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[EDITED BY J. H. NOYES.]

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## TERMS AND MEANS.

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## The two Follies of Spiritualists.

[We republish the following article from *The Perfectionist* of July, 1844. Though not written with reference to the new phase of spiritualism known as the 'Rappings,' which has since come into public notice, the reflective observer can hardly fail of noticing that the 'two follies' of which it treats, have somewhat extensively infected this system—though we think with reduced virulence. Without any design of the kind in its present publication, we notice this article chimes in with the 'Home-Talk' on another page: and we commend its wholesome suggestions to those who are interesting themselves in these modern 'mysticisms.' L.]

The Spiritual department of religion is yet for the most part a wild, unknown region. The Physical, Moral, and Intellectual, have long been settled, cultivated, and reduced to something like order. The civilized part of mankind have laid out their strength in these departments. But the Spiritual, like the western part of this continent, is either a vast solitude, or a place of wandering for the Indian and the 'squatter.' The sects which have penetrated farthest into this region, such as the Shakers, Mormons, Millerites, &c., are certainly little better than religious barbarians. And yet the lands on which they have settled, like the rich plains of the West, are altogether the most valuable part of the religious continent, and are destined to be the seat of empire in the kingdom of God.

For the benefit of those who are setting their faces toward the 'Spirit-land,' we will present the results of our observations and reflections on two of the principal barbarisms with which it is at present infested, viz., *Spiritual Dogmatism*, and *Spiritual Unteachableness*.

1. It is quite a common thing, to meet with persons who, on finding themselves in communication with the spiritual world, forthwith conceive themselves clothed with infallibility, and commissioned to teach with authority. They stop not to examine whether the spirit of revelation which has come upon them is from God, or from the devil; or, if it is from God, whether it was given them for the instruction of others, or only for their own benefit. They brandish their 'Thus saith the Lord,' without thinking it necessary to establish their prophetic characters, either by a previous course of righteousness, or by present miracles. They have received a revelation from the spirit, and others must receive that revelation from them, be it light or darkness, without questioning, or incur the penalties of contempt of prophecy. Such persons we call *Spiritual Dogmatizers*.

We are anxious to obey the injunction of the apostle—'Despise not prophesyings;' but experience has long ago taught us to despise spiritual dogmatism under the mask of prophesyings. \* \* \* We may see the necessity of trying spirits, and gather courage to do it, by considering how many conflicting pretensions to revelation are abroad in the world. Every one can call to mind a dozen sects, and as many spiritual leaders, all independent of each other, and all professing to be the infallible vehicles of God's revelations to the world—the destined introducers of the millennium. Their pretensions are equal: their proofs are equal. How shall we distinguish between them? Why should we

credit Ann Lee, sooner than Joe Smith?—These questions throw us back on the conclusion that we ought to credit none of them merely on account of their professions, but put them all to the most rigid tests as often as they offer themselves. We may further embolden ourselves against lofty unproved pretensions to revelation, by considering how signally they have been confounded oftentimes. The Millerites (like the French prophets before them) dogmatized with much assurance about the time of the world's end. Many of them declared that God expressly revealed to them the truth of their Advent theory, and by such means they induced many to swallow it. Now their prophesyings are proved false, and must be despised, not only by the world, but by themselves.

It is not too much to affirm that no true messenger of God will be found in the suspicious garb of these pretenders, thrusting himself upon the credulity of the world with his own bare assertions for his vouchers, or with any other doubtful proofs of his commission. We have come to regard the fact that a man rests his claim of confidence on his alleged divine authority, as *prima facie* evidence that he is an impostor.

It is undoubtedly proper that a man who is conscious of being taught by the Spirit, should confess the fact before the world—not requiring or expecting others, however, to believe it without full proof. He may also on certain occasions use that fact in self-defence; as for instance when he is assailed by spiritual dogmatizers, and required to believe their revelations, though he knows them to be false. In such cases revelation may be opposed to revelation, that the dogmatizers may feel the weight of their own weapons. But to make one's own unproved claim of inspiration an ordinary element of argument, is a foolish imposition. If a man knows that about himself which he cannot prove to others, he has no right to make his assertion of that knowledge a ground of their conviction. And even if a spiritualist can prove his commission by miracles like those of Christ, he exceeds the example of Christ and usurps the place of the Holy Ghost, if he puts forward his divine authority as his leading claim of confidence, and undertakes to exalt his verbal messages into conclusive teachings. Christ, in his personal instructions, professed to be only a forerunner and auxiliary of the Holy Ghost. He *spoke* to the disciples, but he consigned the work of *teaching* them to the Comforter. (John 14: 25, 26.) It is the central iniquity of Popery that it thrusts the traditions and verbal teachings of the church into the place of the Holy Ghost: and the spiritual dogmatizers of whom we speak are guilty of the same iniquity; only the Pope imposes on the people a *hereditary* mass of doctrines, while the dogmatizers get their messages (as they pretend) direct from God.

A man who is honestly conscious of being taught by the Spirit, need not be anxious to prove it. Perhaps God communes with him for his own benefit, without intending to set him up as a teacher of others. And even if he knows that he is commissioned for public service, he has no occasion to be forward in asserting the fact. There is a better way to prove a commission, than by one's own testimony, or even by miracles; for miracles ever are not conclusive, but only *prima facie* evidence of divine authority. TRUTH is the final rule of judgment. All teachings will at last be measured by that rule. An angel from heaven, with all the miracles of Christ, could not give divine authority to falsehood. A true gift of revelation, and commission to bear witness, will *prove itself*. A man who has received

an immense sum of money, need not proclaim the fact. Let him build a palace, and surround himself with solid magnificence, and the people will soon find out that he is rich.—So let the steward of spiritual treasures bring them forth in words and deeds of wisdom, and in due time his commission shall be known and acknowledged. If he has 'a mouth and wisdom that his enemies cannot gainsay or resist,' if there is a superhuman grandeur and consistency in the system of truth which he develops, if he 'approves himself as a minister of God in patience, in afflictions, in necessities, in distresses, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,' he will at last establish the credit of his mission on a surer basis than that of professions or even miracles.

