

# THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.

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## TERMS AND MEANS.

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## The Coronation of Christ.

We may properly call the Second Coming of Christ, which took place immediately after the destruction of Jerusalem, the *Coronation of Christ as King of the Universe*. He was then acknowledged 'King of kings' in the invisible world, where the great mass of his subjects dwell. But it must be admitted that Christ's Second Coming was a failure with reference to an intelligent reception of it in this world. Christ himself predicted this fact. He said, 'When the Son of man cometh, shall he find faith on the earth?' There was at most only a 'remnant' here who were in a condition to intelligently receive him: to the great mass of mankind, he came 'surrounded with clouds and darkness.' He planted his throne on earth, in the destruction of Jerusalem and heathendom, and in his triumphant ascent over the Roman Empire. And those who search the deep things of history, will perceive abundant evidence that he has ruled the world since then 'with a rod of iron.' Still, faith has not received him as King of the world, because there was next to no faith on earth when he came 'in his power and glory;' and what little did exist was absorbed into the invisible kingdom. There were none left to proclaim the coronation, so as to make a true impression on the world. The nations blindly looking at the terrible events of the time, doubtless interpreted them according to the principles of unbelief, and without understanding that they were the fulfillment of the predictions of Christ and the prophets.—Daniel said, 'none of the wicked shall understand, but the wise shall understand.' The whole earth was then covered with unbelief; and faith being the antithesis of wickedness, it is evident that the great mass of mankind, were in the category of those who Daniel distinctly predicted should not understand.

The fact that Christ's Second Coming has never been fairly recognized and acknowledged in this world, accounts for the sad truth uttered by Kossuth, that "there is yet no Christian nation on earth—not a single one among all." No; and there never has been a Christian nation! The nations of the present time have advanced in civilization and comity far beyond the conditions of the Jewish or Roman nations, or any of the nations of the middle ages. If then, there is now no Christian people on earth, there never has been one.—Though Jesus Christ was announced at his Second Coming, in thunders of providence, to this world as well as all other worlds, as 'King of kings'—possessing 'all power in heaven and on earth,' yet no nation has intelligently accepted him as King: and he has been compelled to rule in the midst of his enemies, and make head against a chaos of conflicting forces, in this world, from that time till the present.

Many things now indicate that the experiment which Christ made at his Second Coming, of approaching this world in the glories of his spirit and presence, is to be repeated. Heaven was ready to receive him then, but this world was not. It 'bolted the nomination,' and has since, either openly or secretly, revolved against it. But Christ is never thwart-

ed in his designs; and he will pursue his purpose until he secures his election, in one way or another, as Sovereign of the world. He told the Jews that "the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) This passage is commonly understood as referring to the transmission of the gospel from the Jews to the Gentiles, at that time: but this interpretation cannot include the full intent of Christ in these words. No Gentile nation, more than Jewish, received the gospel at that time: only a 'remnant' of any nation received it. And since then, no 'power on earth' has risen into the majesty of national independence, with faith enough to receive 'the kingdom of God, and bring forth the fruits thereof.' The Puritans under Cromwell did set this object before them, and approached nearer to its attainment than any people in all the ages that are past: but, alas! they fell short of its complete realization.

When Christ was crucified, Pilate wrote his title, and put it on the cross—'Jesus of Nazareth, the King of the Jews.' Then the chief priests of the Jews requested him to 'write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, what I have written, I have written.' (Jno. 19: 25.) God intended this inscription should stand there as Christ's claim of sovereignty over the Jews. He was rejected by them, yet he maintained his claim: and after his resurrection he declared that he was King of the world. 'All power is given unto me in heaven and in earth.' (Matt. 28: 18.)

Christ's word is pledged to find a nation that will receive him, and bring forth the fruits of his gospel: and that pledge will be redeemed. He will again approach the world in his majesty, and a nation will be ready to receive him, as the heavens were in his first approach. And what nation shall have the great honor of thus welcoming back the exiled King of the world? We believe the people of these United States are that nation—that here the grand coronation will take place. Here the true faith, 'the faith once delivered to the saints,' the faith that says, 'The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King,' has been again introduced into the world; and it is steadily growing, increasing in power and influence; and it is preparing the nation to receive Christ—to receive the kingdom rejected by the Jews, and bring forth the fruits thereof. See the longing desire Christ had toward the Jews: "(O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." He has been brooding over the world from that time till now, longing after a nation, or a city as a representative of a nation, that will accept him, and allow him to regenerate it, and make it fruitful in his own spirit and righteousness. He has had long patience, and 'abode his time,' but not in vain. He will yet receive the precious fruits of his labors, and his soul will be satisfied.

## Character of Peter.

Peter appears to have had naturally an ardent, impetuous temperament; one that was easily governed by surrounding circumstances, and his external feelings, which were enthusiastic and impulsive. And yet there was a stability about him, which probably gave occasion for Christ to give him a new name—one that signified *rock*; and appoint that he should be the *foundation* of his church. Extremes meet in his character, and a great deal of discipline was required, to mingle these extremes, and make them modify each other.

His bold, forward and ardent spirit is shown in his being one of the first who followed Christ, and the first to speak on all occasions. He was foremost too in meeting Christ after his resurrection, and at one time cast himself out of a ship to meet him. He also showed his zeal in smiting the servant of the High Priest. This side of his character subjected him to frequent and severe criticism from Christ.

On the other extreme, Christ manifested his appreciation of his *reliability*, by selecting him to attend him on some of the most eventful occasions of his life. Peter, James and John were with Christ when he was transfigured, and saw Moses and Elias from the spiritual world; when he raised a young girl from the dead; and they witnessed his agony in the garden.

He was possessed of a spiritual discernment that enabled him to understand Christ's origin and mission, in advance of the other apostles.

He seems to have had an affectionate disposition, and was forward in asserting his love for Christ. His constant companionship with John must have been an advantageous combination for both of them, as they appear to have been opposites in many respects.

Peter's denial of Christ appears very culpable, when we do not take into consideration the power that was operating upon him to tempt him. But Christ knew the power of Satan, having experienced his temptations; and he prayed for Peter. He says, 'Simon, Simon, behold, Satan hath desired to have thee, that he may sift thee as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren.' Christ here intimated that Peter's heart would stand the trial that Satan intended to put him through; and indeed he showed by following Christ into the judgment-hall, that his heart was wedded to him. It may not be presumptuous to say that he atoned for this act, by suffering a death similar to Christ's, according to his appointment.

