeed, reader, I know not but you are one of our blushing friends that choose to read us clandestinely. We have many such, if the confessions of those now with us are any index. A member of a Fourierite Association once told us that our paper was read in his society with eagerness, but they were ashamed to profess any interest in it. Other papers we know are ashamed to quote from it. Editors and reviewers and ministers have always ignored our publications officially, but the ministers, at least, read them privately. Indeed, the tacit proscription which public sentiment has put on our writings, has only increased their secret circulation by the natural law of curiosity. We have many a wise counsel from worldly friends, to disguise our principles in some respectable dress, that we may secure the cooperation of those who think as we do, but are too cowardly to meet public opinion. People think well of us—they admire the results of our principles, but they cannot bear contumely—they love the praise of men—they have too much treasure at stake.

The anathemas of the *Observer* last winter, made these faint hearts tremble. Our equanimity was undisturbed; we were prepared—we had nothing to lose; but this surrounding circle of half-committed friends were unpleasantly affected; and in some instances thrown into ludicrous consternation. One lady who had been a subscriber of the Circular for some time, and apparently in good fellowship, wrote to us to stop her paper immediately; disavowing her belief in our doctrines, and even denying that she ever had believed in them. We did not make any reply; but in a week or two she sent a second letter, renewing her subscription, and retracting what she wrote before. We accepted her apology, and thought kindly of her, knowing that Peter in his fright denied his master; but it was not long before a third letter came with another peremptory refusal of our paper. The gust of the newspapers made her fluctuate in this way. Her family were scandalized, and she was too sympathetic, or she was too cowardly, to face their frown.

This will suffice for our stories. We hope to add to the list hereafter, by the voluntary confessions of deserters from the canopy of shame.

These things are not told to find fault. We are contented for ourselves, and could say cheerfully to our Nicodemus friends, ‘Just as you can afford;’ but we know they cannot afford to be ashamed of the truth. They cannot be saved without a faith that overcomes the fear of man. We do not ask them to suffer with us, but we warn them that the ‘fearful’ are exposed to danger of the worst kind; and we ask them to look unto Jesus who *despised the shame*—who was so settled, so strong, so grounded in the love of the truth, that shame was no more to him than the dust which he shook off. And because the same firmness of soul, the same love of the truth was absolutely essential to salvation, he said, ‘Whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in the glory of the Father, and of his holy angels.’ Whoever is ashamed of the truth, is not in earnest—he is more afraid of man than of God. ‘How can ye believe,’ says Christ, ‘who receive honor one of another, and seek not that honor which cometh from God only?’ There is all the difficulty. People have a thousand reasons for not believing—objections arise as thick as blackberries: they cannot see this, or understand that, but the whole secret is contained in this saying—‘How can ye believe, who receive honor one of another?’ A person is in no condition to see and love the truth, who has one eye on saving his reputation. It is impossible to believe, that is, to enter into vital sympathy with the truth, in a double-minded state.

There are many considerations which reconcile us to temporary disgrace. The truth is, the most important public before which we are acting our parts, is the Father, Son, and holy angels, and the martyr church of the first resurrection. There is a reputation to be gained in higher circles than any on this footstool. If we are ashamed of Christ before the wicked, he will be ashamed of us before his glorious hosts; but happy are we if we are counted worthy to suffer shame for his name.

A bad reputation does not prove a man good, but we are certain that a good man in this world, will have a bad reputation. ‘They that will live godly in Christ Jesus, shall suffer persecution.’ You may suffer as an evil doer, but certainly if you do right, men will hate you, and separate you from their company, and cast out your name as evil; and there is some presumption that you are doing right, if you suffer these things. You certainly are not doing right if you manage to escape them. The fact that the builders reject us, is all in favor of our becoming the head of the corner.

The fear of man that we have to overcome, is different in some respects, from that which the Primitive church contended with. They suffered violence and deadly persecution: we do not suffer violence, but the shame of public censure; and public opinion is vastly more powerful now, than in their day. There was no public opinion then, in the sense which we have to confront. A nation is now as connected as a city was then; and a report started in the newspapers, soon makes the circuit of the world. So that

a vastly greater weight of odium can be brought to bear on a single point, now, than then. That public censure is no weak engine of destruction, take for instance the case of a man who recently committed suicide at Dunkirk, because his reputation was likely to be ruined by a false charge. He was innocent, as was afterwards proved; but he could not endure disgrace.