2. We proceed to speak of the second folly to which spiritualists are prone, viz., *Spiritual Unteachableness*. This is the same disease as that which has been already described, but in another form. A man finds himself in communication with spiritual powers—believes himself to be taught of God. If self is yet uncrucified within him, his first impulse is to assume dominion over other people's faith, and become a spiritual dogmatizer. But if his talents or circumstances are not adapted to this course, he takes the next best method of gratifying self-will and self-conceit, which is to seclude himself within the circle of his own spiritual discoveries, and renounce all human teaching. He acts as if he was saying in his heart—'If I cannot teach others, at least I will have the whole teaching of myself.' His favorite texts are—'Call no man master on earth,' 'Ye need not that any man teach you,' &c. He becomes a strenuous advocate of the ultra-democratic principle of 'Liberty and Equality,' signalizes himself by his pugnacity against leadership, and finally decries all outward order and organization.

The ground-work of all such assumptions is a radical misapprehension of the nature of the church of Christ—a virtual denial of the 'pillar and ground of the truth,' which is 'God manifest in the flesh'—Christ in the saints. When a man says, 'I will not follow Paul—Christ is my leader,' he makes it manifest that he recognizes no Christ in Paul, no God manifest in the body and members of Christ, but only in the head. Where Christ is recognized in his whole body, one believer may lead another and one may follow another, without sacrificing the principle of sole subordination to God. The leading of Paul, is the leading of Christ; and following Paul, is following Christ. The inconsistency between independence of man, and the principle of leading and following in the church, is seen only through the blinding medium of that spirit which 'confesseth not that Jesus Christ is come in the flesh, which is the spirit of antichrist.'

The same Christ that said 'Call no man master on earth,' appointed twelve men to be the leaders of his church: the same Paul that disclaimed 'dominion over the faith' of believers, said to them, 'Be ye followers of me:' the same John that said, 'Ye need not that any man teach you,' wrote with that saying an epistle of instruction and exhortation. In all this the Primitive church saw no inconsistency; and there was none, except to the perverted vision of those who saw no Christ in the saints.

The great swelling words with which some proclaim their determination neither to follow or lead, are but a vain boast. For if other men have gone before us in the truth, we *must* follow them or turn aside to falsehood,—and even then we should follow the devil. The

rule of honesty and common sense is—'I will follow no man who walks in the flesh; but I will follow any man, who is in advance of me in following Christ.'

In all our experience we have noticed that men who are most fiercely opposed to following any body, after all, do follow those who have gone before them, and that too in quite a *thievish* way.

We have noticed also that jealousy of leadership in others, is oftentimes a characteristic of those who wish to be leaders themselves.—Ambitious demagogues always preach universal equality. That is the easiest of all ways to become a leader. It has two advantages: on the one hand it secures popularity to the demagogue, and on the other it pulls down his rivals.

When Bernadotte, the late king of Sweden, died, (after an arbitrary reign of some thirty years,) the persons who laid out his body found indelibly tattooed on his arm the well known watch-words of the French Revolution, 'Liberty and Equality.' Before he ascended the throne he had been a democrat of the most radical stamp. We have seen changes similar to this within ten years, and expect to see more.

Jealousy of human teaching and leadership, when it proceeds from an honest loyalty to God, and an intelligent regard for the prerogatives of the Holy Ghost, is salutary and necessary. The more firmly believers determine to be taught and led by no one but God, the better. But this kind of jealousy does not stop at the mere negation of human usurpations.—It insists upon the full right of God, not only to be the only teacher and leader, but to teach and lead by *whatever means he will*. Its motto is—'I will be taught and led by no one but God; but he may teach and lead me by men, by books, by any and every agency that he chooses to employ.' But that kind of jealousy which is fierce for God's prerogative only so far as the selfish advantage of freedom from man is concerned, which is made oftentimes an excuse for rejecting or neglecting offered truth, and which virtually says, 'God may teach and lead me by his Spirit, but he shall not set man over me,'—this kind of jealousy is the first-born iniquity of hell.

The respective offices of the Holy Ghost and of human teachers, are clearly defined in John 14: 25, 26. 'These things (says Christ) have I *spoken* unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Verbal testimony is the auxiliary of the teachings of the Spirit—intellectual material which the Holy Ghost uses in revealing the knowledge of God to the heart. The two follies of spiritualists which we have exposed, are devices of the devil, contrived to counteract both of these educational agencies—the human and the divine. The dogmatizers, in setting themselves up as the ultimate teachers of the saints, usurp the functions of the Comforter; and the unteachables, in rejecting human testimony, exclude the agency of the Comforter's auxiliary. Both classes are worshipers of self-will, and at war with God.

## Spiritual Husbandry.

The business of clearing and cultivating land, affords a good illustration of the process of clearing the spirit of the wild, natural productions of the unregenerate man, and causing it to produce the fruits of righteousness. The analogy is frequently used in the Bible. For instance, it is said, 'The wilderness shall become a fruitful field;' and, 'The desert shall rejoice, and blossom as the rose;' evidently

with reference to a spiritual operation. The Lord calls the House of Israel his *vineyard*; (see Isa. 5.) and Jesus Christ, in his parables, often alludes to the operations of the husbandman, to illustrate his doctrine concerning the spiritual cultivation and salvation of man.

In clearing up wild land, it is important to understand the difference between good and bad management, in order to choose that which is best, and so not to labor in vain. One way of bad management would be to clear the land partly of the trees, &c., and then to neglect sowing it with useful seed, or keeping down the bushes that start up anew; and thus in a few years it would be covered over with bushes, briars and noxious weeds, and in a worse condition than if it had never been touched.

The most simple and practical method of clearing land, appears to be, to clear it wholly of the wild growth, so far as it shades the soil; put in useful seeds; harrow the surface of the ground; be vigilant in keeping down the underbrush; get what valuable productions you can to grow, without ploughing, until the small roots have had time to decay, when the stumps can be easily ploughed up, or pulled out, and then the field will be ready for gardening.