His subsequent course proved that Christ's prayer for him, that he should be converted, was answered; for we find him after the day of Pentecost, victorious over fear, full of boldness, faith, and strength; preaching with the power of the Holy Spirit; healing diseases, judging and rebuking evil with great effect; (as in the case of Ananias and Sapphira;) communicating the Holy Ghost by laying on of his hands; and raising the dead. All this he did in the name of Christ, giving him the glory.

Being imprisoned, beaten and brought before tribunals, he endured it cheerfully; and was miraculously rescued from his persecutors.

Any one who has felt the working of a spirit of competition (and who that is human has not?) may readily conceive that this spirit in Peter, received an effectual crucifixion, through the power and success that attended Paul's labors. Even in the field of labor which was peculiarly committed to Paul, that of preaching to the Gentiles, Peter had gone before him: for after the vision in which he was taught not to despise the Gentiles, he preached among them with great success: so that Satan might have tempted him to think that he was appointed to that place. No doubt his ambition for place was crucified through Paul's superiority; and that meekness and patience—excellent graces—were wrought in him.

We have every reason to believe that Peter received his frequent criticisms well, and rose from them with elasticity, not in the least turned aside from his main business: and the same traits in his character which were occasions of trial and reproof, when uncontrolled by Christ, were afterwards brought into sweet obedience to him, and were abundantly fruitful in his service. Indeed many years of his life, and those in which he was most active, he labored in the

face of a sentence of death. Christ had told him what death he should die: and with that in prospect he wrote his epistles, full of exhortations to others to be ready for the Second Coming of Christ.

His epistles breathe forth a spirit of faith, love, and earnestness; they show that he was not ignorant of Satan's devices, nor of the mighty power of Christ to overcome him. He could from his own experience exhort believers to *patience in suffering, to meekness, to vigilance* against the devil, and faith in God. He faithfully obeyed Christ's injunction to feed his sheep: he was a devoted follower of Christ in life and in death.

H. A. N.

FOR THE CIRCULAR.

## Faith in Providence.

The purposes of God is a subject which has occupied my mind considerably of late, and has been a theme for much profitable study and reflection. I have become impressed with the importance of cultivating a quick perception, and a practical, intelligent understanding of the purposes of God, in his dealings with me and the world. It seems to me that it is a branch of education to which particular attention should be directed. It is a branch that has been, from the days of the Primitive church up to this time, almost entirely neglected: so much so, that the idea of God as a practical worker in the events which are daily transpiring around us, is considered as nothing but an emanation of a fanatical brain. With the majority of the world, he is only a God in the abstract—acting only upon special occasions, in some wonderful or mysterious event. They must have a deluge, the destruction of Sodom and Gomorrah, an earthquake, or some other uncommon event, to recognize God in. They do not see in a Cromwell, a Washington, a Bonaparte, and a Kossuth, ministers of God's purpose, as they surely are. To them, they are nothing but the offspring of chance, generated by the necessities of the times.

In studying the Bible as a record of God's dealings with the world in past ages, I find him to be, indisputably, a practical being—a God of great and eternal purpose in minute as well as in infinite things. We read that the very hairs of our head are all numbered, and that not a sparrow falleth to the ground without the knowledge of our heavenly Father. Now this would seem, to the natural mind, useless and unimportant; but we may safely conclude that it is not without design, for God doeth nothing without a purpose. He had a purpose in commanding Abraham to offer up Isaac. He had a purpose in causing Isaac to bless Jacob instead of Esau. He had a purpose in the selling of Joseph into Egyptian slavery. He had a purpose in the retention of the Israelites in Egypt. He had a purpose in casting Moses into a clump of flags by the river side. The whole history of the Jews affords us numerous instances of the manifestation of God's purposes in his dealings with them. It also shows the wisdom of God in the adaptation of means to the accomplishment of those purposes.

God's purposes are unalterable, and not to be evaded. 'The Lord of hosts hath sworn, saying, Surely as I thought, so shall it come to pass: and as I have purposed, so shall it stand.' "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 24-27.) I would confess Christ in me faith and inspiration to understand aright the purposes of God. Without inspiration, God's dealings with me, would appear only as so many inconsistencies, but with it, they become a series of beautiful providences.

C. HAMILTON.

Syracuse, August 1, 1852.

## THE CIRCULAR.

BROOKLYN, AUG. 4, 1852.

To SUBSCRIBERS.—We have a supply of all the back Nos. of the present Vol. of *The Circular*. To new subscribers, therefore, we should prefer to send the paper from the commencement of the volume: otherwise we shall have a considerable quantity of broken files at the end of the year. As we think that the matter contained in our past Nos. will be found of permanent value and interest, we trust our friends will give due information of its character to those who apply for *The Circular*; and in sending us new names, we request that they will be particular to inform us whether the back Nos. are wanted or not.

While the political parties are issuing their 'campaign papers,' to advance the interests of their respective candidates in the pending presidential election, we feel emboldened to set forth the exceeding merits, and superior claim of him to whose sovereignty our paper is devoted. *The Circular* may therefore be considered also as a 'campaign paper'; and we believe our friends will do good service to the cause which it advocates, by extending its circulation in all honorable ways.

## Cause of the Accident.

The late catastrophe on the North River, causing the sudden death of nearly one hundred persons, is suggestive of deeper reflection than is given to it by the Daily Press. The hasty opinions of an excited public, are not at all likely to afford us other than superficial reasons as the cause of the calamity: still it is very important that the real cause of such terrible disasters, occurring as they do more and more frequently, should be understood. In the last *Circular*, we gave as the verdict of our inquest, *Selfishness*. We now propose to give a few reasons in defense of that charge.

We may be met at the outset with the objection that such a cause is too general and indirect—that all men are more or less selfish, and nobody expects to be otherwise in this sinful state; and because it hits every body, it hits nobody; or as the saying is, 'what is every body's business, is nobody's business.' From such reasoning we must wholly dissent; and deny that all men are selfish, even in this world. And furthermore, we know that Jesus Christ and the Primitive church were victorious over all sin and selfishness in human nature, thereby condemning it in every body—that Christ came into the world expressly to save men from it; and whosoever is not saved from selfishness, and does not expect to be, has not accepted and applied the gospel of Christ to his soul, as the cure of sin. Moreover, we as a body, and as a portion of the solidarity of mankind, do not excuse or justify selfishness in any one. We declare selfishness to be a sin—a nuisance, which the Bible condemns in every body, as the source of all misery, suffering, and death; and we profess to be saved from it.

