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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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FOR THE CIRCULAR.

The Profit of Wisdom.

'Wisdom is profitable to direct.' This truth is susceptible of abundant proof. The Bible is full of testimony to that effect, and numerous examples are recorded in its pages. History is also crowded with proof of the triumphs of wisdom over folly; and the open page of passing life is equally prolific. Every where, and in all times, wisdom has the supremacy over folly, and this, too, though 'the race is not to the swift, or the battle to the strong;' and as it is written that 'the Lord by wisdom hath founded the earth,' so also we understand it is by wisdom that he governs it,—that each daily transaction is controlled and guided.

But it is evident that true wisdom is not a plant of earthly growth, but a gift; neither is it a permanent gift, that is, not a thing which we possess *independently*, and can call our own under all circumstances, at any future time; but is given when needed—a very 'present help in trouble'—at all times to be depended on through faith. 'The Lord giveth wisdom;' and by giving or withholding, the current of events is by him easily controlled. James says, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'—(James 1: 5.) And Solomon also represents her as pressing herself upon the consideration of men—crying after them, yet withholding herself from the embrace of those who do not prize her in some measure according to her worth. 'Love her, and she shall keep thee.' 'Exalt her, and she shall promote thee.'

Among the examples recorded in Scripture, are those of Daniel and his three companions, who, guided by true and far-seeing wisdom, chose the fiery furnace, and the lion's den, rather than bow the knee to man or idol, and thereby gain the favor of a king. This same wisdom was manifest in Moses when he renounced his reputed connection with the reigning house of Egypt; choosing rather his connection with the people of God in bondage.—It is unnecessary to multiply examples like these, where men have chosen the path which, to the natural eye, led into utter darkness and destruction, and yet were conducted by it into brighter light and salvation.

The case of Saul, Israel's first king, is a negative example, but equally instructive; who foolishly thought that God would be as well pleased with sacrifice as obedience, and thence took the downward road. The cases like this on record are abundant, and their end the same.

In the scenes of daily life, the works of wisdom and folly are so mixed and blended, and their effects so interwoven and complicated to outward appearance, that until History has untangled the web, the casual observer is apt to overlook the guiding hand of wisdom, and see little but chance and accident, or the product of fixed, unbending laws. Indeed, this view is the extent of vision to the natural eye. It is easy to look in the page of history and admire the wisdom which prompted David to discard the armor which he had not proved, and risk the conflict with Goliath on wholly unequal

terms. The same also is true, as we see him leading forth the armies of Israel against their enemies, by the word of the Lord, to constant victory. Success has justified the venture. But it is not so easy, or rather it is not so usual, to perceive the same guiding hand in the disposal of victory between modern armies. Cromwell could see it, and Napoleon had some faint perception that he was a 'man of destiny.'

But how few, in their day and generation, look beyond the visible means, and give God credit for the wisdom which provided the means, and guided their appliance to success. So the Jews built the tombs of the prophets, while they crucified the Lord; recognizing God in the past, but rejecting him in the present; saying, as it were, the age of miracles is past. To men of worldly, scientific wisdom, the age of miracles is always past. I have heard that the Pope once said to a cardinal, 'The time has gone by when the head of the church could say, 'silver and gold have I none;' and was replied to, 'the time has gone by, too, when the head of the church could say, 'rise up and walk.' The remarks were, undoubtedly, both true, but the cardinal's reply seemed to insinuate that the truth of the former had something to do with the latter, in the way of cause and effect. And the inquiry may not be wholly unprofitable to any one, how far temporals—things visible, blind the mind to eternal things—invisible. Wisdom teaches us that every thing should be in a sense invisible, i. e. transparent, that through it God may become visibly all in all.

It is not merely in the dispensation of great events—the guidance of armies, and the government of nations—that wisdom is profitable to direct. It is perhaps quite as important that the small things in the economy of the world should be guided in wisdom's ways, as it is that the large should be; for the aggregate of small things makes up the large. And we have the assurance that God's care is over all his works, and not a sparrow falls to the ground unnoticed. It was in the smaller encounter with the lion and the bear, while engaged in his ordinary occupations, where David first proved the Lord, on whom he afterwards leaned with such confidence in his mightiest exploits. And it seems that sound wisdom directs us to acquaint ourselves with God in the details of our daily life—to watch the leadings of his spirit, the inspiration of wisdom, in the small occurrences of every day; not despising the day of small things, but strengthening our faith, and extending our acquaintance with God—proving the Lord and being proved of him. Millionaires have commenced their career from the smallest point: and the Franklin motto, 'Take care of the pence and the pounds will take care of themselves,' has generally proved successful. Not that the 'weightier matters' are to be neglected, but as in temporals the leak is often in small things, so in the spiritual, a disregard of God in small, every day occurrences, is apt to beget thoughts and feelings of infidelity; while a watchful recognition of him—a treasuring up of these little 'faith facts'—soon accumulates a capital which qualifies a man for more extensive operations. A necessity for this prudential course exists in the fact, that the world of natural things is pressing upon us on every side. Through every avenue of sense, the first man, which is of the earth, earthy, opens upon a world whose every path leads down to death. His ear is first awakened to the maxims of the past generations—the generations of the dead. His eye surveys a scene over which decay has cast its shadow; and he finds himself subject to the laws which have produced this chaos. But wisdom's voice

calls from these outward things, to a kingdom within, which is diverse from this, 'She crieth at the gates, at the entry of the city, at the coming in at the doors.' And he who would follow where she directs, must be prepared to enter within the veil.

H. N. L.

Verona, July, 1852.

The Great Purposes of God.

The first great purpose of God, in his dealings with mankind, plainly is to *glorify himself*. If we look at history, we see this purpose at work from the commencement of the world till the present time. It is manifest in the destruction of all nations that have refused to acknowledge his power and goodness. Particularly it is manifest in the history of the Jewish nation. So long as they acknowledged their dependence on Jehovah, so long as they honored his name above every other name, and sought to please him by obeying his commands,—so long God prospered them exceedingly; for in so doing he was glorifying himself. When, however, they turned their attention from the living God, and sought not his glory, but their own, independent of him: then he glorified himself by withdrawing his good providence from them, and manifesting his almighty power *against* their prosperity. In either case he glorified himself.