Now, to apply this process to spiritual cultivation: the wild productions of the land, represent the natural growth of actions and habits of the carnal mind, all of which have their roots in the spirit. This growth of self-actions must be cut down and thoroughly removed from shading the spirit. Care should be taken to cut off and keep down the sprouts of carnal desires. The surface of the spirit should be harrowed by criticism, and sown with words of truth and love, and cultivated by instruction in righteousness. The husbandman should be vigilant in keeping out all pernicious seed, and in rooting out all injurious plants, and be patient until the small roots of self-actions have decayed; when, by a deeper process of criticism, the stumps can be removed; and then the soil is prepared to be easily converted into a most beautiful garden. I think we may reasonably hope, if we are wise and faithful in clearing our soil, that we shall soon have nothing to do but to 'dress our garden, and to keep it,' and enjoy its fruits.

Oneida, August, 1852.

FOR THE CIRCULAR.  
Music.

To one who possesses an awakened power of musical perception, the universe is full of harmony. Turn in whatever direction we please, the ear is saluted with the sweet music of creation. The deep bass is heard in the thunder's voice, the moving of the wind, and the roar of the mighty deep. The higher and finer parts are heard in the human voice, the singing of birds, the humming of insects, &c. These all combine to utter the praise of God, who made and arranged them in such beautiful order for making harmony in the great choir of the universe.

Leaving the music of nature, a word may be said in relation to what man has done to cultivate and perfect music as a science and an art. Little is said of it in the Bible, till the time of the Israelites. In David's time, from what is said of him in reference to this subject, it is evident that he paid much attention to its cultivation. David was an ardent lover of music. He was called 'the sweet Psalmist of Israel.' His psalms, so beautifully instructive and inspiring, are a spontaneous expression of his musical heart. The ancients appear to have been aware of its power, and brought its magical influence to bear in driving away evil spirits, as for instance in the case of Saul. When the evil spirit was upon him, it is recorded that 'David took his harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him.' (2 Sam., 16: 23.)

Coming down to the present time, music seems not to have lost any of its power in this respect. Probably there are few who have not been made sensible of its magical power in dis-

pellling gloomy influences under which they have found themselves laboring. Evil cannot stand before it. The devil hates it, as he does every other beautiful thing which God has made; and he has tried to degrade and spoil it, by putting it to a bad use. All external forms of music are valuable only so far as they are an embodiment and expression of that interior music, which flows from the spirit of Christ.—Considered in this light, they are invaluable.

The elements of music are essentially youthful in their nature. It is beautifully adapted to the capacities of children, and is the natural expression of their heart. Its effect, however, is felt, to a greater or less extent, by the old as well as the young. It penetrates the heart, and awakens all the latent elements of one's youthful nature, causing both old and young involuntarily to dance and shout for joy.

Music flows from the heart as the natural result of turning it toward God. When the spirit is broken and melted in view of God's goodness, how natural the response of love and gratitude which the heart only knows. This kind of music is, like the still small voice of heaven, unobserved and unheard by outward ears. It finds an embodiment in the united voice of creation; and as the soul is superior to the body, though unseen, so is this primary kind of music superior to all its forms.

But the silent music of the heart, who can describe? Language is inadequate. When heart touches heart, when the pulsations of one vibrate in unison with the other, and thought responds to thought, then the sweetest music of the heart is felt, but not described. Then its deepest and richest tones blend and harmonize with the music of heaven.

Oneida, August, 1852.

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BROOKLYN, AUG. 23, 1852.

Bible Science.

Those who read our Table Talks, will see that though we are not Grahamites, or physiological reformers in the modern sense, we have our own table philosophy, and attach a great deal of importance to it. We believe as much as any one, that sickness and death are the consequence of eating and drinking 'unworthily;' and have much more faith than others, in the good fruits which follow eating and drinking right. We take our philosophy from the Bible, which expounds the spiritual laws of existence, rather than the natural laws; however meaning by the last, laws that rule in nature, the first are only a deeper kind of natural laws. The philosophy taught in the Bible, is, that our spiritual state and the thoughts and words we mingle with our food, have more to do with our digestion, than any circumstance about the food itself, or the condition of our stomachs. 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.' This is our natural law. The Association have been gradually abandoning every other theory, and taking this doctrine of Paul's, for better and for worse.

Table talks, spiritual conversation, confession of Christ, giving of thanks and other edifying exercises, have taken the place at the table, of all doubtful questions about quantity or quality; and it will be seen whether thanksgiving, the word of God and prayer, are not better seasoning for food, than physiology and legal rules. The result of our practice so far has been to satisfy us that Paul's principle is very conducive to good digestion, temperance and the enjoyment of our food. Taking our food is becoming more and more a spiritualizing instead of sensualizing ordinance; and our meals are made communion seasons not only with material nature, but with heaven and each other. Turning our minds to the Giver sanctifies the gift.

And why is it not a just if not a natural law, that none but those who worship the Creator and are thankful for his goodness, should enjoy satisfactory relations with creation?

Doubt—its Character and Cure.

'He that doubteth is damned.' Doubt is a spirit—not an intellectual difficulty, but a spirit that lurks about the heart, and poisons action in its source. It infests the whole domain of morality, takes possession of the conscience, and preys upon the life. Persons under the control of this spirit, cannot do right, if they try ever so hard. A doubtful conscience is never satisfied: doing or not doing are all the same to it, and both are wrong, because doubt is itself the essence of damnation. The two universes of doing and not doing, stretch away from us on either hand, both, to the eye of faith, beautiful and pure, equally covered with the sunshine of God. Our pathway lies in the line of decision and choice between them. And right here, in the pivot of action, the serpent of Doubt lies coiled up, ready to strike. Whichever way we turn, whether in the way of choosing or refusing, doing or not doing, he

will endeavor to get in a doubt. One poisonous scratch of his fangs in the beginning of an action, if allowed to work, will damp it, though in form it be altogether right; and on the other hand, a doubtful abstinence from action is equally a matter of torment. 'Whatever is not of faith is sin.'