But to proceed with our argument for the charge we have made. To read the comments of some of the newspapers, one might suppose that the owners and managers of the ill-fated boat, were guilty of malice prepense—a murderous design upon all the passengers on board, and were willing to incur the everlasting hatred and contempt of all mankind. But a more sober, rational view of the matter, will lead one to judge differently. To accuse them of being reckless, careless, and sporting with the lives of human beings, is one thing. To find out by candid investigation, who helped make them so, who tempted them to drink to excess into the spirit of competition, which is so rife in all kinds of business, the newspaper trade not excepted, is another thing, and may in the end transfer the responsibility of their conduct to other doors than their own. These steamboat men are the servants of the public. They build just such boats as the public demand. And they run them to suit the public. The spirit of competition, which is encouraged by every body who winks at selfishness, demands in these days of steam and lightning, swift and cheap steamboats to compete with river railroads. 'Carry us to Albany as swift as lightning, and cheap as dirt,' is the spirit and voice of the multitude. The demand is met by the running of just such boats as the *Henry Clay*.

These men have acted just like every body else around them, namely, sought to do such a business as would pay. No one thinks of offering to pay men liberally for looking after the public good. As all around them are seeking their own, why should not they? If it is justifiable in one man to seek his *own*, without regard to his neighbor's interests, it is justifiable in all to do the same. And well might we quote on this occasion the words of Christ to the Jews, who complained of Pilate for mingling the blood of Galileans with their sacrifices: "Suppose ye that these Galileans were sinners above all the Galileans? I tell you nay; but except ye repent, ye shall all likewise perish." Luke 13: 2, 3.

The only condemnation, then, so far as we can see, that is due to the owners of the *Henry Clay*, is the charge of selfishness—of devotion to mammon—of com-

petition, &c., in business, which the public does not consider a crime in itself.

We can see in this catastrophe a striking illustration of what is going on continually on a world-wide scale. The feeling and spirit of necessity generated by selfishness, like a consuming fire, is constantly pursuing humanity so hotly, that men have no time to think of any thing, except how to escape from the devouring elements of pressing necessity. Indeed, by their anxieties to escape present suffering, they are plunging into another element, sin and death, equally destructive to life and happiness, here and hereafter. As men, women and children plunged into the dark waters of the Hudson, to escape from the burning boat, so people are driven by the spirit of selfishness and necessity, to throw themselves into the river of sin, without reflecting upon the consequences of such a course, or how they are finally to escape. Do we not see in looking at the world as it is, millions of human beings strangling and struggling to escape from the miseries of sin and selfishness—rushing hither and thither for help, catching each other by the throat, vainly hoping to be helped out, and saved from a yawning grave by those who are in the same element with themselves?

This is no idle picture of the imagination, but a reality. Let the scorching, and unmerciful criticisms, that the public press is now pouring out in torrents upon the heads of the owners of the *Henry Clay*, be directed against the spirit of selfishness, every where: let all be urged to a confession of Christ as the only safe remedy against such a dangerous spirit, and a work would be done, that would effectually tell in preventing accidents, and securing happiness, peace, and good will to mankind. Let it become a *crime* for any one to yield himself up to a selfish spirit, regarding it a more culpable and dangerous thing than to mix with the multitude while infected with a contagious and deadly disease. The whole world is like a large steamboat on fire, freighted with unnumbered souls, and only one way by which any can escape from everlasting destruction. And by the grace of God, we are doing what we can to save those who are in any sense realizing their perilous condition. In facing and driving back the fires of necessity, and plucking some as brands from the burning, we now and then get a little scorched by the intense heat:—but we soon recover our energies, and feel fresh for new encounters. No better cordial for Christ's soldiers, than is found in a hearty confession from day to day of his words and promises to those who forsake all for his name. We are facing death with all his terrors, denying his right to swallow us up, and are bold enough to believe that we are bound to swallow him up, and are doing what we can to help them who are attempting to conquer this last enemy of our race. We invite all who are engaged with us in presenting Christ as the only safe ground to stand upon, to be as calm and self-possessed as those on shore, and out of danger, and as much in earnest as those who are pleading for help to save them from devouring flames, and a watery grave.

G. C.

## 'All Things Continue as they were.'

So said the sleepy souls who jeered at the promise of Christ's coming, eighteen hundred years ago. So say, and always have said, the wise fools, who forget the living God, and worship the 'natural laws,' measuring the future by the poorest experience of the past, and loving the routine of common animal existence, more than the hope of the kingdom of heaven.

But this old argument from experience, which has been used so effectually to batter the watch-towers of faith, may be turned round, and made to play upon the ditch-works of unbelief. We accept the saying, 'All things continue as they were.' We too believe that what has been, will be—that things are to go on 'in the good old way.' But let us see what the 'good old way' has been. The history of the world is not altogether a record of the devil's works and stagnation.

'All things continue as they were from the foundation of the world.' Just so. Before the foundation of the world, there was a God, able to make the world with its 'natural laws.' He continues mighty as ever. That God, before the world began, had a plan of its whole career and results. He purposed, away back in that old time, to gather together in one, at last, all things which are in heaven and on earth. That plan continues unchanged, and is moving on, as of old, to its accomplishment. 'All things continue as they were.' The God of heaven was from the beginning the Judge of all the earth, as was seen in the flood—in the destruction of Sodom and Gomorrah; in the conquests and exaltation of the Jewish nation; in the humiliation of Nebuchadnezzar, and in the destruction of Jerusalem. Look out for such things in these days. 'All things continue as they were'—God's supremacy in the affairs of men and nations among the rest. There was in old time, a covenant with Abraham, that in his seed all nations of the earth should be blessed. That covenant remains as it was. Watch for its fulfilment. 'All things continue as they were.' There was an 'age of miracles,' which they say now is past. But why so? For four thousand years the God of heaven

dealt with the world, in open manifestations of his power and glory. This is the good old way. Let us have no innovations. What has been will be. The age of miracles is one of the old venerable institutions, which we are bound to cling to, in spite of all the novelties of theologians. 'All things continue as they were, from the foundation of the world.'