No better example, perhaps, is to be found in the Bible, of the working of this first great purpose of God, than in the case of Solomon. God prospered him above all his predecessors, and made him the greatest king of the earth. Yet as soon as Solomon ceased to glorify him, and began to commit unrighteousness, God declared that his kingdom should be rent to pieces.

The *education of all mankind* is involved in the purpose of God to *glorify himself*. This is a secondary object—subordinate, but quite necessary to the perfection of his first great purpose. The working of this *second* purpose of God is also manifest in the past history of the world. We cannot read the history of the Jews, without noticing the persistent determination of God to educate them in obedience, and in every good word and work. To educate them, they were disciplined forty years in the wilderness, and sold many times into the hands of the Philistines and Canaanites. To educate them, their kingdom was again and again stripped of its glory, and they were driven into captivity seventy years. To educate them was also the work of the law.

The Jewish nation was at last prepared for the manifestation of Jesus Christ. But when they rejected him—rejected the Teacher God had sent them, and he could no longer glorify himself through their righteousness, he turned from them, and has since been educating other nations, with the intent to carry out his first great purpose of glorifying himself. He has given nations prosperity in proportion as they have glorified him in righteousness. Nations have been elevated to great power, and civilization, not for their own sake alone. God will either make them serve him, or dash them in pieces.

This nation has had a miraculous growth, and been greatly prospered. But for what end? For its own sake alone? Nay; but to *honor its rightful Sovereign Jesus Christ*—to execute the first great purpose of God, namely, to glorify himself. And if, filled with pride and independence, it forgets this object, nothing can prevent its downfall. God speaks to us in all history the same kind language of warning:—'Your prosperity is not your own—your liberty is not your own; it is mine: and it is committed to you that you may glorify me. If you fail to do this, you shall follow the fate of other nations, that have been destroyed.' In-

deed, Kossuth, as though sent of God from the seat of distant antiquity for the express purpose, raises his prophet-like voice in the same strain: 'Nations proud of your momentary power; proud of your freedom; proud of your prosperity; your power is vain, your freedom is vain, your industry, your wealth, your prosperity are vain: all this will not save you from sharing the manifest fate of those old nations, not less powerful than you, not less free, not less prosperous than you,—and still fallen as you yourselves will fall,—all vanished as you will vanish, like a bubble thrown up from the deep! There is only the Law of Christ, there are only the duties of Christianity, which can secure your future, by securing at the same time humanity.'

Let us, however, look at the bright side of the picture. Many signs there are, which indicate that the people of this country at least, are beginning to find out what they are made for. They are beginning to apprehend the fact that superior powers are guiding the affairs of this world, and that an intelligent Providence is harmonically arranging all events. They are beginning to realize that there is such a thing as inspiration, and such things as invisible principalities and thrones. And a small party are electioneering for Christ as King of the world, and head of this republican nation. These are the results of God's second great purpose—the *education of mankind*; and they show that God's soul will yet be satisfied in the fulfilment of his first and dearest purpose—TO GLORIFY HIMSELF.

W.

The Scheme of Christ.

The great scheme of God toward the world, was first expressed to Abraham: 'In thy seed shall all nations of the earth be blessed.'—Christ came in the flesh, and died to execute this scheme of *universal love*. 'God so loved the world that he gave his only begotten Son.' 'If I be lifted up,' says Christ, 'I will draw all men unto me.' 'All men!' not of that generation only, but of all previous generations, and of future generations. We may conceive of a gathering of the whole human race, with the Son of God on a cross at its centre, and all eyes turned towards him. The cross is *high enough*, and the Son of God is an object *large enough*, to be seen by the whole creation; and the sight is as good for one as another. 'As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life.' The serpent was lifted up by Moses in the wilderness, to heal those that had been bitten by serpents; and they were healed by looking at it. We are to be healed from sin by looking at Christ—looking at his manifestation of God's love—seeing in the crucifixion, the almighty power of goodness that destroys the devil. We have all been bitten by serpents—'by that old serpent which deceiveth the whole world.'

'Christ so loved the church that he gave himself for it: that he might sanctify and cleanse it: * * * 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.' The church is the *bride of Christ*—the Lamb's wife. That bride is the church of *'all saints'*: it comprises the final Gentile church as well as the Jewish. Christ in one sense died particularly for his disciples; they first received the benefit of his death. But he also died for all who believe on him in all time. His goodness to his disciples was goodness to the church; and his goodness to the Primitive church, was goodness to the present church. So we can say with Paul, 'Christ loved us, and gave himself for us.' The man-

ner of the distribution of his love, does not in the least diminish its effect, or lessen its value. Upon Christ were laid our iniquities. 'By his stripes we are healed.' Christ came as truly to deliver us, as though he laid down his life for the express purpose. He said, 'Before Abraham was, I am.' He could as well have looked forward, and said, 'In 1852, I am.'—*Home-Talk.*

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BROOKLYN, AUG. 17, 1852.

ENJOYING THE COUNTRY.—At this sultry season of the year, it is customary for all whose means admit, to leave the confinement of the city and seek health and recreation in touring about the country. We sometimes have a longing memory of green fields, and birds, and brooks, but on the whole get along very well as we are. The theory and spirit of *Communism* we find, are quite available to produce the refreshment we need, without a change of situation. By virtue of our unity in one body, each member can appropriate the blessings and benefits which any enjoy. For instance, we can turn from the stony glare and monotony of city streets, and identifying ourselves with the Northern friends can revel for the time in the green meadows of Vermont; or turning south, we can take a snuff of mountain air with brothers BURNHAM and LONO in Virginia; or yet again, we can sit down with the Niagara friends under the spray of the great cataract. It is not mere imagination, but we are persuaded is a substantial participation, carrying with it the benefits of reality to body and soul. It is becoming evident, that to spiritual persons, space and locality are no impediments; they cannot be cornered up by physical circumstances. We recommend our method of 'going to the Springs' to such as are unable to take the trouble of a journey. o.

o. We should be glad to make *The Circular* a medium of correspondence and interchange between all the different Community stations. A letter from each, giving a familiar sketch of the week's progress, and of such events in their social life as are worthy of mention, would be acceptable to all our readers. A simple greeting, for instance, from Oneida to Newark, or from Northern Vermont to Wallingford, or from Putney to Brooklyn, would be lively and interesting. Will our friends think of it?