The remedy for this serpent bite, is the spirit of certainty which God gives. Faith as well as doubt is hanging about the pathway of life, and the infusion of its influence is quite as active and pervading as the poison of its enemy. Faith makes every thing an ordinance of good, and quickens both action and abstinence with the assurance of God. To faith all things are lawful; the universe is open to it, and nothing can bring it into bondage or fear, because Faith is the spirit of the living God, the Creator and Owner of all things. To Doubt, nothing is lawful, but every thing must block its way, because it is unequivocally the spirit of Satan.

To those who are harassed with the doubting demon, we should say, Do not attempt to settle the things that are doubtful by intellectual effort. You may work upon them to eternity, and come to the same conclusion five hundred times in a year, and yet be no nearer a peaceful termination. Understand that the difficulty is not in the things themselves, or in your natural ability to perceive the truth and be at peace, but that it is the work of a wicked and malignant spirit, who will not let your conscience be at rest. Seeing this, rouse yourself to hate the spirit of doubtfulness as you do damnation; and be content with nothing but a thorough victory which shall clear you of the poison. Look to God for the opposite spirit—for unlabored faith and certainty. So we shall 'walk in the light, as he is in the light, the blood of Jesus Christ his son cleansing us from all sin.'

Character of our Candidate.

All the gentler graces of the heart, such as meekness, patience, goodness, temperance, charity, long-suffering, faith, hope, &c., are inherent in his nature. The sterner virtues also, so essential in a chief magistrate, are not wanting. For it is said of him, that 'in righteousness doth he judge and make war.' As a lamb led to the slaughter, he laid down his life to take away the sin of the world; but in power was he raised, and came forth a conqueror over death and hell, in all the strength and majesty of the lion of the tribe of Judah; saying, 'All power is given unto me, both in heaven and in earth.' We see in his character, the innocence and non-resistance of the lamb, combined with the strength of the lion. And we see, moreover, that the crowning glory of all his attributes, is his strength of love. He came into the world as a true lover. He lived, suffered, and laid down his life, not as one in despair, but because he was so much in earnest to rescue and redeem his bride from the snares of sin and death.

So perfect is his judgment and so refined his senses, that his very presence discovers whatever in us is wrong or offensive to good taste. The severity and indignation of Christ toward evil, is the criticism which one feels in the presence of truth. It is the severity of the unchangeable 'law of the spirit of life.' The spirit of Christ being the highest form of life, and as all life possesses the repulsive as well as the attractive power, and that too in proportion to its purity and vitality, it follows that his life is the greatest repelling power to all evil.

These are some of the qualifications of Christ as a candidate for the sovereignty of the world.

Settling with Satan.

Believer, to himself.—I have confessed Christ in me a savior from sin, and every thing shuts me up to this faith. I know that the confession has been answered—every trial and difficulty have only brightened my consciousness of it; it is the word of God, and will stand. I renounce all confidence in any thing else, and renew my abandonment to Christ, believing that I am one with him, body, soul, and spirit.

Satan, disguised as conscience.—Look here: there are a few things to be attended to in making such a confession as that. Don't you have wrong feelings from time to time, on certain subjects?—Here is a habit that you know you are not fully rid of; and then you are certainly out of health in your body. It is very well for you to confess Christ to a certain extent, but it won't do to overlook these things, or think of having a good conscience about them, till they are cleared up. Furthermore, if you confess Christ in this way, you will have to be very careful on certain points, and see that you do exactly right. If you do so and so, you won't walk in the

spirit; and if you don't do this and the other, you will manifestly be short of the mark. You had better be honest with yourself, and settle up these little things before you go any further.

Believer puzzles himself for a time, in trying to 'settle' them, but gets deeper and deeper into the fog: finally looking up in some desperation, he sees the character of his adviser.—Begone Satan! If you could succeed in diverting my attention from Christ by your accusations, you would of course prove them all true. The evils you talk about, exist only in your own lying spirit. They are true of you, and a great deal more; but not of me: and if they belonged to me, my only business would be to believe and confess Christ. Understand that I am saved first of all from your evil conscience, and don't require your help to tell what I ought to do, or what is right and wrong. Christ will take care of that, and I shall do right. Follow your own advice to hell if you please; its malicious subtlety only confirms me in my wholesale confession of unity with Christ, and complete justification in him.

[Exit Satan.]

Practical Texts.

FROM MRS. CRAGIN'S NOTE-BOOK.

Christ is our home. Attend to all outward things as you would do errands, and then run home.

Serve the family of God in the way of being an example in word, conversation, charity, spirit, faith, purity. See 2 Tim. 4: 16.

Forget not great deliverances because gradual.

Those please God most in work, who diffuse a good spirit, not those who do the most.

The more we increase our fellowship with universal truth, the more personal fellowship we shall have.

Do not seek to have Christ look at you, but seek the faith which will enable you to look at him.

To get into the habit of saying continually, with every breath, in whatever circumstances, 'All right,' is a sure cure for evil.

Be humble enough to learn by mistakes; and not pettishly give up the attempt.

If we confess our sins, he is faithful to forgive and cleanse us. So if we are not cleansed, we may be sure we have not confessed.

The blood of Jesus Christ is the Holy spirit, and that can purge the conscience, cleanse, wash from sin, bring nigh to God, give eternal life, and overcome Satan. Thanks be unto God for his unspeakable gift.

Distinguish between spirit and person in criticism, so as not to keep up quarrel. Apply the same rule in loving. All beauty and goodness is God: worship God.

The Experience of the Primitive Church.

'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter.' Rom. 8: 35, 36.

This passage describes the circumstances in which Paul and the Primitive church held their faith. We have had hardly enough experience in tribulation to conceive of the trials that they endured. We have only tasted of what they had in great abundance. They lived in the midst of tumults and agitations, and in an age of religious prejudice of which we know next to nothing. This was the experience in which they wrought out such beautiful truths as these—'Rejoice evermore;' 'Pray without ceasing;' 'In every thing give thanks;' and, 'Whatever ye do, in word or deed, do all in the name of the Lord Jesus.'