The truth is, revolution, progress, and the bursting forth of new things, has been the rule of the world's history; and the routine which conservatives are so fond of, has been the exception. The principal things that have been going on since the world began, have been subversions of old institutions, by new expansions of life: like the subversion of idolatry by Judaism, of Judaism by Christianity, of false Christianity by the Reformation, &c. And such, we might expect, would be the rule of human affairs, if we realize that the living God is at the bottom of them. None but those who believe that King Log is the center of destiny, can reasonably croak for still times.

We vote heartily for the old ways. We trust 'all things will continue as they were, from the foundation of the world'—speeding onward, from overturn to overturn, till he whose right it is, shall reign.

## The Real Thing.

Yes, the divine thing is *love*. Thank God, that after all knowledge has failed, and after all the hopes and prides and strugglings of the flesh have come to nought, love still is left. The fires and floods, which sweep away all the surface rubbish of our lives, cannot reach it. It is the star of heaven in our souls, which only becomes the brighter for the storm that is past. 'Now abide these three, Faith, Hope, and Love; and the greatest of these is Love.'

Let us make up our minds to be contented with love, to seek it, and drop every thing else in the pursuit. If we fret ourselves with pride, money, circumstances, and position, we only get our labor for our pains. We beat our heads against a cage that never yields. The meekness that forbears to strive, the spirit that breaks down in love, this is the way out. 'Come unto me, ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.'

Let us accept the exhortations on this subject, and, since we have purified our souls in obeying the truth, \* \* see that we love one another with a pure heart fervently. 1 Peter 1: 22. Or in the simple words of John, 'Beloved, let us love one another, for love is of God.' Or again, Paul: 'Let us consider one another to provoke unto love and good works.' These exhortations assume that love is already a divine gift within us, 'shed abroad in our hearts by the Holy Ghost.' The eternal fire is always there, by our union with Christ. We are then invited to recognize it—give it exercise and expression, and provoke it in others. Why should we not be wholly absorbed in this spirit? Every thing else will perish and pass away—all our little anxieties about this and that personal concern will be bootless—only the stock that we invest in love will be permanent and paying capital. Love is eternal; it is the business, and the only business of heaven. Why should we not love one another? We are truly one—our everlasting and growing destiny is unity. Our separation is only outward, apparent and temporary—it continually gives place to the stronger reality that we are 'members one of another.'

## The 'Higher Law' in New Haven.

Dr. Fitch, one of the most eminent and popular Professors in the Theological department of Yale College, has lately resigned his place. The following from the New Haven Palladium, has reference to the event, and perhaps affords a clew to the cause. It will be seen that Dr. Fitch takes his stand boldly with Dr. Bacon, and against Dr. Taylor, in favor of the 'Higher Law.'

"The Farewell Sermon of the Rev. Prof. Fitch to the graduating Class was preached yesterday afternoon in the College Chapel to a very large audience of citizens and strangers—about half of whom were ladies. The preacher took for his text the 106th verse of the 119th Psalm, in these words—'I have sworn, and I will perform it, that I will keep thy righteous judgments.' The preacher endeavored to show that obedience to the law of the Lord was the first duty of man, and that the reward of such obedience was immeasurably greater than any thing that this present world could afford. From the text, the preacher set forth sundry propositions, which he discussed with great power and eloquence. When human and divine laws were in conflict, it was the duty of man always to obey the 'higher law.' Thus Daniel kneeled down in his chamber before his God three times a day, 'as aforetime,' notwithstanding the decree of Darius, forbidding the worship of any other being than himself. Daniel's God delivered him, as He did also the three countrymen of Daniel who were cast into the furnace of fire, for refusing to worship the image which Nebuchadnezzar the king had set up. These cases were cited as examples of a rigid adherence to a moral principle, regardless of earthly consequences. The exhortation to the young men about to be thrown within the reach of new temptations, was faithful and affectionate: and the closing passages

embracing the allusions to the dead, (two of the class having departed this life,) together with the farewell, drew tears from many eyes."

## Mrs. Cragin's Relatives.

"Died at Mendham, N. J., July 1st, Rev. D. H. JOHNSON, late of Mendham N. J. long known and highly esteemed in love as the pastor of that church. He was a man of elevated piety, excellent spirit, and great fidelity in his Master's work."—*Independent*.

The above was a brother of Mrs. Cragin. Her father and a younger brother have died also within two or three years, and her mother is now left a widow and childless. Mrs. Cragin was an affectionate daughter and sister, but she sacrificed these relations in embracing Perfectionism, and was almost entirely separated from her family friends by her connection with the society of believers. They thought her sadly deluded, and she refused to accept any better treatment from them than they bestowed on the religion she had espoused. Occasional communications passed between them, in which her father, who was rather infidel than otherwise, dealt in sarcasm; her mother in pious expostulation and entreaty; and her brother, in pity mingled with contempt: while, on her part, she faithfully defended her faith and yielded to them nothing of her self-respect. Her death seemed to be a pledge and beginning of reconciliation, as her mother cherished her memory, and is softened toward the truth; and her brother has now gone to meet her where we hope circumstances will be more favorable to their union.

## Communism the only Alternative.

The more we see of the world, and of the partial systems of Association that have been attempted on the selfish plan, the more we are inclined to prize the simple and beautiful COMMUNISM that was first developed by the spirit of God on the day of Pentecost. Particularly when we see men who are awake to the cruel absurdities of present society, and experimenting for a change, we wonder that they can be any thing else than Communists. Why stop half way, and grope round among the endless mysteries and technicalities of Fourierism and other isms, when the whole thing is so simply presented in theory and practice in the book of Acts?

There is shown, for one brief, glorious moment in the whole history of the past, the working of a true social state—a life as different from that of ordinary society, as a steam-engine is from a windmill. Now either of these machines is simple enough in itself: but what if a man tries to combine them and undertakes to build a steam engine, to go by wind? This, it seems to us, is the case with those half-way reformers who reject the simplicity of Bible communism, and attempt to reconstruct society without a change of life from selfishness to love. They devise a complicated system of wheels, and cranks, and pulleys, but they leave society after all just what they found it, identically the same old wind-mill. If there is to be any radical change and improvement, it must begin at the foundation, with a change of motive power. Association must become vital by the divine energy of faith and love—it must be *communized* by the spirit of the day of Pentecost, or it is only a modification of ordinary isolation, and in the end, can work no better result.