Nevertheless we have found it possible to live in this fiery furnace unharmed. We say boldly that we are not ashamed of the gospel of Christ. We are not ashamed of his words or his works; and these are the things that we are called in question for. Our gospel is the gospel of the Second Coming, the gospel of the resurrection, the gospel of the kingdom of God. It is the gospel that affirms that Christ did come when he said he would, and deliver his saints and set them on high with him; and that they are now with him. A gospel which declares that he overcame death. It is the gospel of the day of Pentecost, when the disciples with great power gave witness to the resurrection of the Lord Jesus. We now stand in the same relation to the Second Coming of Christ that they did to his resurrection. They lived after the event that was the seed, and we live after the event that was the harvest. They lived after the first great earthquake—we live after the second. The resurrection of Christ led, in the Primitive church, to the doctrine of the abolition of death, and the resurrection with Christ of his body, the church; and that led to the abolishment of the Jewish ordinances, which was the offense of the cross, and excited the deadly hostility of the world. This offense is now extended, for we believe not only in the resurrection of Christ but of the martyr church; and the discovery of the truth about the Second Coming is as certain to make a universal revolution, upset all the theologies of the Gentiles, and abolish every worldly ordinance, as it is true that the resurrection of Christ destroyed Judaism.

God now wants witnesses that will with great boldness testify to the resurrection and Second Coming of Christ, and not be ashamed of these truths. We are not ashamed of them. And we are not ashamed of the men and women that have embraced these truths. They show for themselves. Their honesty, good sense, refinement, victory over disease, and freedom from the ordinary curses of sensuality, their faithfulness in business, general enterprise—their good will toward men, and harmony with one another—all these things speak for themselves. We are not ashamed of the fruits of genuine Perfectionism. Faith and love, which are the things the world most needs, have grown under its influence. We are not ashamed of its social principles—we believe they contemplate a glorious emancipation for man and woman, and the highest improvement of the race.

Christ made himself of no reputation for our sakes. He was numbered with transgressors. ‘If when ye do well and suffer for it, ye take it patiently, this is acceptable with God, for hereunto are ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps.’

Saving Faith, and ‘the Faith of Miracles.’

It is evident that genuine saving faith includes ‘the faith of miracles,’ and is essentially identical with it, from the following considerations.

1. Saving faith joins the believer’s spirit to God. By it the creature takes hold on the Creator. It is the connecting link between the natural and supernatural. The heart, in believing, necessarily rises above all secondary agencies, and ‘natural laws,’ and from the summit of the created universe leaps upward into the bosom of him who made all things, and to whom, what the world calls miracles are but the common exertions of power. Such being the nature of faith, just so far as it takes effect on the believer, it makes him ‘partaker of the divine nature,’ and consequently of divine power, and transfers him from the sphere and conditions of creation to the sphere and conditions of the uncreated Godhead. The first and most valuable effect of this translation is salvation from sin, and participation in God’s righteousness; but it necessarily involves also emancipation from the ‘natural laws,’ and participation in God’s omnipotence.

2. Saving faith is ‘the faith of Christ:’ not merely the faith of the believer toward Christ, but the faith of Christ toward the Father. The church is the ‘body of Christ,’ and every living member of it can say ‘Christ liveth in me.’ Christ’s own faith, therefore, is the faith of the church. Now Christ originally belonged to the uncreated part of the universe; he was the partner of the Father in creation. His faith therefore is necessarily independent of creation, untrammelled by the ‘natural laws.’ he came in the flesh for the purpose of effect-

ing an eternal junction between creation and the Creator, by means of that independent, untrammelled faith. While he was in the world, the ascendancy of his faith over all created agencies was abundantly manifested, and when he returned to his Father, that faith was communicated by the effusion of the Spirit to his followers, and so took root and bore fruit in human nature. That faith, instead of losing any of the potency which it originally exhibited, by passing from him to the church, assumed new majesty after his ascension, according to his promise—'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and GREATER WORKS THAN THESE SHALL HE DO, because I go unto my Father.' John 14: 12.

3. The resurrection of Christ is the great central fact toward which saving faith is directed. As a practical embodiment of omnipotence, it is the point where the faith of the Son, and with him of all believers, takes hold on the eternal energy of the Father. 'Like as Christ was raised up from the dead by the glory of the Father, even so [i. e. by the same power] we also walk in newness of life.' Rom. 6: 4. We are saved by '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: 19, 20. 'Ye are risen with him, through the faith of the operation of God—who hath raised him from the dead. And you, being dead in your sins, hath he quickened together with him.' Col. 2: 12, 13. Now the resurrection of Christ was the climax of all miracles, the sealing manifestation of the supremacy of God over the 'natural laws' and the powers of death and hell. The faith, then, that saves the soul, is identical with that which apprehends miraculous power.