It was impossible for them to be turned away from interior truth. Paul undoubtedly ate and drank in a thankful, rejoicing spirit, and in the name of Christ, at the time that forty men had bound themselves under a curse to neither eat nor drink, till they had killed him. This was a true expression of Paul's heart: 'I am persuaded that 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, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' (Rom. 8: 38, 39.) This confidence and faith was the element of Paul's existence. It was not something that he manufactured in his own mind. He was fully persuaded of it by the God of heaven, and could not help believing it. In this attitude of heart and mind he was quiet, thankful, peaceful and joyful. He was not disturbed by doubt or fear; and, consequently, was at liberty to devote himself, with a single eye, to the work of discerning and teaching the glorious truths that we are now feeding upon.

A just conception of the circumstances in which the teachings of the apostles were brought forth, gives an additional interest to them. The

Primitive church, more truly than any other church or body of persons, built a school-house on the battle-field. They gave their attention to interior truth in the midst of wrath and persecution, such as we can have only a meagre idea of.—*Home-Talk.*

### Money vs. Faith.

Money is the acknowledged object of acquirement by the great mass of mankind. How to make ends meet, and how out of every circumstance to contrive to save all possible expenditure, and get the greatest amount of money, is the constant labor and outlook. Undoubtedly this desire is modified in many cases, by a conscientious regard for the rights of others; but after all, here is where the great anxiety in the case lies.

Money being considered the representative of all earthly good, of intellectual and social pleasures, and even of time and opportunity for the pursuit of eternal things, and of moral and religious improvement, very strong motives are addressed for its acquirement.

The great stimulus of education is, that it qualifies persons to fill lucrative positions. Children are trained to have this end in view, and according to the world's standard, the success of any undertaking is measured by the results in money. But God has a different end in view in training us. His standard of wealth is formed on the basis of faith. Peter thus writes:—*'That the trial of your faith, being much more precious than of gold that perisheth, may be found unto praise and honor and glory.'*

God will give us all good things, both temporal and spiritual, but it will be in answer to our faith; and he will teach us in all manner of circumstances, to acquire a capital of faith. If we do this we are doing well; for God owns all things; and faith joins us to him; and so we become heirs of God, and joint-heirs with Christ, to all the wealth of the universe.—*'Hearken my beloved brethren,'* says the apostle James, *'hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?'* (Jas. 2: 5.)

True faith, which works by love, and purifies the heart, is a priceless gift, and not to be compared with money in value. By the faith of Christ, and our union with him, we shall overcome all evil principalities, and drive the devil from this world, our rightful possession.

H. M. W.

Oneida, August 12, 1852.

[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. 118.

[REPORTED FOR THE CIRCULAR, SEPTEMBER 21, 1851.]  
MYSTICISM.

The present position of believers, in regard to the spiritual world, is very similar to that occupied by the Primitive church previous to the Second Coming. There are now, as there were then, plenty of visions, dreams, and things mystical, in vogue. Christ's warning to his disciples is very applicable at the present time: "If any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." (Matt. 24: 23, 25.) All who are looking into the spiritual world, with hearts set 'on the hope of our calling,' which is union with the Primitive church, should feel themselves at perfect liberty to carefully analyze and criticize whatever presents itself from that world, and not swallow things because they look attractive or mystical. Do not let reverence for spiritual presentations close your eyes to realities; but be as free to examine the bills that are offered you by that world, as you would to examine bills, or bank notes, when offered you by strangers in this world. The spiritual world is as full of counterfeit bills as this world: and serious attention must be given even to things which appear good and true. We must deal with spiritual manifestations on the principle that the simple truth is of more value than all visions and revelations, and in the childlike spirit that desires to know the truth, the whole truth, and nothing but the truth.

It seems to be an established rule in the minds of most people, that whatever comes from the spiritual world, and especially any thing that is to be respected as of divine origin, must necessarily be profound to a mystical degree, and have a strange, weird aspect to it—as though it was unsuitable for God and the heavenly host to make their communications to us in child-like simplicity: or, as though God, and the angels, and inhabitants of the New Jerusalem, were under the necessity of using the *hocus-pocus* of magicians and wizards, in order to sustain their character for immensity and omniscience. But if you go through the Bible, and notice all the cases of angelic appearance, and all really Divine manifestations, you will find no mystical stuff: but, on the contrary, the greatest simplicity. It is true, that there is a kind of unexplained mystery connected with the visions of Daniel and the other prophets: but they are representations of events that cover all ages, and were not intended to be immediately understood: they are, therefore, not to be considered as specimens of natural intercourse and conversation on topics immediately concerning those to whom the communications are addressed. And, indeed in these very manifestations, we may observe the highest simplicity: the same angel that brought these complicated mysteries, used the simplest language in ordinary conversation.

From whence then, comes this imagination that every thing which proceeds from the spiritual world must be mystical? There is a foundation for it, and Christ tells us what that foundation is. When his disciples asked him why he spake to the multitude in parables, he answered—"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: [or symbols,] because they seeing, see not; and hearing, they hear not; neither do they understand." (Matt. 13: 11—13.) Christ's object was not to make them understand who had hardened their hearts against the truth, but, on the contrary, his purpose was to blind their minds. Paul says of a certain class of persons, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2: 11, 12.) This passage explains the intent of God with regard to a vast amount of his spiritual manifestations to the world. For instance, the cloud that was a pillar of fire to the Israelites, was a cloud of darkness to the Egyptians. And evidently God has always intended that his manifestations should be dark and cloudy to the wicked and perverse. He has for this purpose surrounded himself with clouds and darkness. But it is not right to judge of the actual character of God from this one-sided manifestation of himself. And we ought to look for a true and natural presentation of God. Christ said to his disciples, "I have spoken unto you in parables; but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father." (Jno. 16: 25.) While they were carnal, he spoke to them in a mystical manner; but as they became spiritual, his communications were more simple. "Henceforth," he says to them, "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends: for all things that I have heard of my Father, I have made known unto you." (Jno. 15: 15.) We may be sure that God is full of simplicity. "God is light, and in him is no darkness at all."