To show that this criticism is true of Fourierism and all similar plans for organizing a compromise with selfishness, look at their practical working. The Association begins with the principle of stock ownership, exclusive personal rights and the assertion that 'what a man produces is his against the universe.' Labor is to have its true payment, and the expense of enjoyment is to be accurately measured, and charged where it belongs. The object is to distribute exact and equal justice; and the only way to get at it on this principle, is by a minute system of account-keeping. The thing inevitably narrows itself up, until the whole life becomes a miserable trade; a matter of bargain and sale, even down to the pennyworth of bread and butter, and the odd half hour's labor, which I indulge in against my fellow members.

However this may look like the attainment of literal justice, a moment's insight shows that there is no approach to the *real spirit* of justice, the true rewarding of men according to their works. And what is *apparently* gained in this respect, is at the expense of all the poe-



try and sweetness of the human relation. It need be carried but a little further, to have an exact account kept of services rendered between mother and child, and husband and wife; and then this effigy of justice would be complete.

Again, great account is made by the scientific organizers, of the 'Sovereignty of the Individual.' That is a principle which at all events must be preserved. Very good: but how? Warren says, by a perfect separation and disconnection of individual interests, based on the formula of 'Cost the Limit of Price.' The Fourierists say, by securing to persons in Association the right of private property, and the exercise of private selfish interests. 'Unity,' they say, 'is very desirable to a certain extent, but it must not go so far as to encroach upon the sovereignty of the individual—communism will not do, because it is the grave of liberty.'

Now the truth is, that in thus seeking to save individual sovereignty, they are special losers of it. By making a hobby of private freedom, making it paramount to unity and the common interest, they forever prohibit themselves the enjoyment of it. We affirm that unity is the paramount principle, and is the only basis and possibility of freedom to the individual. For in order to be free, and exercise my full sovereignty of will, I must have the cordial help of all around me. No one can be free alone, on his own hook simply; and if all are seeking their own wills as the first thing, the only chance for any, is the liberty of solitude, which is no liberty at all. On the other hand, by submitting to unity, and dwelling in the element of inspiration, which is the will of God, every member of an apostolic community has something more than mere freedom; he has power to wield all around him, and his desires and purposes are backed up by the whole universe.

To illustrate more definitely the amount of liberty that is gained by these different ways: The member of a joint stock association setting out with a jealous eye to the preservation of his individual sovereignty, acquires a certain fractional right and property in the concern, which is exclusively his own. This is his capital for the exercise of his liberty on, and it is all his capital. In association, however it is so interlocked and in common with the property of others, that it is difficult for him to say what is really his own, and in this respect his liberty may be more abridged than in ordinary isolation.

But, on the other hand, a member of the Oneida Community would feel poor with simply a consciousness of possessing the whole domain at Oneida. They are every one assured of as good a home in Vermont, and in Connecticut, and here at our place in Brooklyn, and wherever there are true communists—as good a home, and as full an enjoyment of the privileges of joint ownership, as they have at Oneida. And this will go on, as fast as the Divine Spirit gets possession of men, extending the common ownership, over one thing after another, and so enlarging the play of individual liberty, until at last every child of God can say with the most effectual meaning, that the earth and every thing in it, is his. We ask now which affords the best prospect of the sovereignty of the individual, the liberty of selfishness, or of Love?

We are interested in the various experiments of Association that are going on, and friendly to their success as preparatory schools for the ultimate unity. The fact that people can learn to live together in peace, and enjoy much social geniality, even under the chilling influence of a money bond, is encouraging and points the right way. We may have many things to learn of them in regard to the outward details and management of Association. But we cannot forbear holding up the day of Pentecost as the divine model of society, to which all inventors and reformers will have to turn at last. We cannot help inviting them up out of the groveling perplexities of mine and thine, to the broad, simple platform of abundance for all, and UNIVERSAL UNITY.

### Anticipation and Realization.

In reading Hawthorne's 'Blithedale Romance,' noticed in our last No., we were struck with a specimen of its philosophy in the discourse of Miles Coverdale, the narrator of the story:

"My past life has been a tiresome one enough; yet I would rather look backward ten times, than forward once. For, little as we know of our life to come, we may be very sure, for one thing, that the good we aim at, will not be attained. People never do get just the good they seek. If it comes at all, it is something else, which they never dreamed of, and did not particularly want. Then again, we may rest certain that our friends of to-day will not be our friends of a few years hence: but if we keep one of them, it will be at the expense of the others; and most probably, we shall keep none. To be sure, there are more to be had; but who cares about making a new set of friends, even should they be better than those around us." p. 91.

This philosophical effusion, so well exemplified by the author's own part in the 'Romance' before us, is indeed doleful. It is the cry of those who are 'without hope and without God in the world.' A pitiful case truly is his who sees nothing but darkness in the past, misery now, and ten-fold misery in the future!

But pray, why were we made with aspirations, far-reaching desires, and hopes that center in the future? Why were we not made like the swine, spoken of in another portion of this book, as 'the very symbols of ease and comfort?' or why were we made at all?

Here we touch the thought which pervades all this doleful philosophy: it is an accusation against God. "He has made us to desire a fish, and has given us a scorpion: he has given us imaginations to torment us: he has given us hopes to disappoint us: he has given us friends to deceive us."

It is hardly necessary to contradict these foolish imaginations, and to assert that God is good; that his works are good; that the earth is covered with his glory; that he delights to bless humanity; that every hope and aspiration he has implanted in the human heart will be more than realized by all who love him.

We admit, however, that

'This world is all a fleeting show,  
For man's illusion given:  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow.'

to those who are divorced from the Creator of every good thing. But because such 'fill their bellies with husks,' it is no evidence that there is not 'enough and to spare,' for all loyal servants of our heavenly Father.

We like the philosophy of David, and believe even more than that is true, modern ideas to the contrary notwithstanding: 'The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Surely goodness and mercy shall follow me all the days of my life. The earth is full of the goodness of the Lord.'