4. Saving faith, according to the Bible, places man in such a relation to God, that he is authorized to ask favors of him as a child asks favors of his father. Prayer without expectation of an answer, is a performance not sanctioned by scripture or by common sense. But prayer, with expectation of an answer, (i. e. the prayer of faith,) is impossible, on the supposition that 'the age of miracles is past,' and that God no longer interferes with the regular routine of Nature. For if we merely pray for that which we know will come to pass whether we pray for it or not—as, for instance, that the sun may continue to rise and set—we cannot expect the event, as an answer to our prayer, but merely as the result of the uniform working of God's physical machinery. It is essential to the expectation of an event, as an answer to prayer, that the event be one which would not come to pass without the prayer. The simple and necessary notion of the connection between prayer and its answer, is, that the prayer moves God, and God moves the agencies necessary to produce the desired event. Prayer in any other view of it, is mockery. But if God, in consequence of prayer, actually brings to pass an event, which otherwise would not have happened, he in some way interferes with and overrules the 'natural laws.' Somewhere—no matter whether at the first or the fiftieth link in the chain of causation—supernatural power touches the natural machinery and modifies its action; and wherever that is done, there a miracle is performed. So that faith in prayer, which is an important branch of the faith of salvation, necessarily implies a belief in miracles.

We object not against making a distinction between saving faith and 'the faith of miracles,' for we can conceive, and indeed scripture intimates, that men may have 'the faith of miracles,' without having saving faith. (See for instance, 1 Cor. 13: 2.) But the converse of this is not true. We cannot conceive, and scripture nowhere teaches, that men may have saving faith without having 'the faith of miracles.' Men may believe in God's power, without trusting him for salvation; but they cannot trust him for salvation, without believing in his power.—[REPRINT.]

[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. 105.

[REPORTED FOR THE CIRCULAR, NOVEMBER 2, 1851.]

TRUTH VERSUS CUSTOM.

'Blessed are the pure in heart: for they shall see God.' (Matt. 5: 8.) A 'single eye,' which is the same thing as a 'pure heart,' has a power of vision that the 'double eye,' or impure heart, has not. To speak philosophically: a pure heart, is wholly given up to the truth, and when the life is entirely abandoned to one object, it has an intensity that gives it superior power and vision. When the life is divided, partly given to one object, and partly to another, it is, of course, weakened.

There are two elements, or objects, that the heart can attend to. One is the truth, the light of God, the good sense of inspiration; (for inspiration is nothing more nor less than superior good sense;) and the other is custom—the habits of individuals and of communities, traditions, and opinions formed by circumstances and satanic influences. Almost every one is governed more or less by reason, by common sense, by attention to truth; and persons are also governed, to a great extent, by blind custom, fashion, and prejudice; and thus there is duplicity in their attention. But when the heart is turned away from all other guidance but that of pure truth, and it has a single aim, there is intensity of action, that gives it vision far more clear than it could otherwise have.

Look, for example, at the day of Pentecost. The multitude were then brought to a spot where they made a desperate plunge for salvation. It was a matter of life and death with them. Their whole souls were turned toward God. They saw that God was speaking to them through the apostles; that he had come near to them. And they gave ear, and listened to his voice, with the whole power and intensity of their life. The Spirit descended upon them, while they were in this attitude of single-eyed attention to God and the truth: and what was the result? All their previous ideas of what is proper in regard to property, and, probably, all other customs of society, disappeared from among them. The fashion of this world was perfectly powerless over them. "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. . . . And they ate their meat with gladness and singleness of heart." (Acts 2: 44—46.) 'Singleness of heart!' God had seized their attention, and for the time being, absorbed their life into himself. They were as free from custom, from prejudice and fashion, (which are all blind influences,) as infants.—They were in the best possible attitude to see all things correctly; for they had ceased to look two ways—ceased to look both at truth and custom, and had given their undivided attention to God.