We are told in Deuteronomy why these false spirits, which deal in visions, dreams, revelations, &c., are permitted to trouble us, namely, "that the Lord may prove us, and know whether we love the Lord God with all our heart and all our soul." We might, possibly, be tempted to think evil of God in the matter; but if we understand his object, as presented in this pas-

sage, this temptation will be removed. All these 'Rapping' manifestations, and 'Lo heres' and 'Lo theres,' are sent upon us by God to prove our love toward him.

As I said at the commencement of this conversation, we are in a position similar to that occupied by the Primitive church previous to the Second Coming: and we need the same earnestness that they had, in dealing with spiritual delusions. The object of this earnestness, which criticises whatever presents itself from the spiritual world, is not to shut off spiritual communications, but to make room for them. The truth is, that so long as we entertain spirits that deal in mere phantasms, so long we shall be precluded from getting at the realities of the spiritual world. The greatest enemy of substantial, profitable business, is windy speculation: and so there is nothing so destructive to *bona fide* intercourse with heaven as mysticism.

If people find themselves subject to foolish dreams and visions, they need not fall into condemnation about them: neither is it necessary for them to be imposed upon in the matter. A person is not imposed upon when he goes to the theatre, because he understands that what he sees is only a representation. All that is required to avoid deception, in our dealings with spiritual things, is a degree of honesty that will refuse to accept representations as realities, unless they are sustained by positive evidence.

The business of believers now, is to destroy the works of the devil, and particularly to destroy the works of the *spiritual roddies* that have spread themselves over the whole field of communication with the invisible world. The Rapping oracles fairly belong to the class above named. They have not a basis of truth to stand upon. Considerable truth is unquestionably communicated through them, but it is mingled with a great amount of falsehood.—And this must necessarily be the case, while they regard the first resurrection and the Second Coming, as still future. So long as they ignore these great truths, the heavenly world must be all one thing to them. They see no distinction between the hundred and forty-four thousand redeemed with Christ, and the dead in Hades! But that glorious company of the redeemed are as distinct from Hades as they are from us. So far as it is not understood in Hades that the first resurrection and Second Coming are past, believers in this world have the advantage of the Hadeans. "Though an angel from heaven preach any other doctrine, let him be accursed;" and certainly we ought to apply this principle to an angel from Hades. The gates of hell [Hades] shall not prevail against the truth.

"Let God be true, and every man a liar."—The philosophy of Swedenborg, and of Ann Lee, for instance, is like that of the world in general, concerning the state of the dead.—But we know there is a falsehood at the foundation of both their systems—a prodigious falsehood about the Second Coming. Now as all true knowledge of the invisible world, must be founded on truth in regard to this subject, the mistake at the outset, spoils the reliability of all their subsequent revelations. There may be some truth in the details that Swedenborg gives about the spiritual world; but his great principles are false. His great comprehensive theory about the Godhead is false. His theory in regard to the permanence of the state of things in Hades is false. The present state of things in that world, will pass away as much as the things of this world. His theory that there is no resurrection except what takes place at death, is false. His theory about the Bible is false; and his theory about marriage is false.

The great mistake of Hadeans, and of those who are investigating the spirit world, is their over-estimate of knowledge. Love is the great essential of happiness. If bodily existence limits our knowledge, so that disembodied spirits have greater clairvoyance than we have,—it, on the other hand, affords us the advantage

in respect to love. Then which of the states, I pray, is preferable to God, truth, and reason? For my part, I prefer love to knowledge; let me know less and love more. In the garden of Eden there was the tree of life and the tree of knowledge: I understand the tree of life to be the tree of love. The great mistake of our first parents was in partaking of the tree of knowledge, instead of the tree of life. Every one should covet the state of body and soul, and circumstances, that are best adapted to the enjoyment of love. That is 'the one thing needful.' Do not covet the circumstances that are best adapted to seeing and knowing every thing. Knowledge is good only as a servant of love. Solomon did not desire wisdom as an object and end of itself, but that he might promote happiness and love. We should desire wisdom for the same purpose—to love, to help others love, and to make a kingdom of love; and for nothing else. If our eye is on love as a means of happiness, we shall covet circumstances quite different from what we should if our eye was on knowledge. If a person only desires knowledge, his way is to plunge right into Hades—get where he can see all worlds at once, and be able to report every thing here oracularly. But if his object is the happiness of love, he will be willing to remain in the narrower circumstances of this world.

The desire for clairvoyance is the central passion of the isolated spirit. It is like a spider looking out of its web on creation; while love is intercourse with creation. The attainment of knowledge involves no sacrifice of individuality; but in love the life pours itself out to other life, and of course the individual principle is lost in the community element. The intercourse of love is necessarily more limited, than the intercourse of knowledge. If you make it your business to see and know every thing, you can have a certain kind of distant intercourse with the universe, on an extensive scale; but it is one that leaves you perfectly isolated and selfish. The whole world are in the same position toward the universe that the serpent tempted Eve into, and so also is Hades. The intercourse that God, Christ, and the Primitive church are patronizing, is the intercourse of united hearts. Christ prayed for his disciples, not that they might see and know every thing, but that they 'might all be one'—that they might get free from their individuality, and pour out their life to one another in the way of love.

The great conflict that is coming on is between these two theories of happiness. The question to be decided is, what was man made for? Was he made to know, or to love? The world of clairvoyance tell us that man was made to know every thing; but their wisdom is foolishness—the light in them is darkness. The central world of love is invisible to them with all their clairvoyance. They know nothing about the best things in the universe. The world of love is so refined a sphere that their clairvoyance cannot reach it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Persons that are very ignorant, and narrow in their views, may be very acceptable to God, if they have loving hearts. Love in the heart will lead to all kinds of improvement. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (1 Cor. 13: 1—3.)

## Table-Talk, by J. G. N.—No. 28.

May 4, 1852.