Existing Miracles.

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 18, 19.)

The 'signs' that are here promised to follow true believers, are doubtless intended as a means of convincing the world; but a more interesting and important view is, that they indicate the measure of power which is necessary for the salvation of the church itself. Unbelievers may or may not be affected by these signs; but it is at least certain that no church can get along and be saved, without them. We need in our every day experience, to be able to cast out devils, to take up serpents, and drink deadly things without harm. All our relations to the world and to matter, bring us into contact with spiritual enchantments, and poisonous principalities. *Habit* is an indication of the extent to which matter is surrounded with a diabolic charm. Our situation is such as exposes us more or less to eat, drink, and breathe in this evil element; and we must have power to digest it. It is idle to think of salvation with any less miraculous power than is promised in this list of signs.

The signs enumerated did manifestly follow the believers of the Primitive church; and the interesting question is whether they are exhibited among believers now. We recur to the subject for the purpose of distinctly affirming the fact, and acknowledging to the praise of God, that his promise of miraculous power and protection is abundantly fulfilled to those who in this day, believe on Christ. We have seen new and increasing evidence of this lately. Those 'signs' are constantly before our eyes, in the casting out of diseases, breaking the power of evil habits, expelling the effect of sin from body and soul, and overcoming the serpent poison of the surrounding world. The sincere, persevering confession of Christ is sure of doing all this: we could have no better evidence of it, if we should see one rise from the dead. Let all who are in temptation and affliction, take note of this fact: *As believers in Christ, they are members of a body which is alive with miraculous power.* They are not subject to the dead reign of natural laws: not on a level with the unbelieving condition of other men. Let them look for daily changes, miraculous improvement, resurrection advance. This is the natural law, and it will be an unexplainable wonder if it does not take effect on every member of the body of Christ. Consider

your vital union with the glorified conquerors of the invisible church—observe the increasing fellowship—the growing nearness and warmth of their spiritual presence, and notice its miraculous manifestations in the general interests of the church. With this view, it is impossible but that our hearts should swell with encouragement. May they be speedily enlarged to take in the full sweetness, and omnipotent majesty that is pressing down upon us. o.

o. Mr. NOYES, the Editor of the *Circular*, is spending a few weeks in the country. H. W. BURNHAM, as will be seen by a letter on the last page, is visiting friends at the South.

The Circulation of Life.

If an iron bar is heated at one end, in a furnace, the tendency is for the heat to distribute itself through the whole length of the bar. No matter how long it may be or what may be the situation of the further end—there is the same steady transmission of heat, and the same tendency to equilibrium. If the fire is removed while one end of the rod is red hot and the other quite cool, the heat soon equalizes itself through the whole length, and both ends grow cold together. This results from the unity and intimate compaction of particles in the iron.

We conceive of believers here, as forming the cool end of a rod that terminates at the other end in the white heat of heaven. We are as though immersed for the present, in snow and water; but the other end is in a furnace, and there is a steady inevitable flow of heat, not thro' the external elements, but through the interior unity, that is gradually softening the surrounding cold. All our trials and tribulations are only a sign that we are giving out heat. They do not come from our inward relations, but from our outward; and we may comfort ourselves with the idea that they do not check at all the central transit of heat from the furnace, and that what we lose others around us gain. This rod may be conceived of as embracing all who will be saved, extending even through Hades. Above us, the resurrection end touches the central fire of God—we in the middle are more or less surrounded with cold,—and there is an end below us that is perhaps immersed in water. But the same interior unity extends from one end to the other; and we must be willing not only to receive heat from those before us, but also to transmit it to those beyond. And this involves, more or less, the suffering that we experience. It is a warfare through the whole length of the rod, of heat against the surrounding cold and obstruction. Every drop of water and clog of ice along the whole line must be evaporated before we can have peace. We are assured that the heat is prevailing; and that by the inevitable law of nature and of grace, it will bring up the whole rod to the whiteness of heaven's love and life.

The only question in regard to overcoming the form of death, is in relation to the state of heat in the rod. It is evident that in no case can believers really die; i. e., they cannot be separated from this transmission of vital influence. The most they can do is to change their place from this world, to perhaps a colder situation in Hades. But it is also evident, that sooner or later the equilibrium of life will so far overcome the opposition of evil, as to bring all believers up to the standard of the resurrection—i. e., the form of death will cease, and Hades itself glow with immortality. Has the circulation and influence of heat advanced far enough in the bar to warrant that expectation now? We think it has: it is progressing mightily, as heat reacts on heat. The immortals seem near; and death's obstructions are melting away. The times and seasons are with God; but his purpose is sure to swallow up death in victory.

In the light of the illustration we have given, may be seen the advantages of the confession of Christ. All direction of the attention towards Christ and the heavenly church, while it is obeying the warm attraction that we have received, is also opening the pores (to speak metallically) for more. The vital spirit of heaven circulates through, and takes possession of us by a belief and confession of Christ. o.

'Wood, Hay, and Stubble.'

When we look at the turmoils, revolutions, fanaticisms of reform, and outbursts of infidelity and destructiveness which have all along attended the progress of human improvement, and are especially troublesome in this country at the present time, we ask ourselves who is to blame for these things? Are the deluded fanatics and radicals not only guilty of all this uproar and mischief, but guilty *without provocation*? There are commonly two parties, at least, concerned in vicious transactions. Quarrels rarely happen where there is not some fault on both sides. There is generally a provoker as well as a striker. There is always a rumseller as well as a drunkard. We see and admit that the turbulent and reckless are *directly* guilty; but are not others who even pride themselves on their conservatism, more or less *indirectly* guilty? When inquisition shall be made for the blood that has been shed in the dreadful revolutions of the world, will not the 'law and order' party come in for a share of the responsibility? Let us see.