Truth and custom are rival forces; and they are in serious conflict with each other, for the mastery of the attention of the world. Let the word custom represent habits, fashions, prejudices, tradition and blind passion; and let the word truth represent the light of heaven, supreme common sense, and complete rationality. With this understanding of terms, we may truly say that whoever once sincerely enthrones in his heart THE TRUTH as his guide, and thus terminates in him the quarrel between the two rivals for the command of his attention, is certain to get a single eye—he is placing himself in an attitude where he can see all things correctly. But if the quarrel between truth and custom is allowed to exist in us, and our attention is turned partly in one direction, and partly in another, our vision will be obscured, and misery will be the result.

The grand element of custom is a reality that cannot be ignored. It is the tendency to sympathize—the tendency of present life to sympathize with past life in individuals, and the tendency of one life to sympathize with another in

communities. In the one case habit is formed, and in the other fashion. This tendency to sympathize is good in itself. It is very desirable that we should have the benefit of the sympathy of the present with the past—that the past should help and sustain the present. It is also very desirable that we should be helped and sustained in all good things by the sympathies of those around us. So, then, we must not rashly throw away the influence of custom, but dispose of it so as to make it serve and help our attention to the truth. The true solution of this subject is this: custom, like fire, is a good servant but a bad master. When this working of sympathy is reduced to the place of a servant, it is good; but it is very mischievous when allowed to rule as master. It must be subdued in ourselves and in the world, or it will destroy us. It must come into subordination to the truth, and be required to help intense devotion to it. So far as we have learned to turn our attention to the truth under all circumstances, and in the face of all temptations, we have a good habit.

Let all get in love with common sense: cry after wisdom. Before salvation can have free course, there must be a complete triumph of common sense over habit and fashion. A change must take place that will disperse the idea, that it is necessary to pursue a given course of things because it is fashionable.—The fact that a thing has been fashionable, 'received by tradition from our fathers,' instead of being any evidence in its favor, is rather an evidence to me that it is false: that it has come out of darkness, and is a vestige of sin.

Custom is a fence around society; it keeps things in order; and is good for want of something better: and people are afraid if they drop custom reason will not take its place; that an unreasonable, rabid spirit will come in, and destroy all order, producing such results as we see in the French Revolution. This kind of reasoning is quite natural. But it should be recollected that Jesus Christ is not a spirit of violence and recklessness. It is perfectly safe to trust ourselves in his hands, and drop off from ourselves all the influences of custom and habit received by traditions from men, and launch out into entire newness. It is safe to yield ourselves unreservedly to Christ and the influences of his spirit. If we do this, we receive Christ as a Savior from sin. And if we have salvation from sin, we have a new basis of character, that will find new fashions for itself. We have 'new wine,' and we must have 'new bottles.'

The difference between the power of custom in England and this country, is well illustrated by their railroads. When the possibility of making railroads, and running locomotives upon them was discovered, the world had a new principle—a fundamental idea; it was 'new wine;' and common sense would suggest to any one, that it should be put in 'new bottles;' that the old ideas of horse-power should be displaced with new inventions; but in England they continued to build their cars in the old coach fashion; and to this day they cannot drop the idea that any thing persons ride in, must be like an old-fashioned coach! People commenced in this country in the same way; but they have at last launched out, and exercised their wits about new inventions appropriate to the new principle, and they have hit upon inventions that are evidently very good;—yet the English will not think of adopting them: they take the new principle, and work it into old vestures, thus cramping themselves.

"Habit (says Carlyle) is the deepest law of human nature. It is our supreme strength; if also in certain circumstances, our miserablest weakness. From Stoke to Stowe is as yet a field, all pathless, untrodden: from Stoke where I live, to Stowe where I have to make my merchandises, perform my businesses, consult my heavenly oracles, there is as yet no path or human footprint; and I, impelled by such necessities, must nevertheless undertake the journey. Let me go once, scanning my way with any earnestness of outlook, and successfully arriving, my footprints are an invitation to me a second time to go by the same way. It is easier than

any other way: the industry of 'scanning' lies already invested in it for me; I can go this time with less of scanning, or without scanning at all. Nay, the very sight of my footprints, what a comfort for me; and in a degree, for all my brethren of mankind! The footprints are trodden and retrodden; the path wears ever broader, smoother, into a broad highway, where even wheels can run; and many travel it;—till—the Town of Stowe disappears from that locality (as towns have been known to do,) or no merchandising, heavenly oracle, or real business any longer exist for one there: then why should anybody travel the way?—Habit is our primal, fundamental law; Habit and Imitation, there is nothing more perennial in us than these two. They are the source of all Working and all Apprenticeship, of all Practice and all Learning, in this world"—Past and Present, p. 125.