The whole gospel of Jesus Christ is directly opposed to Mr. Hawthorne's dogma, that 'the good we aim at will not be attained.' In Christ our desires will be fully satisfied. We shall not only get the good we aim at, but a great deal more—good will flow in upon us independently of our seeking it. He will do unto us 'exceeding abundantly, above all that we ask or think.' 'He will give us all things richly to enjoy.' 'Ask,' says Christ, 'and it shall be given you: seek, and ye shall find. \* \* \* What man is there of you, whom if his son ask bread, will he give him a stone?' There is every encouragement in the New Testament, to expect all kinds of good. The invitation to this is unlimited. And it also clearly points out the way in which we shall attain 'the good we aim at.' The most prominent rule mentioned in the New Testament, as absolutely necessary to success in the pursuit of happiness, is this: "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." The same principle is stated in many different ways, but its actual intent cannot be mistaken: "Seek first the soul, the essence, of all pleasure and happiness—cultivate communion with the spiritual interior of all things, God himself; and then external

things, the coverings and manifestations of this interior life, shall be added unto you."

Mr. Hawthorne may speak for himself, not for us, when he says, "People never do get just the good they seek. If it comes at all, it is something else, which they never dreamed of, and did not particularly want." This is very far from our experience, and (we think we may safely add) from that of all who have 'unfeigned faith' in the 'Giver of all good.' We either get the good we seek, or something better; either something we have dreamed of, or something that surpasses all our dreamy anticipations.

No better do we like his talk about 'friends.' While it may be true of persons whose hearts are selfish, and whose interests conflict, that their friendship is of an ephemeral kind, it is also true of those who are of 'one heart and one mind,' by the implanted love of God, that their friendship is of the never-ceasing kind. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate" hearts knit together with the love of God. So we may rest assured that our friends of to-day will be our friends, not only 'of a few years hence,' but through endless time. How much better than enemies are those 'friends' who are liable to betray or desert us at any time? From such we may well pray for deliverance: but friends we may obtain who will love us as they love themselves, and vice versa.

In place of this dismal sentence—"My past life has been a tiresome one enough, yet I would rather look backward ten times than forward once"—we prefer the following: "The past is full of God's goodness and loving-kindness; the present is good, and I know that the future will be far more glorious." w.

### The Casualties of Life.

I took up the *Times*, an evening since, to read what additional particulars the day had furnished concerning the accident on the river; but laid the paper down again unread; for my curiosity was pallied, and I was in the mood expressed by Cowper, whose soul was "sick with every day's report of wrong and outrage, with which the earth is filled." And truly, considered as the result of Satan's working, accidents are as grossly 'wrong and outrage,' as the crimes which men commit: and we have no more reason to school ourselves to resignation, and how to an 'inseparable providence,' in the event of the recent disaster, happening as it did, than we should have were it the work of a ruthless buccaneer. An enemy hath done this—it is certain—and what it calls for is revenge, revolt and insurrection.

But, as I said, my soul was sick, and it seemed healthy for me to shut my eyes on the scene, though the whole horizon of newspaperdom was still a-glow with its horrors.

And where is the counterpart, thought I, for good as busy as evil: where can I find a bright picture to set off against this appalling spectacle? When has good overtaken us so unexpectedly, and heaped up its blessings as horrors were piled up here? Then I concluded, if there was any difficulty in matching this accident of evil, with an example of good fortune so glaring—something which would compel the congratulations of a gazing community, as this draws out their pity—it was because good so immensely predominates in the dispensations of providence, that it attracts less observation than an occasional hideous exception like that which the people are now gazing at.

But I believe, with the right kind of eyesight, such as God can give, we should be able to see continual accidents of good—fortuitous events brought about by the workings of the good principle, plunging people into circumstances propitious to their welfare and forcing them on to noble destinies.

Kossuth's mission! What was it but an accident? A series of chances were concerned in bringing it about; and yet it will tell mightily on the good fortunes of this country. His

vote for Christianity, when all hearts were carried away with him, was a happy circumstance for this people, the results of which it is impossible to compute.

When we hear of conflagrations like that at Montreal, beginning with a mere spark, and involving in their sweep an incalculable amount of human suffering, we marvel to think 'how great a matter a little fire kindleth.' But words are compared to fire in their power of destructiveness. Doubtless the thrice-heated furnace of the *Henry Clay* was less pregnant with woe than many a word given to the winds. And good words have the same power of kindling a great matter, that evil have. Some word from heaven is dropped into the tinder of a sympathetic mind, and kindles and spreads; and all the consequences which follow, if they could make a tangible show, would be as wonderful to contemplate as the great conflagrations that are born of a single spark.

My reflections do little justice to the subject, but I propose to myself to cultivate the faculty of seeing good accidents.

[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 firesides and phonographically reported by Wm. A. Hinds.]

### Home-Talk by J. H. N.—No. 112.

[REPORTED FOR THE CIRCULAR, JULY 18, 1862.]

#### SALVATION FROM DOUBT.

Doubt is antagonistic to faith. As much then as we prize faith, we should hate doubt. If you examine yourselves, you will perceive that doubt is the element which cripples you in thought and action. When you have done a thing which at first appears right and true, you lose the fruit of it by listening to questions of doubt about it.

Nothing hinders our sympathy and communication with Christ and the Primitive church so much as a doubtful mind—a state in which we act with hesitation, and afterwards fall into questioning. For all this stuff is foreign to them; they have no fellowship with it. They live in the clear brightness of God, where is sure faith, and no doubt.—Herein consists the grand distinction between them and the people of this world. There is a circle around God, where all are certain of what they believe, and what they do. We talk in this world, about things being settled; meaning that they are settled in the minds of all persons of good sense; but the only place where any thing is really settled, is in the mind of Christ; 'in whom is light, and no darkness at all.' In his sphere, things are settled; and all things outside of that sphere, are enveloped in darkness and mist. We are seeking entrance into the circle which is filled with Christ's spirit; but we shall obtain admittance to it, only by getting free from doubt—by coming into the full assurance of faith.