In large cities where fires are frequent and ruinous, the municipal authorities make laws forbidding the erection of wooden buildings.—This is reasonable. The blame of a conflagration justly falls, not merely on the incendiaries who light it, or the persons whose carelessness occasions it, but on those unwise builders and owners whose combustible houses furnish fuel to it. On this principle the guilt of the French revolution (which was a spiritual conflagration) rests not only on the demagogues and assassins who were the immediate agents of it, but on the kings and nobles, the rich men and priests whose foolish and cruel institutions were consumed by it.

All unnatural and oppressive institutions—all unreasonable customs, personal and social—all false doctrines and practices in government and religion—may be regarded as combustible buildings, which, though they may stand and even answer valuable purposes in tranquil times, are sure to attract and increase the rage of fanatical and destructive reform in times of spiritual conflagration, and which therefore involve those who originated them and those who uphold them in responsibility for the desolations which follow the track of such conflagrations. It is not to be denied that multitudes of such institutions, customs, doctrines and practices exist among us. We inherit a large portion of our moral and social ideas, our civil and religious edifices, from the dark ages, and the architects of those ages erected scarcely any but wooden buildings. The time has come when their works are to be 'tried with fire.' God has appointed the ordeal; and though the fire may be very odious, and the incendiaries who kindle it may be very scurvy fellows, it is useless to complain. Our wiser way is to look out for the future, and make rigorous laws in our spiritual municipalities, against the use of 'wood, hay and stubble' as building-material. Let every man resolve that he will have no hand in erecting any edifice that is not *fire-proof*, and the next generation will not be tormented with incendiaries and engine-service.

As to the wooden buildings that now exist, the true conservative policy is, as far as possible to anticipate the fire, pull them down quietly, and fill their place with durable structures. When the flames are advancing along the streets of a city, it is a common thing for the authorities and engineers to pull down with their fire-hooks or blow up with powder, any old combustible buildings which stand in the path of the fire. By this means the conflagration is often arrested. It would be well if our spiritual authorities and engineers were as wise. The true policy of every man who loves the Bible and wishes to arrest the progress of infidelity, undoubtedly is to exert himself manfully to pull down all the old rotten doctrines and practices which human wisdom and tradition have built up around the Bible. For example, we are persuaded that the conservative churches could not do a better service to the Bible, or take a more effectual method of pre-

serving their own real valuables from destruction just at this time, than by applying fire-hooks and powder-blasts to the traditionary institution of the Sabbath.—REPRINT.

Education.

Some youthful reader of *The Circular* may find a word in season in the following letter, written to a young friend, who is pursuing her studies at home, in a 'family school.'

DEAR A.—Mrs. C. intimated in conversation the other day, that you was sometimes tempted to feel that your school-days were passing by, and you were missing advantages of education that you might have enjoyed in the world. I thought it was a natural temptation, and felt a sympathy for you, and yet I know it is a great mistake. When W. was about your age, he suffered in the same way, and looked with a wishful eye on the schools and colleges of the world; but he held on his way in the truth, and all those things have been added to him now that he then forsook. He has a very well cultivated mind for one so young, and what is better than all, a fresh eager appetite for all kinds of improvement. By the time that young men commonly finish their education, he will compare with those who have had the best advantages abroad.

The spirit of the world, and even of the schools in the world, is death to true ambition for education. So far as education will make a show, and be an ornament to a young person for the few brief years of their blossoming time, it is sought; but there is very little of the *love of it*, aside from this object of display. In the schools you would have a false ambition stimulated, but your love of improvement for its own sake, would be quenched.

I never contemplate the beauty of youth as it is in the world, but I think of a flower—the morning glory, or some flower that blooms for a day. It is beautiful to look at, but is so short-lived. If only immortality could be stamped on its beauty! The Bible says 'All flesh is grass, and all the goodness thereof as the flower of the field.' And education in the world seems only designed to give a brighter hue to this flower that fades so quick. But by patient continuance in well-doing, we on the other side are seeking *immortality*, and education that corresponds with this glorious hope. Beginning with the taste for improvement, which the confession of Christ always begets, we carry on the education of all our nature harmoniously—giving *faith, hope and charity*, the lead, and by no means neglecting intellectual cultivation. Perhaps you have not thought of it, but you are doing more toward the acquisition of brilliant talents and powers of mind, by learning *obedience*, and how to command yourself when tempted, than you could in any other way. Genius is said to be the obedience of our faculties to our conceptions, and all the power we get over our own wills and faculties, is so much in favor of genius.

In Christ are hid all the treasures of wisdom and knowledge; and by the confession of him which he authorizes, we are sure to come into possession of these treasures, and of wisdom that 'none of the princes of this world' know. Shall we not drink at this great head fountain instead of the pools and cisterns of the world? Moses is a beautiful example to study. He was brought up in a palace, and educated in all the learning of the Egyptians, but as soon as he could choose for himself, he refused to be called the son of Pharaoh's daughter and enjoy the pleasures of sin for a season; he had 'respect unto the recompense of reward,' and sought eternal pleasures.

I have not written you this sermon, A., because I thought you were in any danger of forsaking Christ, but feeling a sympathy for you, I have taken this way to express it.

Your sister, H.

o. We hear good accounts from the young Communities that are springing up among friends in various parts. The summer labor, particularly 'hay-making,' is very much lightened by our system of interchange and mutual volunteering. Oneida, for instance, has furnished help to Wallingford, Putney, and Northern Vermont, during the pressure of the season. The system of peddling combines well with this plan of a common interest and moveable forces. The Oneida men are nearly all initiated into the mysteries of silk-selling, so that their travels to the various stations can be made a matter of recreation and profit. We understand they have enjoyed their visits abroad highly, and we have no doubt their broad swaths have been gratefully remembered in many a hay field.

o. Punch says: "It may be proper to state that the distinguished individual known among the ancients as Cupid, has recently changed his name to Cupidity; and will hereafter devote his attention to matters of money as well as matrimony."

The Rest of Christ.

The spirit of man instinctively seeks after rest—the rest that is natural to true life. True rest is a very different thing from inaction, caused by exhaustion. Such a state of dormancy, produced by over-taxing nature, resembles death, much more than it does *rest*.