If the doctrine here taught is true, there is no salvation for us—we are doomed. But we have abundant evidence that it is not true; that 'habit is not our primal, fundamental law.' It is precisely on this point that the grace of Christ takes effect. 'If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.' (2 Cor. 5: 17.) Again, 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with THE PRECIOUS BLOOD OF CHRIST, as of a Lamb without blemish, and without spot.' (1 Peter, 1: 18, 19.) The spirit and word of the gospel deny that habit is a fundamental law, and reduce it to minor importance.

What, then, is 'our primal, fundamental law?' It is sympathy. When this law of our nature acts towards our own past life it forms habit, and when it acts toward those around us and on a level with us, it forms fashion; but it may be turned upward, as well as in the horizontal and descending directions,—and then it is receptivity to the inspiration of God—the receptivity of everlasting novelty—the tendency to continually 'scan' our habits and formulas, and be ever finding out new 'roads from Stoke to Stowe.' Christ, in his character of Savior, approaches us, and says: "Sympathy is the primary law of your nature. Sympathy you must have. 'Come unto me;' seek sympathy in the ascending direction—with me, my Father, and the heavenly host above. Then you will have all the pleasures of sympathy leading you out of habits and into eternal freshness of life." The life of Christ entering into our faculty of sympathy will cleanse us from all habits and custom that we run into through sympathy with ourselves and one another. I highly value the power of sympathy: for it is through sympathy that we receive the blood of Christ. But we ought not to imagine for one moment that habit is almighty; because we can plainly see that there is a power stronger than habit. Habit is based on sympathy, and sympathy can flow into Christ; and if your power of sympathy does flow into Christ, he will undermine all your habits. All your old habits, formed by sympathy with yourself and the world, are built upon a foundation of sand, which the blood of Christ will gradually wash away.

There is a falshood in Carlyle's idea that if he goes once 'from Stoke to Stowe, earnestly scanning his way,' there will be no necessity of his scanning the second time he goes from Stoke to Stowe. What if there is profit and delight in the business of scanning? I maintain that it is an actual benefit to scan our life as we go along. If we can profitably scan the road to-day from Stoke to Stowe, I do not see why we may not as profitably scan it tomorrow: if my eyes are open I may make a good many discoveries and interesting observations the second time I travel the same road. If you count it a privilege and luxury to go from Stoke to Stowe without scanning, you will not know when the 'town of Stowe has disappeared from that locality,' and may 'travel that way' to no purpose.

When business of any kind has become a mere mechanical operation, that requires no thought, no scanning, it is of little or no value as an educational exercise, and should be abandoned to machines, or to those who

can make it an improving, edifying operation. With regard to business, I am in favor of doing one thing at a time, and turning the whole attention and force of the intellect to the business before the mind—keep scanning, and acting as intelligent beings, not as mere machines. I believe that by thus doing, persons will reach results far greater and better than can be produced by a mechanical use of the muscles simply. I am perfectly confident that routine, at the same time that it may lead to certain limited results, is the greatest hindrance to mechanical success and ingenuity.—The glory of the distinction between man and brute, is, that it is natural for man to carry intellect into every thing he does, while the brute acts from habit, and without reflection.

Many persons are made mere machines: they are taught to do some one thing, and kept at it all their life. For example, in England, it takes fifteen or twenty individuals to make a pin; each one performs a particular part; one draws out the wire, another cuts it off, another makes the head, another sharpens the point of the pin, another polishes it, &c.; and each one wears himself out in a particular branch of the business. There are incidental advantages connected with this system, but it is a miserable way to educate people.

All works done as simple mechanical operations, and from habit, are 'dead works,' that will have to be repented of. What are dead works in distinction from live works? They are works of habit—works that are not fruitful, that do not come from the expansion of life within, and have no growth of life in them. These are dead works. Live works are works in which the life grows and increases as it acts.