The question may be asked, How can we get this assurance of faith? how can we become sure-witted and sure-footed? I answer, first, we must train ourselves to love assurance, and to hate doubt. We should present these antagonistic elements to our minds, and perseveringly teach ourselves to love one and hate the other. This will lead us to lay hold of faith with an everlasting grasp. Account that every truth you can seize hold of, is more precious than gold. Whenever you can 'set your foot' on doubt, make the most of the opportunity; cultivate assurance in all possible ways, and free your mind from its antagonist.

Secondly, you may help to break up the reign of doubt, by considering that the popular doctrine that we ought to hear both sides of every question, properly has place only while we are seeking truth. If a proposition comes before your mind upon a subject in respect to which you have not yet ascertained the truth, then it is proper to hear both sides: but as soon as you have discovered the truth on any given subject, the time is passed for hearing both sides, and litigation is out of order.

It is possible to be convinced that a proposition is true without litigation, without hearing the arguments, *pro* and *con*. To illustrate: when

the Spirit of God presents a proposition that I have never debated, I have no business to hear arguments against it. Doubt may possibly work as to whether the Spirit of God presented the proposition: but even this question can be decided without argument—doubt can be abolished in regard to it. It is decided with the Primitive church. They know when God talks with them by their sense of union with him. They do not have to settle things by Baconian principles. With them *docility* takes the place of *investigation*: it is a surer road to truth. With docility in their minds, they are sure of any proposition that comes before them. They make comparatively little account of hearing both sides of a question; and before we graduate in that school, we shall have to stop hearing both sides. There is only one side to truth. If a proposition is true, all arguments against it are false; and if it is not true, all arguments for it are false.

These principles are received to a certain extent in the schools. A student in Astronomy, for instance, does not think it necessary to hear all the arguments that can be brought against the Copernican system. His docility has taken the place of investigation.

I greatly rejoice in the belief that Christ is able to banish doubt, and to entirely overcome doubtful disputations. The text that is a comfort to me when all others fail, is, "All that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The damned shall 'hear his voice,' and the 'devils shall believe and tremble.' The fact of the sovereignty of Christ shall be manifested with a power that is irresistible.—His voice asks no favors; it will make all men hear him. So unbelief is doomed—there will be no place found for it. That voice is now sounding out of heaven, and will go on increasing in volume, till it shall wake all the dead. We are glad to hear it, and have grace given us to meet it, and receive it with a genial response.

Christ is not recognized truthfully, if he is received as a Savior only on condition of belief: he should be honored as a Savior from unbelief itself. He is able to propagate his own faith. God "has given him power over all flesh, that he should give eternal life to as many as have been given him." John 17: 2. God has given Christ power not only to save them that believe, but to make persons believe.

God wishes to raise up a people that will be filled with assurance—who at the same time that they are modest, will have an air of certainty, and speak with power, and not as the Scribes. The Scribes are in favor of continual investigation. This is their language: "We humbly hope that we have arrived at the truth: we trust we have been candid in searching: we hope we have a hope." I trust a people will arise that will positively know the truth—who will be noted for certainty.

There must be an increase of faith among us in regard to individual inspiration, individual acquaintance with God. The gospel is for all. God is no respecter of persons. Do not be afraid to believe that you can be taught of God. It is the privilege of every soul in the church; it is the gift of the New Covenant.—"They shall be all taught of God, from the least even unto the greatest." On this point, above all others, we want faith. Faith alone can lead you out of the swamp of doubts.—"Draw near to the holiest with a true heart." "Come boldly to the throne of grace." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take of the water of life freely." Here is an invitation extended to every one, to come and partake of the glory and light of the New Jerusalem.

Philosophical investigation may become one of the greatest hindrances to faith, communication with God, and reception of the truth. It brings the mind into a doubtful state—a state where you feel bound to hear both

sides of every subject, and not to believe any thing until you have heard both sides. That is the platform of worldly philosophy; and it is the platform that Satan would like to have us stand on. It compels us to do double duty—to hear all arguments, both true and false, which takes twice as long as it would to hear the simple truth. If allowed free play, this philosophising spirit will gain complete mastery over the mind,—so that in believing things which are very simple and self-evident, you will not feel easy and satisfied, till all objections that can possibly be brought against them are exhausted. The mind may get so befogged in chipping away the difficulties and objections on any subject, that it will never seize hold of the simple truth with full assurance. Let us quit all this, and believe that God will give us grace to discover the truth in a different way. Let us be simple enough to hear the voice of God, and when we hear, believe, and mind nothing about the devil's objections. Every truth we believe, is surrounded with objections: they buzz about like a swarm of hornets, ready to sting you. Thank heaven, there is a spirit which will shield us from their presence, and its influence is growing among us.

Whenever a sunbeam from heaven daguerreotypes a truth on your heart, let it remain undisturbed. Do not try to modify, or limit it, or suggest conservative checks, as though the truth of heaven could not be trusted.

Paul cautions believers against 'oppositions of science, falsely so called.' The philosophies of science are full of opposition, but the truth is not. There is only one side to truth. It is verily thought in the world, that there must be two sides to truth, as much as there is in politics. Paul says well, 'oppositions of science, falsely so called.'

#### HOME-TALK—NO. 113.

REPORTED JULY 24, 1851.

##### PAUL'S DEFINITION OF FAITH.

A large portion of the earth is now covered with the name of Christ; the term *Christian* is applied to many nations. Yet it is evident that there is very little true appreciation of Christ in the world. Since the days of the Primitive Church, he has not been received by an 'appreciative audience,' as orators say. People may hear, and speak well of a man, and still not really appreciate him, and know but little or nothing of his profound ideas. A person with a very large audience before him may feel that he is not appreciated. So Christ, with the whole of Christendom listening to him, must still realize that he is not known and appreciated.

It requires a degree of earnestness to heartily believe in Christ and appreciate him, which is not taught in any school of the present time. Paul possessed that earnestness. He said—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3: 8-11.) The single object which filled the soul of Paul, was to discern the great characteristics manifested in the experience of Christ, and to enter into vital sympathy with them. To do that, as I have said, requires an exceedingly earnest soul: one that is progressively enlarged. The fullness of God is in Christ—"love that passeth knowledge"—heights and depths and lengths and breadths of love, that small hearts cannot conceive of. We have to be led on step by step, into great enlargement of soul, in order to appreciate Christ, and know him as he is; and that is, to believe on him. Nothing less than a thorough appreciation of Christ, is meant by the word *believe*, in the promises which are made to those that believe. The word 'appreciate,' might properly

be substituted for the word 'believe,' in nearly every instance in the New Testament.