The Jewish Sabbath signifies rest, that is, freedom from burdens, toil, and care. The Sabbatical laws were very strict on this point. The Jews were not allowed to do any work on that day, not even to build fires, or carry burdens, nor to think their own thoughts. These outward restraints upon their physical nature were designed as a means of giving freedom and rest to their souls as well as their bodies, by provoking meditation upon the goodness of God. But the Jews did not find true rest in their Sabbaths; only the shadow and type of it. For the great disturbing cause, the source of all unrest and disquietude, was not in their circumstances, but in the devil's spirit to which their souls were in bondage. Moses did indeed deliver them from Pharaoh, and brought them out from the house of bondage in Egypt; but it required a greater than Moses to deliver them from the bondage of sin and death. That greater deliverer has come; the shadows typified by the Sabbath have given place to the substance. Christ has come, bringing deliverance, not only to the Jews, but to the Gentiles also. The voice of the true Shepherd is heard, saying, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' In him truly, we have no burdens to carry, no fires of our own to kindle; for the fire of God's love, shed abroad in the heart, prepares our food for us, giving us the bread of eternal life. In him we are saved from toiling in solitude, thinking our own thoughts, for the Spirit of truth brings every thought into captivity to Christ. In him, too, the wicked cease from troubling, and the weary are at rest: for 'they that believe do enter into rest.' G. C.

The Philosophy of Change.

Our life gets accustomed to certain modes of expression, through certain organs, and in certain directions; and, if by any means, we are deprived for a time of these channels for the expression of our life, we feel lost until we have found some new vent. For instance, if a person loses an arm, a leg, or an eye, the activity that exerted itself through that member is obliged to seek a new channel, and there is an awkward feeling, until the new action becomes habitual. We, who are passing through the regeneration, have such experience almost daily. God, in enlarging our hearts, has separated us from all the objects of our affection for the purpose of turning the life that flowed out to them, into a broader, more extensive channel. We have been uprooted from old fixtures—from old homes with all their appurtenances and conveniences, and our life set to work in new spheres, until we feel at home almost any where in the world. During these changes, we have been placed in situations where we had few accustomed conveniences, and we have been surprised at the facility with which our life accommodated itself to new circumstances, and invented new conveniences.

In all this we have found it was God's object to enlarge our capability of happiness and usefulness, and yet we have been so much under the power of habit, and our ideas of things so contracted, that we have oftentimes been disposed to complain when God took away present powers of expression, fearing that we were suffering loss.

I was led into this train of reflections, by trying to imagine what must be the sensations of a believer in Christ who was suddenly bereft of his earthly body. He must feel strange without the accustomed faculties to exercise his life through. Even suppose him to be clothed with his spiritual body—his body from heaven—having had very little exercise of the senses of that body, he must feel awkward for a while. In such a case, however, I am persuaded that God's intention is to enlarge his

sphere of operation, instead of depriving him of means of happiness. It seems to me it is not a loss, but a gain.

Truly, we find that for all Christ calls us to give up, we receive an hundred fold, ('and what has been will be,') so that we can trust God 'to pilot us through any thing, confident that he has the machinery sufficient, only give him time.'

H. A. N.

[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. 116.

[REPORTED FOR THE CIRCULAR, JUNE 9, 1852.]
CONVERSION TO UNIVERSAL GOOD.

We are surrounded in this world with the compound influences of good and evil. The state of mankind in general, is one in which both good and evil simply make their opposite impressions, producing the ordinary mixture of happiness and misery. This we may call a *tolerable* state; it is a *mean* between two extremes. One extreme—the *perfection of misery*—is a state in which evil has become a chronic, assimilating force in the life, appropriating to itself the impressions of good as well as evil. When an individual reaches this state, the sunshine as well as the storm is a torment to him; he sees only the blackness of darkness in all directions.

The reverse of this perfected state of misery is true gospel experience—viz. a state in which *happiness is perfected*. This extreme is attained when all evil only reminds us of good. Good itself of course makes a pleasant impression upon us—the natural effect of it is to make us joyful and happy; but the natural tendency of evil is to produce discouragement, doubts in regard to the character of God, anxiety for the future, &c. When good has gained chronic possession of us, so that it is an assimilating and almighty force within, then it begins to invert the impressions of evil, and convert them into good impressions; it secretes its own nutriment from every thing which surrounds us.

The attainment of this perfected state of happiness, is 'the prize of the high calling of God in Christ Jesus'—the end of our faith.—This is the salvation that the gospel works out for us. We are put through all manner of experience, in order that we may get unfeigned faith in God's almighty providence and goodness, and an inexhaustible hope, which will convert evil into good as fast as it presents itself, and enable us to see God's eternal mercy and kindness above, beneath, around, and in all things.

Paul describes the true gospel experience when he says, 'We glory in tribulation; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' (Rom. 5: 3-5.) In this state of mind, where 'experience worketh hope,' death only suggests to us *resurrection*. Whatever presents itself in the form of death, causes the spirit to leap beyond it, and recognize nothing but life and the goodness of God.

In the *tribulations* of these present times, two forces are at work upon us. Evil is the first tier above us, and good is above that. Evil first makes its impression, and then good takes possession of our attention, and heals the wound that evil makes. We may learn not only to recognize God's goodness as it comes to us directly, but to recognize it *through evil*; and thus annihilate evil, so far as we are concerned. God allows evil to persecute us, till we learn how to deny it, and set our seal to the goodness of God in the midst of evil, through it, and in sight of it.

The devil's spirit in this matter is like a vicious busy-body, who endeavors to thrust himself between two lovers, seeking to create a misunderstanding between them, and thereby alienate them from each other. Such is the devil's malicious interference between us and God. We love the Lord, and he loves us, and both parties desire the same object, *union*; but Satan is on hand with his intermeddling

spirit, and undertakes to make us think evil of God, and so to create a misunderstanding between us. Now what would be a proper state of feeling for us after we have found out that a malicious intermeddler has deceived us—that the misunderstanding between us and God is only a mistake—that he still loves us and desires our fellowship? Our indignation should be as a consuming fire—all the jealousy and hatred of which human nature is capable should be let loose upon our enemy; and above all we should vow in our hearts that we will not be abused in the like manner again—that we will not allow the malicious intermeddler to darken our minds with evil suspicions, doubts, and anxieties. We should go over to a generous confidence in God, and repulse every false insinuation with all the vigor of love, and with all the fire of jealousy. The fact of being deceived in this manner, in our ignorance and inexperience, can be excused and winked at; but to allow it, after we have ascertained that it is a cheat, is mean and dishonorable in us. It is a base thing to listen to an accuser that we know is an impostor, against a God that we have ascertained to be good, altogether good.—A proper amount of true and honorable feeling in us, would create a degree of indignation that would dismiss the calumniator of God from our presence eternally. Coquetry, listening to evil reports, &c., are just as mean in our love-relations to God as in ordinary courtship: and persons never will know how to treat one-another well as lovers, until they learn to be honorable and confiding with God.