I think we shall some time make the discovery that the devil has not any positive energy and enterprise. I do not think he is a lively, wide-awake character. We are apt to ascribe the active enterprise of many men to Satan; but I do not think that is fair. It is the human element, not the diabolical, that is the basis of activity and enterprise. Satan is a hinderer. Where do you find him actually creating or doing things? Paul writes to the Thessalonians: 'We would have come unto you, even I, Paul, once and again; but Satan hindered us.' (1 Thess. 2: 18.) His great forte in mankind, lies in what is falsely called a 'conservative principle.' He has worked himself into the principle of habit; and let an individual adopt any fashion of life—a high degree of mental activity, or an eager ambition for improvement even, Satan is on hand to accommodate himself to that choice, and enter into it, so as to constitute it a habit. The life and activity that is then manifested by the individual, is not due to the devil, but only the unreasonable pertinacity with which the individual abandons his life in one direction—to one habit. The devil is a cramping power; that is the very character of his being; and the effect of his influence is to cramp the activity and growth natural to man—to make him a machine—a 'bundle of habits.' To illustrate: a man in the first place goes from Stoke to Stowe, as a lively, intelligent being: it is a profitable and interesting operation for him to scan his way along. But he has a false idea of privilege and ease, that agrees with Satan's imbecility and death; and he says in his heart, 'Now I can go next time, and take my ease.' This suits the devil exactly: a ground of sympathy is established between the man and Satan, and every time the man goes from Stoke to Stowe, his union with Satan is increased, till finally he is brought entirely under his control, and becomes a 'bundle of habits'; all life and energy has departed from him: he has become a mass of death. That is the process by which the child life with which we begin, is used up. It is by a succession of cramps.

Christ is able to give us newness of life: to redeem us 'from vain conversation received by tradition from our fathers.' 'He hath washed us from our sins in his own blood.' His blood is a Spirit of life, and our sins are our habits. 'These are they which have washed their robes,

and made them white in the blood of the Lamb.' White robes are 'the righteousness of the saints'—in other words, their robes are their vestures, their habits and formulas. White robes are robes full of light, having no part dark. 'With the precious blood of Christ, as of a Lamb without blemish and without spot, he hath redeemed us from vain conversation, received by tradition from our fathers.' The blood of Christ is an element in which we find ourselves free from habits—free to exercise common sense—free to know what we are about, and do things correctly. The last thing that was done for the saints who cried from beneath the altar, before they were redeemed, was to give them white robes.

'Christ hath chosen us before the foundation of the world, that we should be holy and without blame before him in love.' (Eph. 1: 4) Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.—(Eph. 5: 25-27.) Let us confess Christ, and accept his blood for this very thing—to redeem us from our habits; give us new vestures. We will wait for them, and expect them—expect to find ourselves free from old habits, and free to adopt new modes of thought and action.—Get rid of the idea that habit is almighty; deny that the past is any measure of the future; deny that you are obliged to do to-day what you did yesterday; and watch and expect novelties in your experience—expect that Christ will stir you up, give you variety of experience, and change your circumstances—believe that he will save you from the power of habit. Let us help forward the cleansing process in every way we can; and constantly affirm in our hearts, that white robes we will have, sooner or later, at all events; that we will wash from us every thing unclean. 'He that hath THIS HOPE in him, purifieth himself, even as he is pure.' 'Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory.'

Table-Talk, by J. H. N.—No. 21.

November 2, 1851.

It is good to stir up our minds occasionally to a realizing sense of the fact, that we have invited Christ to preside at our table, and that it is our duty and privilege to eat and drink in his name.

It is a suggestion from the evil one, that what we think and say in connection with this ordinance is unimportant—that our thoughts cannot alter the process, or seriously affect the question, whether what we eat and drink will profit us.

The tendency of our minds is to ascribe the virtue or noxious quality of what we receive to the things themselves, and inquire whether the quantity of what we eat and drink is too much, or too little, or whether it is good and healthy. These are all-important questions with dietists and legalists. But I consider that these questions, comparatively speaking, are quite unimportant. They present simply an objective view of the matter, and that is always less important than the subjective. The Scriptures tell us that the most vital considerations in the case, are with reference to our thoughts and feelings. 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God, and prayer.' (1 Tim. 4: 5.) In other words, 'It is sanctified by the processes that take place in our minds and hearts, and not by our carefulness in regard to the quantity and quality of what we eat.' 'He that believeth shall drink any deadly thing, and it shall not hurt him.' In the case here supposed, the thing partaken of is noxious; but if it is done in faith, i. e. with the thoughts wide-awake in the right direction, there is no bad result. Yet if we eat and drink without 'discerning the Lord's body,' i. e., without the proper exercise of our minds, we 'eat and drink damnation to our selves.'

These three considerations in regard to eating and drinking are important in their true order: first, in reference to quality; second, in reference to quantity; and, third, in reference to the subjective condition of the mind and heart. The last consideration is by far the most important: and the question of quantity is more important than that of quality. But if you are faithful to eat in the name of Christ, with hearts and minds wide awake, discerning the Lord's body, you need have no condemnation

in regard to the quantity or quality of what you eat: the spirit you confess will take care of that matter.