## THINGS CLEAN AND UNCLEAN.

'Give alms of such things as ye have; and, behold, all things are clean unto you.' (Luke 11: 41.) At the time Christ uttered this saying, he was under severe criticism from the Pharisees, for not attending to their ascetic and ceremonial rules, in regard to things clean and unclean. The passage with its context stands thus: "As he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have; and behold, all things are clean unto you." The principle involved in this passage is the same as the one expressed by Paul, when he says, "Neither circumcision availeth any thing, nor uncircumcision: but faith which worketh by love." (Gal. 5: 6.) And the idea in both passages seems to be this:—"Fulfill the law of love—let your heart out towards God's great family—give vent to the spirit of Christ within, and cultivate the spirit of generosity. By so doing, you become entirely different beings from what you were as mere isolated individuals, creeping around in a half-dead state: and you can now do things that you could not before. What was before poisonous to you, has become harmless. You were dead; you are now 'alive unto God.'"

If we deal generously with the universe, it will deal generously with us. The way to obtain reconciliation and peace with all nature, is to have a free and liberal heart—a heart large enough to deal with all things as belonging to God, and to understand that we are joint owners with all mankind—that all men are our brothers. If we eat and drink in this whole-souled way, 'all things will be clean unto us.'

This is true Bible philosophy: and it demonstrates that a social heart is immensely stronger than an isolated and selfish one—that it is able to deal safely with creation—which cannot be said of the heart that has not been socialized. It is true that even with the amount and kind of sociality that the world generally affords, the largest-hearted man, the one who is most in communication with his fellows, is in every sense the strongest man. And this distinction must be still more manifest in the case of a man who takes God and the family of heaven into his fellowship.

In the phenomena of the day of Pentecost, there was a practical demonstration of this principle. The disciples then sold their possessions and goods, and parted them to all men, as every man had need. "The multitude of them that believed were of one heart and one mind: neither said any of them that ought of the things which he possessed was his own: but they had all things common." This manifestation tells us what Christ meant when he said, 'Give alms of such things as ye have; and, behold, all things are clean unto you.' It was also shown in his direction to the young man who came and asked what he should do that he might inherit eternal life: 'Sell all that thou hast,' said Christ, 'and give to the poor.' That is, 'Quit your ownership—stop saying, This is mine; and realize your solidarity with all mankind.' This thing was done on the day of Pentecost; the hearts of the disciples flowed out in brotherly love and interest toward all; they were in the true alms-giving spirit.—They acted like social beings—as members of Christ, and of the great family of heaven. And the result which he connected with alms-giving followed. It is said, 'They ate their meat with gladness and singleness of heart, praising God, and having favor with all the people.'

If we follow on the experience of the Primitive church, we shall shortly discover one of

the most interesting manifestations that is to be found in its whole history, namely, the actual abolishment of all rules about clean and unclean things. On the day of Pentecost the disciples attained the true alms-giving state. Still they had not the power and skill to free themselves from the habits and prejudices of education, so as to see the new relation, which they had come into with all matter.—To effect this, God sent a special vision to Peter; "and he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." (Acts 10: 11—16.) From this time, the distinctions of clean and unclean, which had been a partition between the Jews and Gentiles, were removed: and believers had not only liberty to eat things which were forbidden under the law, but to spiritually receive the Gentiles as their brethren, and to consort with them. This was the proper sequel to the outgushing of the Spirit on the day of Pentecost, which reconciled man to God and to his brother. The breaking up of isolation, and the establishment of the community spirit, naturally and legitimately authorized the abolishment of Jewish doctrines and traditions concerning eating and drinking, and consorting with the Gentiles. The idea of holiness was then transferred from outward things to the heart, where it belongs. Believers were then convinced, both theoretically and practically, that holiness consists in a right state of the heart. After this, Paul came preaching, 'I am persuaded that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.' All things are unclean to him whose soul is contracted. All things are clean to those who have large hearts—hearts that can enter into fellowship with heaven, and with all mankind.

## CORRESPONDENCE.

FROM VIRGINIA.

Falling Waters, August 12, 1852.

DEAR FRIENDS:—My heart was made glad this evening by your letters. I will not make a parade of my feelings, but confess Christ in me, simple-heartedness, in letter reading and letter writing. What struck me most in your letters, was the evidence that faith is growing among us. Victory seems to be manifest along the whole line; unbelief is giving way, the weak are made strong, and assurance is taking the place of doubt. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

The work of establishing a school in Mr. L.—'s family, is, I trust, fairly commenced. There was inspired earnestness last night in criticising unbelief, and starting the practical confession of Christ. I feel free, and God gives me utterance, and this is what I pray for more and more. My heart longs to speak the truth in the 'demonstration of the Spirit and of power.' To hear and speak the word of God, is my greatest desire, and it seems to me that God is giving me assurance of its being fulfilled. At any rate, I am thankful for small favors in this line, and reckon on them as the seeds of a future harvest.

Friday Morning, 13th. The peace of God dwells in my heart, to the which I am called, with all saints, and for which I am thankful.—(O such beautiful, clear mornings as we have here! Very different from the city. I am within a few steps of an extensive forest of heavy wood, and the birds are singing sweetly. 'All nature smiles to usher in the blushing tints of morn.'

After breakfast Mr. L.— and I walked out in the oak woods, and I read with much profit the 4th, 5th, and 6th chapters of 2 Cor. What came home to me with most force and sweetness, was Paul's ministry, and the secret of his utterance. I will quote some of the verses

which interested me. 'For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.' 'We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak.'—'And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.'

Are not these things to be fulfilled in us? My faith in God reaches even thus far. Where there is simplicity and humility, I am persuaded God can work in us and through us. Christ is 'the same, yesterday, to-day and forever; and to my mind, there is no reason why we should not believe him in the same earnest, fervent way that Paul did, and with the same practical results. 'If any man speak, let him speak as the oracles of God; and if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion forever and ever: Amen.' These are some of my morning thoughts.

Yours, as ever, H. W. BURNHAM.

FROM MASSACHUSETTS.

Griswoldville, August 16, 1852.