HOME-TALK—NO. 117.

[REPORTED JAN. 26, 1852.]
THE TEMPLES OF GOD.

The New Testament writers often speak of believers, as being *temples of God*. 'Know ye not that your body is the temple of the Holy Ghost, which is in you?' (1 Cor. 6: 19.) 'Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you.' (1 Cor. 3: 16.) The whole church of believers also forms the *temple of God*; it is a great temple made of an innumerable number of small ones. And each small temple is a perfect miniature representation of the great temple, and contains the same parts and offices. As we have shown, the Bible represents the individual, as well as the church, as the abode of Christ and the Holy Ghost. We may extend the analogy: as the holy angels and the spirits of just men made perfect dwell in the courts of the great temple, it follows from the principle above stated, that *all the saints and angels dwell in each miniature temple*. Do not think of this idea as a flight of the imagination merely. If the great God himself dwells in us, we may be assured that the whole train of the court of heaven are there. The true conception of ourselves is that we are *meeting-houses*—places where the whole kingdom of God gathers itself together. 'Behold, the kingdom of God is within you.' Paul uses a still stronger expression in one of his prayers: 'That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend *with all saints* what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fullness of God*.' (Eph. 3: 17-19.) How can we be 'filled with all the fullness of God,' unless the whole kingdom of God is within us?

Phrenology combined with Physiology has demonstrated quite satisfactorily, that the various faculties of the body, as well as the passions of the mind, have each their corresponding organ in the brain. The nervous system, proceeding from the brain, extends through every part of the body: and, of course, the brain is connected with every part of the body. Hence it is assumed that if all the nerves of the body could be traced out, every part could be identified in the brain; and that it would be possible to discover, for instance, what organ of the brain is expressed in one of the fingers.—Such are the facts and principles that are claimed to have been discovered by worldly

philosophers. Now suppose in accordance with this idea, that heaven—the inner brain of the universe, is adapted to, and in a true state will act upon, every department of the body of Christ—the church of believers. (Eph. 1: 22.) And if the nerve of the finger has its specific radix in the brain, one responding to the other, why may not each sensation of the brain also have its radix still more spiritual and refined in the brain of heaven? The doctrine propounded by Christ concerning little children, that 'their angels do always behold the face of my Father in heaven,' seems to be an expression of this principle. It discovers to us the reticulation of nerves, and the sympathetic connection between men and angels. Until we are more refined, this correspondence of our nerves to the vibrations of heaven, will not be well understood, or be very sensible to us. Still it is true that we are capable of becoming *musical* throughout our nature. Every part of it is made to respond to heavenly sounds; and every part of heaven, we may say, has its sounding-board in us. It is difficult to find language that will express the glorious truth on this subject. But we may understand that it is through the working of this principle that we shall 'be able to comprehend with all saints what is the length, and breadth, and depth, and height, and to know the love of Christ.' It is in this way that we shall take into our sensible consciousness the music of the great band of heaven and earth. Every instrument will sound in us. Some hands are composed of a hundred musicians. Each instrument is of itself a small affair; but is important as entering into and forming part of the band. There is a proper part for every one to touch. So, each instrument of the great band of God and heaven will find a place to touch in every individual. Small as we are, we shall be able to comprehend the whole of the glorious music of that band, which is composed of God, Christ, the angels, and all saints.

By cultivating this large view of our destiny, we shall steer clear of all difficulties in our relations to each other. Paul says 'We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in heavenly places.' And we may say that in our love toward one another, 'we wrestle not with flesh and blood.' Flesh and blood is not the article that either pleases or displeases us. It is the magnetic quality of persons that attracts and repels: otherwise they are wholly indifferent. The aroma of attraction is supernatural and transcendental. We shall be attractive to each other, just so far, and so far only, as our natures are open to the flow of superior spirits.

We are indeed 'temples of God;' but the temple is made glorious by the shekinah of God within; it is nothing when the glory of the Lord is departed from it. Here, then, let us take our stand: we will worship the Lord God in his temple—we will love him with our whole heart, mind, soul and strength. We will throw off all obstructions and obscurations, and present ourselves before the Lord—'setting him always before our face.' We will recognize no man, no woman, no food, nothing but the Lord every where: every joy shall make us love him. We will worship the Lord God Jehovah, and him only will we serve. If we sincerely turn our hearts to him, he will turn his heart to us, and protect us from the snares of evil. He will watch over us, surround us, walk with us, and dwell in us. If we please him, he will make himself a delight to us. 'At his right hand are pleasures for evermore.' We have but a single work to do, and that is to worship God—to be filled with his fullness, to comprehend, 'with all saints, the length, and breadth, and depth, and height, and to know the love of Christ.'

"Lose this day loitering, 'twill be the same story
To-morrow, and the next more dilatory;
The Indecision brings its own delays,
And days are lost lamenting other days.
Are you in earnest—seize this very minute:
What you can do, or think you can, begin it.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated.
Begin it, and the work will be completed." Goethe.

Table-Talk, by J. H. N.—No. 27.

February 22, 1952.