CORRESPONDENCE.

Prescott, June 17, 1852.

—Last eve we read the 31st No. of the Circular; and were so much pleased with the ideas contained in the article, 'Practical Communism,' that we, believing it to be the will of God, have at once decided to resolve ourselves into a school of that class, for our own mutual benefit and instruction; also believing it to be the best means in our power of building up the church of God, and establishing the sovereignty of Jesus Christ on the earth: and we do hereby dedicate ourselves and all that God has given us, to Christ and his church, to be used by them for the furtherance of the gospel, and establishing the reign of everlasting righteousness in our own hearts, and throughout the world. And as we regard the plan of a free press and a daily paper among the most efficient means for introducing the kingdom of God on earth, we pledge our hearty cooperation in sustaining it to the extent of our ability. To make money for such an object, will indeed be laying up treasures in Heaven, for ourselves and our children.

FREEMAN SEARS, ANN C. SEARS,
JOHN F. SEARS, GEORGIANA J. SEARS,
PHEBE A. SIBLEY.

FROM CANADA WEST.

Port Dover, June 12, 1852.

—It is now time I should forward my periodical mite. Since I last had the pleasure of writing you, I have received a Berean, for which I am very thankful. I have drawn much comfort from it, and found it to be truly what its title page says; and may it be our heavenly Father's pleasure that we may all daily increase in the faith of the Primitive church. I was exceedingly delighted with the Home Talk in the last No. of the Circular—"Primitive Faith and its Results." What unfathomable riches are found in the Word of God, and how thankful do I feel to my heavenly Father that he has made me a partaker with you in spiritual things. Well may I say, 'What am I that he should have been thus mindful of me,'—for long did I look among the churches for that 'peace which passeth understanding,' but could not find it—and true has it turned out, that 'the foolishness of God is wiser than men, and the weakness of God is stronger than men;' for his bringing me into connection with you has been like life from the dead. The comfort I have in reading J. H. N.'s works, where he shows such an anxious care for our eternal welfare, seems like what the Corinthians must have felt when reading Paul's anxiety for them in his second letter, where he says, 'I am jealous over you with godly jealousy, for I have espoused you to one husband, (Comp. Rom. 7: 4.) that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be beguiled from the simplicity that is in Christ,' &c.

I am somewhat covetous in wishing that it was our heavenly Father's pleasure that I should enjoy community life, but at present there seem to be insurmountable difficulties in the way, which he will remove in his own good time. I long for criticism, severe as it seems to me it must be, at first; for there is much dross to be purged out of me: but I rest satisfied with the consolation I find in the 25th No. of the Circular, where it says, "spiritual fellowship is the necessary, and personal presence the luxury of life; and I fully agree with you in thinking that an outside training before entering community life is necessary."

I enclose for you \$8. Although I stated in a former letter that I would remit periodically a small stated sum, my intention is (for my heart is large enough for it) to give whatever my circumstances will permit.

Ever yours, H. W. Ross.

Apology to Correspondents.

We had occasion recently to write to a correspondent who was tempted with evil-thinking because her letters to Brooklyn were not answered, as if we did not reciprocate her friendship or had something against her. By way of apology to others who may have similar reason for complaint, we have been requested to copy part of our letter.

DEAR FRIEND:—We are sorry that you should feel yourself criticised or neglected by our not writing to you. We consider the Circular as a weekly letter to all its subscribers, and think that they have the advantage of hearing from us much oftener than we do from them. And nothing is more common than for correspondents to say as you did, that certain communications in the paper seemed to be written expressly for them. We believe the prov-

idence of God is over it, and that he contrives to have it filled every time with food convenient for its readers. Mr. Noyes seldom writes a letter. He does not give much personal advice. He prefers to work the mine of universal truth, and labor by spirit and word for the universal reign of Christ on the earth. I think on reflection you will appreciate the manner he chooses to manifest his good will and reciprocate friendship. My excuse for the rest of us is, that we are very much engaged as a family in the business of the paper, and feel, as I said before, that we are through that, communicating with our scattered friends in the most edifying way.

[From Galligani's (Paris) Messenger, June 2.]

The Prophet of Menetous.