—I feel like addressing a few lines to you this evening, for I well know that you can appreciate the humble effusion of a grateful heart. However unworthy, God is pleased to make my poor heart abound in thankfulness and love toward you, and all who are in fellowship with you, in the gospel of his Son. I certainly feel his power, in sorrow and in joy, for the increasing work of faith, and find encouragement and confidence at every step; and I press forward to appreciate Christ, to know him and the power of his resurrection, and the riches of his inheritance in the saints. 'O how beautiful are the feet of them that bring glad tidings,'—that utter the fruit of God's righteousness, and record their doings in faithfulness! I will confess 'The Lord our righteousness,' Lawgiver, and Judge, and ardently desire to be presented to him as a present medium to be moved by him spiritually, morally, mentally, and physically, as a pen is moved in the hands of some spiritual medium. My faith embraces the substance of power and grace for the absolute subjection of every thought, and the entire nullification of evil, and whatever of sympathy may benevolently abound toward those who through weakness still choose to know good and evil. I feel bound to confess that to me a Savior has come; and I here declare that to me evil has no future; and to maintain this declaration, the immutable promises of God are pledged, 'I will be to them a God, and they shall be to me a people.' 'If the Son shall make you free, ye shall be free indeed.' &c. &c. Here is a stand-point. God's word is truth. All that opposes it is a lie. All doubtful disputation, then, is a lie; and 'every lie is on its way to Tophet.' Henceforth, Christ is my future, my eternal victory over evil, my freedom from doubt and forgetfulness, my centre and circumference, to whom be glory for ever and ever, Amen! Yours in Christ,

L. HOLISTER.

FROM ONEIDA.

Oneida, July, 1852.

—When I read the article in one of the late Circulars on the 'Fear of Man,' I was very forcibly reminded of my past experience.—For several months after I was convinced of the truth of the doctrine of holiness, the fear of man kept me from confessing it: I was afraid of losing my reputation in the world.—The thoughts of being excommunicated from the church seemed more than I could endure. Although not a word was ever said to me by the church, still I endured great suffering from fear. One day being in great distress, I took my Bible and opened it, hoping to find a word of comfort. The first passage which caught my eye, was the one at the head of the article I refer to: 'Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.' I knew that was just the state I was in, understanding the truth, but afraid to confess it.—For some time my earnest prayer was, that God would take from me the love of the praise of men, and give me the love of the praise of God, and faith to confess what I believed was truth. God heard and answered my prayer. I confessed Christ in me a Savior from sin.—

The fear of man fled from me, and my peace was like a river. Many such passages as the following filled my heart with joy unspeakable: 'If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.' 'All that will live godly in Christ Jesus shall suffer persecution,' &c. It is now three years and a half since I became a member of this Community. I confess boldly that I am not ashamed of the gospel of Christ. I rejoice that I am accounted worthy to suffer reproach with the children of God.

M. A. OLDS.

Oneida, August 16, 1852.

—We have often seen the power there is in the name of Christ, to deliver from the power of Satan, and to change character, in the experience we have had in this Association. Often persons have been cast down with accusations from an evil spirit, or with a consciousness of inward defects; and have struggled hard to extricate themselves, or at least make themselves better before they went to Christ, but at last, when all such hopes failed, they were compelled to fall back on Christ, and confess him as their savior, and immediately they would find peace.

Witnessing and experiencing the good results of confessing Christ, we instinctively confess him in all we do; in eating and drinking, in our work, and in our studies. And by a flash of thought in all trials, our hearts turn upward to God, and we realize the truth of this text: 'There is none other name (but Christ's) under heaven given among men, whereby we must be saved.' We rejoice that it is so; and most gladly trust ourselves in his hands, feeling assured that 'he doeth all things well.'

By confessing Christ at all times, we are following Christ's example. He confessed his Father in all things: he referred all goodness and greatness to his Father; and said he 'came not to do his own will, but his Father's which sent him.' He did not take to himself the honor of coming into this world, and dying to save it, but said his Father gave him to die for the world. When the Jews complained of him, and said, 'If thou be the Christ, tell us plainly,' Jesus answered them, 'I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.' The desire and hope of our hearts is, that ere long, Christ will be acknowledged and confessed by the world, in all his goodness, and greatness, as he confessed his Father; and be elected sovereign ruler of the nations.

SARAH K. DUNN.

Bro. G. W. Robinson, of Baldwinsville, N. Y., writing on business, says of *The Circular*:

We cannot afford to be without any part of it. It is the vehicle of 'glad tidings of great joy.' God gives me grace to take pleasure in confessing Jesus Christ, not only as the true and lawful President of these United States, but as King of the world, in these times of strife between Whigs, Democrats, and Free Soilers. 'Roll on thy chariot wheels, thou glorious King.'

## Ratification at the South.

During my recent visit in Maryland and Virginia, it was proposed that some expression, acknowledging the nomination of Jesus Christ to the sovereignty of the world, should be made by believers in that vicinity. This was acceded to, and at a meeting on Sunday, August 15th, the following resolutions were unanimously adopted.

*Resolved*, That we most sincerely unite with our brethren at Brooklyn, Oneida, and elsewhere, in welcoming back the exiled King of the world to his rightful Throne.

*Resolved*, That the nomination of Jesus Christ, to universal sovereignty, by Kosuth and others, is not chimerical, but the sober dictate of common sense, scripture, and the spirit of destiny that shapes all events.

*Resolved*, That we shall stand by and support this nomination, pledging life, fortune, and honor to the cause, until its object is secured by the universal acknowledgment of Jesus Christ by mankind, establishing peace, love, and righteousness in the earth.

*Resolved*, That in the press we recognize a powerful auxiliary by which to advance the claims of our Candidate; and it is with heartfelt gratitude to God, that we see he has raised up a people and a press devoted to the sovereignty of Jesus Christ. Therefore—

*Resolved*, That by the grace of God, we will use all honorable means within our power to sustain his campaign paper and those engaged in its publication.

## Letters Received.

P. M., Orange; L. Holister; T. Graham; S. Lea; G. W. Robinson; O. H. Miller; H. T. Clark.