True faith reconciles us, not only to God, but to *all things*. By faith we discern that God is almighty, all-wise, and all-good: that all things are of him, and for him, and work for our good. It makes us at peace with all things—makes us feel that all power in the universe, and all events, present, past, and future, are friendly to us. If we have found out that God is our friend, we may be certain that creation is our friend. Be not afraid of the world, nor of the principalities and powers of man. They are all servants of God, like the winds. Be not afraid of your own appetites, nor of the powers that are busy in tempting and trying to abuse your passions. Trust God for *entire* protection. Believe that God will give you command of yourself, and bless your food.—Believe that he will give you inspiration, and right instincts. 'According to your faith it will be unto you.' We cannot trust any rule, cannot trust any law of man; but we can trust God, with full confidence that he will manage correctly our whole nature. If you imagine that creation is in a quarrel with you, do not endeavor to settle with it directly: go, and be reconciled with God, and you will find yourself reconciled with creation. 'If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new; and *all things are of God.*'

There is a life that cannot be tempted to any excess: that receives food, and every thing else, as the fire receives its fuel. No matter what is put into it, it consumes all, and remains just as pure. That life does not see evil in any thing; but does see God and good in every thing. There are times when I cannot look at any thing, without discovering something good—positively delightful, gleaming out from it. To overcome uncleanly to the extent of ceasing to think evil, is but half of the victory. We must expel the evil spirit, and let the good spirit in. This will cause us to see a universe of good.

Fear not.

Fear is evidently one of the worst enemies to improvement. It originates with the devil; for God has not given us a spirit of fear, but of power, and of love, and of a sound mind. Fear is the opposite of love, and cannot exist where true love dwells—as it is said, 'There is no fear in love, but perfect love casteth out all fear.' 'He that feareth is not made perfect in love.'

David says, 'The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.' God said unto Abraham, 'Fear not, I am thy Shield, and thy exceeding great Reward;' and again to Isaac, 'Fear not, for I am with thee, and will bless thee.' Christ often said to his disciples, 'fear not;' 'be not afraid;' 'fear not them that can kill the body.'

We have no reason to fear any man: much less those who are our friends, and one with us by our mutual union with Christ. Fear of them is an enchainment of the devil, to separate those who are really children of one family. Fear sometimes shuts our mouths, when we have edifying thoughts which it would be profitable to utter; it makes us guilty of the worst kind of disobedience—disobedience to the spirit of God within us. 'The fear of man bringeth a snare.' 'The fear of the Lord is the cure for this evil.' His strength is made perfect in weakness. If we steadily seek the honor that cometh from him only, it will entirely cure us of the fear of man.

S. S. H.

"Not like to like, but like in difference;
Yet in the long years liker must they grow;
The man be more of woman, she of man;
We gain in sweetness and in moral height,
Nor lose the wrestling thence that throw the world;
She mental breadth, nor fall in child-ward care;
More as the double-matured poet each;
Till at the last she set herself to man,
Like perfect unity unto noble words."

Tennyson.

Our Dependence on the Mercy of God.

It is good for us to continually remind ourselves of our entire dependence on the mercy of God. It is to the goodness and mercy of God that we are indebted, not only for life and salvation, but for all the good we enjoy; for prosperity and success; for our natural abilities; for the advantages of birth and education; for strength to overcome temptation; and for all the progress we make in spiritual life and refinement of character.

Paul's epistles show that he well understood this, and that he constantly ascribed all his ability and success in his ministry, to the mercy of God. The following quotations are examples of his language on this point. "I give my judgment, as one that hath obtained mercy of the Lord to be faithful." "Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great." &c. "Therefore seeing we have received this ministry, as we have received mercy we faint not." Although Paul, under Christ, was the head of the whole Gentile church, was more ardent in his zeal, and more abundant in his labors than the other apostles, and though he endured innumerable persecutions, afflictions and hardships, still he was always forward to confess that 'without Christ he could do nothing.'

We cannot too deeply impress upon our understandings and hearts, the consciousness of our dependence on the mercy of God, nor too highly appreciate its rich abundance. Paul speaks of it in this manner: 'God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ.' 'Not by works of righteousness which we have done, but according to his mercy, he saved us.' A true appreciation of the goodness and mercy of God, and of our entire helplessness without it, will make us modest and humble, soften our hearts and chasten our imaginations, enable us to receive prosperity soberly, and with meekness, and fill us with gratitude and thankfulness to God.

C—L.

FOR THE CIRCULAR.

The Grave of Lazarus.

Instead of the common idea that Christ sympathized with the unbelieving sorrow of the company assembled together on the occasion of the death of Lazarus, the drift of the whole narrative goes to prove the very reverse. At the very outset, it is stated that Christ was fully aware of the sickness in question, yet he purposely absented himself that the death might take place, confident in his own power of raising him up; and with that intention he proceeds to the scene of action; but is soon met with an almost overwhelming torrent of unbelief from the party of mourners. To their exhibitions of unbelief he steadily opposes the words of eternal life.—'I am the resurrection and the life,' &c. Impenetrable to the sound of truth, they remain buried in inconsolable grief, and the words of Christ return to him, for the moment, void. Under this pressure it was that he groaned in the spirit, and was troubled, and wept; and then inquired for the grave as though he would terminate the painful scene. Being there again confronted by the spirit of unbelief in Mary and others, his feelings seemed to find relief in the impassioned summons, 'Lazarus, come forth!'

So far, then, from there being any sympathy in the case, it was the antagonism between his faith and their unbelief that occasioned those manifestations of mental suffering which have been so generally mistaken for it. Martha had the funeral or burying spirit; Christ the anti-burying spirit; it does not appear that he ever took part in any funeral services whatever. To the man requesting to be permitted first to go and bury his father, he replied, 'Follow thou me, let the dead bury their dead,' as though he had said, 'My calling is to arrest the consignment of bodies to the grave, not to bury them.' This funeral spirit pos-

sesses the whole world—it has been so for ages—witness that singular custom of the ancient Egyptians—the borrower of money giving in pledge the body of his father, which was to be deprived of funeral rites if not redeemed. How much is thought, even in these Christian days, of a showy funeral; it is fashionable to be well buried; and the burying of the dead constitutes a considerable portion of the business of the priest!

Christ ignored death—wherever he went he carried with him the resurrection power: 'I am the resurrection and the life,' was his motto—death ever fled before him when confronted by that power. He died himself, it is true—but he laid down his life of his own accord, that he might take it again. (John 10: 17.) In the commission given by Christ to his disciples, they are expressly enjoined to raise the dead: accordingly we find them doing so; and verily, instead of patronizing funeral rites, all such demonstrations vanish before them, and mourning is turned into joy! Let us then, in the name of our common Redeemer, protest against this patronizing of death under any pretense whatever; it is characterized as an enemy, and as such let us deal with it.