We have already stated that considerable curiosity had been excited at Blois, and in the neighborhood, for some months past, by the preaching of a person called the Prophet of Menetous, and by his alleged cure of several diseases, and that his proceedings made so much noise that they attracted the attention of the authorities, and he was in February last tried by the Tribunal of Correctional Police of Romorantin, on the charge of having outraged the Catholic religion, and illegally practised medicine. He was then acquitted of the former part of the charge, and fined 16f. on the latter. The public prosecutor appealed against this judgement as too mild, and it was quashed by the court of appeal of the district. A new trial was ordered, and it took place three days ago, before the Tribunal of Correctional Police of Blois. The accused was accompanied by his wife and daughter, and all three were respectably dressed. His name is Chesnau, and he is possessed of property which brings him in 10,000f. a year. He carried a large Bible in his hand. Several witnesses proved that he had preached in his own house, and had afterwards administered a sort of sacrament, by handing around pieces of bread in a plate, and a glass of wine, making his congregation eat and drink, saying as they did so, "Eat, for this is my body; drink, for this is my blood!" It was also stated that in his sermons he had declared that he recognised neither the Virgin nor the saints; that he did not admit the sacrament of marriage or that of confession; and that, if the priests were to marry, there would be fewer prostitutes and bastards. All this constituted the "outrage to religion" complained of; and, to prove the charge of having illegally exercised medicine, several witnesses were called, who admitted that he had cured them of pains and different maladies, by rubbing them with water or oil; but they declared that he had taken no money for his services, and, on dismissing them, had said, "Go and pray to God." One man stated he had been cured by the accused of a malady in the eyes, for which he had long been unsuccessfully treated by regular physicians; and another, who was lame, and obliged to use crutches, said, that after having been four times in the hospital without obtaining relief, the accused had completely cured him; when called on for his defence, the accused said: "With respect to the charge of having outraged religion, I might be silent if I alone were concerned; but, to tranquilize the consciences of my fellow believers, it is necessary that I should speak. My conscience tells me to explain to you why I do not belong to the Roman Catholic church. I admit that I render no worship to saints, and I justify myself by Exodus, chap. 20, verse 3." The president told the defendant that he could not allow the court to be made a school of theology; but the accused answered: "I reply to your charge by a text from Exodus, chapter 20," and, opening his Bible, he read: "Then God pronounced these words, saying, 'Thou shalt have no other Gods before me.' " "I do not," he added, "recognise your saints, but I admit that Mary was pure when she conceived. A pure envelope was required to contain Him who was to be the source of all good. But it cannot be supposed that I could have wished to outrage my fellow creatures in their religious belief." "You are accused," said the President, "of having outraged a form of worship legally established in France, by parodying the sacrament." "Whenever I administered the sacrament I took the Bible and read Matthew, chapter 26, verse 26: 'Jesus took the bread, and after he had blessed it he brake it, and gave it to his disciples, saying, 'Take and eat; do this in memory of me,' that is to say, follow my example. I recited the words and put them in practice; but that was no derision on my part. What!" continued he, with some energy, "the blind see, the deaf hear, the paralytic are cured, and you think that I can do all that in the name of evil, and without faith!" "But," said the president, "you have charged the priests with doing nothing without money?" "I only read Matthew, chapter 23, which says, 'You shall be punished, Pharisees.'" "You compare, then, priests to Pharisees?" "I only said that any one who makes a traffic of prayer is not evangelical." "You impute that traffic to the clergy?" "To blame the fact is not to blame the intention. I do not accuse the priests. My words have been falsely interpreted." "Did you say that the celibacy of the priests causes the prostitution of from 80,000 to 100,000 women?" "I said that, if the priests married, there would be 80,000 or 100,000 women who would not be single, and that the public morality would gain thereby. God has said in Genesis, chapter 1, verse 28, 'Increase and multiply, and fill the earth,' and I said that we should not oppose that precept." "To effect your pretended cures, did you not make use of bread, oil, wine, and water?" "I made use of all the things which our Lord used. I said, 'Make use of this oil, this bread, and this wine, in the name of the Lord,' but I did not say they were to be used in my name. I cured by faith; and, instead of prosecuting me, the public prosecutor should assist me." The public prosecutor then addressed the court in support of the accusation, and an advocate pleaded for the defendant. While this was going on the latter read his Bible with great fervor. The tribunal acquitted him of the charge of having outraged religion, and reduced the fine for illegally practising medicine to 5f. The accused had with him several books and tracts explanatory of the doctrines of Swedenborg, also a register of the marriages effected by him between his disciples. It appears that within the last six months upwards of 10,000 persons have been to see him.