It is not a small affair to believe on Christ. It is a prize to be won—"the prize of the high calling of God." To truly believe on Christ is to apprehend in him the fulness of God, to know him, and the power of his resurrection, and to be made conformable unto his death.

With this definition of faith in mind, we can connect the promises made to those who believe, with the method of their fulfillment. We cannot appreciate the profundity of truth there is, for instance, in such passages as this—"He that believeth on me shall never die"—unless we understand *what it is* to believe. We must understand, that to believe requires an earnestness of heart that 'counts all things but loss, for the knowledge of Christ'—the earnestness that Paul had. Now notice that Paul's aspirations terminate in victory over death—in the fulfillment of the promise, 'He that believeth in me shall never die.' Immediately after the declaration of his all-absorbing devotion, above quoted, he says, "Our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body." (Ver. 20, 21.)

'Brethren,' he says, 'I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' Here a door is thrown wide open, so that we can behold the working of the whole machinery of faith. Here we can see what it is to believe, and what Christ meant by the term *believe*. We can now understand these words: 'This is the work of God, that ye believe on him whom he hath sent.' In the text quoted above, we see Paul believing—working with his whole soul to apprehend Christ—laboring with the most indefatigable industry. 'Let us be thus minded.' Let us endeavor to apprehend Christ in his fullness.—This is the way to become a perfect man.

Paul, under the action of the machinery of faith endeavoring to apprehend Christ, comes to the conclusion, that "our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus; who shall change our vile body." His idea was, that by thus believing in Christ, we can reach him in his almighty power—we can partake of his power, and it will change our vile bodies, and deliver us from death. Such faith as Paul describes, is "faith unfeigned:" all other faith is sham faith. With this conception of faith, look through the Scriptures, and see what promises are made to those who believe; and you will find a reasonable connection between that kind of faith, and the results that are promised.

Paul did not count that he thoroughly believed on Christ—that he had finished the work of faith—when he thus wrote to the Philippians. Faith with him was a 'fight.' "Fight the good fight of faith, [he says to Timothy,] and lay hold of eternal life." The time came when he said, "I have fought a good fight, I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The present No. of *The Circular* is issued in advance of the regular day. Are our subscribers ready for a semi-weekly?

The Oneida garden has furnished the present season, over a hundred bushels of green peas to the markets of that vicinity.

The spiritualists at Mountain Cove, Virginia, have commenced publishing a weekly paper.

Among those who perished by the Henry Clay disaster, was Miss Hawthorne, a sister of Nathaniel Hawthorne, the author. Mr. A. J. Downing, another of the sufferers, was widely known as a writer on gardening and rural architecture.

#### Charity.

We look upon Paul's description of *charity* in the 13th chapter of 1 Corinthians, as a true model of Christian character; and, believing it to be attainable by all, let us see what kind of a character a person would be, whose whole nature was pervaded with true charity.

A person thus possessed by the spirit of charity, would be patient, kind, slow to take offense, and quick to forgive; not retaliating when injured, but 'overcoming evil with good.' He would be contented and thankful for God's gifts to him, not envious of others who are apparently better off than himself, or proud and haughty toward those beneath him. He would not be an egotistical, self-seeking person, engaged in looking out for his own happiness, but would seek the happiness of others more eagerly than his own. He would be a person of deep sincerity, loving the truth above every thing else, and hating evil in every form. He would be long-suffering, and full of faith and hope: and would consider no privation or suffering too great, so long as he is serving the cause of Christ. Finally, he would be firm and immovable in his devotion to God; not to be shaken by any thing whatever.

Christ was a perfect embodiment of this charity. His whole nature seemed to be composed of just such material. He 'suffered long, and was kind,' as was evident by his treatment of his ruthless persecutors: 'Father forgive them, for they know not what they do,' were almost his last words. Christ 'envied not, vaunted not himself, and was not puffed up.' His freedom from egotism was one of his distinguishing characteristics. He disclaimed all credit or honor for any of his works, constantly declaring that the glory was all due to his Father—that he was but a vessel of his Father's spirit. That he 'sought not his own,' is evident from the fact that he came from heaven—from the bosom of the Father, where he was honored and beloved by all the angelic hosts, and surrounded with every thing his heart could wish—to this world, where he suffered all manner of persecution and abuse, and finally died a cruel death upon the cross, to expiate the sins of mankind. He 'rejoiced not in iniquity, but rejoiced in the truth.' This is shown by the stern, inexorable manner in which he treated evil, and the sympathy he evinced, wherever he found any genuine love of the truth. While he was unsparing toward evil in any form, his mercy and kindness to those who were humble and repentant, was strikingly manifest. Christ 'bore all things, believed all things, hoped all things, endured all things, and never failed.' His whole career on earth, was an exemplification of this. Paul says of him, 'For consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.' His faith and confidence in his Father, from first to last, were unbounded. Not a murmur escaped him, in the midst of his severest trials; but he went about his work with unshaken zeal and alacrity.

Paul evidently had Christ constantly before his mind, as a living model of every thing that constitutes a perfect man. He was a devoted follower of him, and held him up for an example to others. He 'counted all things but loss that he might win Christ.' The same field is open to us—we have the same Christ to look to: who would not gladly give up all, to win him?

FOLLIES OF FASHION.—In no instance have the folly and childishness of a large portion of mankind been more strikingly displayed than in those various, and occasionally very opposite, modes in which they have departed from the standard of nature, and have sought distinction in deformity. Thus, while one race of people (the Chinese) crushes the feet of its children, another flattens their heads between two boards; and while we admire the natural whiteness of the teeth, the Malays file off the enamel and dye them black, for the all-sufficient reason that dog's teeth are white. A New Zealand chief has his distinctive coat-of-arms emblazoned on his face as well as on his limbs; and an Esquimaux is nothing if he has not bits of stone stuffed through a hole in each cheek. Quite as absurd and still more mischievous, is the infatuation which, among civilized nations, attaches beauty to that modification of the human figure which resembles the wasp, and compresses the waist until the very ribs have been distorted, and the functions of the vital organs irreparably disordered.

#### Letters Received.

L. Holister; L. C. York; J. R. Thomas; F. Schuppert; C. Hamilton.

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