R. S. D.

Drummondville, Aug. 10, 1852.

FOR THE CIRCULAR.

Persecution.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5: 10-12.

In looking at the blessedness connected with persecution, it is all-important that we should discern clearly the relation which they sustain to each other; and take notice, that being persecuted for *unrighteousness' sake*, has no promise of such a blessing. Errors of the grossest kind, have been persecuted, perhaps, to as great an extent as the truth. To be persecuted, we find, has in many instances been the special glory of fanatics. It is the food on which they live. Without its stimulating influence, fanatics will droop and die. With the truth it is far otherwise. The child of truth, in his own conscious rectitude can retire from all outward things, with a feeling that he has life in himself on which to live, unnoticed and unknown. The notoriety which comes from persecution, he shuns in all proper ways. He does not desire it, but if it comes, he is prepared to meet it as a hero, without murmuring or complaint: indeed, the meek and unassuming spirit of truth shines more beautifully in contrast with the spirit that wrongfully wars against it. Let it be well observed then, that it is persecution for *righteousness' sake*, with which blessedness is connected. In other words, it is the spirit of righteous endurance, rather than persecution, which has in it the promised good.

J. B.

Oneida, August 2, 1852.

CORRESPONDENCE.

FROM VIRGINIA.

Falling Waters, Aug. 12, 1852.

DEAR FRIENDS: It is only a week to-day since I left you; nevertheless I consider myself quite acclimated, and feel very much at home among these southern hills. I see by the map that I am some distance from the Green Mountain State, the place of my nativity, and yet the geographical appearance of this region is very similar. If I should look only at nature here, I should think I had returned to the scenes of my boyhood; but the human fashions and appearances are quite different. They seem antiquated to a New-Englander. The villages and farm-houses, the out-door way of doing things, the dialect, as well as the frank manners, and whole-souled hospitality that I meet at every turn, suggest to me the old times of our forefathers.

In regard to *Perfectionism* in this vicinity, things look encouraging. The tribulations and

experience of the past have evidently wrought hope. Many dark days and gloomy prospects have at different times threatened to extinguish the gospel of 1834, which was at that time introduced here; but it still lives, and to-day is on better footing than ever. Believers are not very numerous, and what there are live in scattered locations, and hence they have been deprived of many of the advantages of organization, such as mutual criticism and edification; yet they give evidence of practical faith in God. There is an ear to hear; an ambition for improvement; a strong confidence in J. H. Noyes, and a high appreciation of the paper; and these things to me are pledges of good for the future. The enterprise of publishing a free gospel, through a daily paper, is hailed with enthusiasm; and I have no doubt will be heartily sustained by these southern brethren according to their ability. This enterprise, combined with the establishment of a *spiritual school* in every family where such a scheme is at all feasible, will in a measure secure the advantages of association. The institution of family schools, will be the counterpart and natural recipient of a daily paper, and my heart is wide awake to see both in operation.

I have been comforted and strengthened in my own experience since I left Brooklyn; I know that a bold confession of Christ will shatter the spirit of doubt and scatter it to the four winds. I can see clearly how doubt is antagonistic to faith; and how 'he that doubteth is damned,' and I am truly thankful for the apprehension. Your brother in sincerity,

H. W. BURNHAM.

FROM MASSACHUSETTS.

Griswoldville, August 10, 1852.

—I have long withheld a confession of Christ, through fear of sounding a trumpet; but have now come to the conclusion that it is a step paramount in importance to all others, to confess with the mouth what is believed in the heart, that I might be saved. I have adopted the principles taught by Perfectionists, as being the only true standard of Bible religion. Now comes the question, do I dare to believe that Christ is in me a savior from all sin? Here is where I have been halting—my fears have stood in the way; but now I say, 'Lord I believe, help thou mine unbelief.' If in any thing I fail to witness a good confession, I pray God to reveal it unto me, that I may know how to appreciate the value of instruction from those who are before me in gospel experience. Enclosed is two dollars, which I design to cast into the treasury of the Lord, to be appropriated to the use of publishing a free gospel. Yours,

IRA DEAN.

FROM OHIO.

Monroe Falls, August 8, 1852.

—I have been an attentive reader of *The Circular*, for some time past; and I must say that through the blessing of God, I have received much instruction in the way of truth. I have been led to confess Christ as a savior from sin in myself, and I wish also to confess him to the world; and whatever I do, do all in his name. I have a strong desire for the spread of the truth, and according to my ability I will impart to you. Enclosed is five dollars. Yours in the truth,

JAMES L. GRENNELL.

HINTS TO CORRESPONDENTS.—We take the following paragraphs from a private letter to the Oneida 'writing classes.' If any of our correspondents can reap benefit from the suggestions, we shall feel paid for inserting them in *The Circular*:

1. Those whose business it is to prepare matter for the press, value highly the talent in a writer for finishing his compositions. A piece may contain very good thoughts, and yet if those thoughts are not matured in the writer's mind, or are expressed in a confused, ill-connected manner, they may need as much or more labor on them, to prepare them for the press, as was expended by their authors in first producing them. When time and patience are of any account with an editor, he is quite likely to lay aside an article that contains here and there a jumblement of ideas, or a fracture in the construction.

2. After we have attained some freedom in venturing to express ourselves on paper, let us learn as fast as we can, to give more attention to the *quality* of our contributions—to concentrate our thoughts into a bullet—have a point, and concision to our articles. A piece may be well written in other respects, yet if it lacks pith and aim, or partakes more of the sentimental and swabby than the practical, it is not suitable for *The Circular*.

3. If we wish to become efficient writers, *Hints on Writing*, by J. H. N., published in *The Perfectionist*, Vol. IV, No. 12, and the *Free Church Circular*, Vol. III, No. 9, are well worth pondering by us from time to time.

Letters Received.

J. L. Grenell; H. W. Burnham 2; C. W. Haight; T. Cohoon; S. Field; D. Seaton.