

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

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TERMS AND MEANS.

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Reconciliation of the Head and Heart.

A German writer says:—"The heart of man is older than his head. The first born is sensitive, but blind—his younger brother has a cold, but all-comprehensive glance. The blind must consent to be led by the clear sighted if he would avoid falling." This may be true where the heart has no God to guide it. But even then, if the head leads the heart, it is the blind leading the blinder, and both at last will fall. The heart, when it dwells with God, is not blind. Its sensitiveness becomes an instinct, more 'clear-sighted' than all the wisdom of the head. The heart is indeed older than the head, and the order in which the two brothers are born indicates the order in which they should walk. But in the devil's world, where every thing is turned upside down, the older brother is first abused till his eyes are put out, and then he is put under the care of the younger. The accusations which torment honest believers, are, for the most part, the fruits of this German system of making the head the guardian and censor of the heart. No misery is greater than that of one whose heart is hen-pecked by his head, while his head is hen-pecked by Satan. And no blessedness is greater than that of one whose head quietly waits on his heart, while his heart waits on God.—*Perfectionist.*

The foregoing philosophy is sound and practical, and its reprint at this time may be acceptable to many. The spirit of Christ in the heart of a believer, awakens strong desires for improvement in all directions. But in attempting to gratify those desires, the heart finds itself in many cases obstructed and cramped up, by an undisciplined head or intellect. Generally, in the world, the head is regarded as the legitimate guardian and guide of the heart, and hence a strong principality is formed opposing the liberation of the heart; in the mean time accusing it of all manner of weakness, so as to make it appear disqualified for taking the lead of the intellect, or managing the affairs of the household. This is particularly true where the intellect is strong or largely developed, whether it be cultivated or uncultivated. The cultivated head, keeps up the separation from the heart, by constantly undervaluing it, and the uncultivated head, keeps up the same war and separation, by overestimating the value of head knowledge obtained through the schools and colleges. In either case, the effect is the same, producing great embarrassment and obstruction in the line of real improvement. It may be noticed, moreover, that one in the latter position is very liable to become more severe and uncharitable in criticizing the mistakes of the uneducated, than one in the former position.

Sometimes too, we shall find a class among religionists, who appear to glory in their ignorance, and manifest great contempt for education and the educated; insinuating, perhaps, that education is incompatible with religious devotion and purity of heart. But a cross-examination of such witnesses, would undoubtedly disclose the fact, that an envious spirit, emanating, not from a pure heart, but from an ambitious intellect, is occupying the pulpit.

The true philosophy of the reconciliation between the head and heart, is beautifully and forcibly illustrated in the characters of Christ and Paul. Christ was full of wisdom and knowledge; yet he was under no obligation to the schools of this world for it. The apostle Paul, who, all would admit, was competent to judge correctly of the value of mere worldly knowledge, says of Christ, that 'in him are hid all the treasures of wisdom and knowledge.' And his wisdom was practical, and available to him under all circumstances, enabling him to

confound the wisdom of this world, in those who tried to entangle him in his words. He so astonished the learned doctors and lawyers, that they exclaimed, 'Whence hath this man this wisdom?' Now let no one suppose that Christ did not study, and apply himself, in acquiring wisdom. He was in a school, too; but it was a school taught by his Father in heaven, who instructed him in the wisdom of the heart, out of which are the issues of life.

On the other hand, we find that Paul, before his conversion, was liberally educated in the schools of this world; yet he counted it nothing, compared with the knowledge and wisdom of Christ. If, before his conversion, Paul sat at the feet of Gamaliel, a disciple of the head, with equal or greater zeal and devotion he afterwards sat at the feet of Christ, a disciple of the heart. Paul did not despise knowledge, but made it subservient to love; for without love it is nothing. The unity between Christ and Paul on this subject, is beautiful and harmonious, because of their loyalty to the wisdom of the heart. No one, however unlearned, in a worldly sense, ever thinks of Paul, if in fellowship with him, as a great and learned man, in the sense, for instance, that Daniel Webster is called great and learned; but thinks of him as one possessing a great and good heart, overflowing with love for Christ and the truth, and with sympathies of paternal affection for the happiness of others. Whereas the man who glories in his intellect, makes one who is uneducated, feel small, cramped up and servile in his presence. Such a man may excite admiration and wonder at the admirable working of his intellectual machinery, while the hearts of his admirers will remain unmoved and cold as iron. All the power and execution there is in man, lies in his heart. The intellect and all other faculties are instruments and servants of it. Christ referred all good and evil to the heart. Before man is born again, 'the heart is deceitful above all things, and desperately wicked;' and simply because the devil works in his heart. So it may be said with equal propriety, of one who is born of God, that his heart is *truthful* above all things, and desperately *righteous*, simply because God's seed and life are there. G. C.

Fictions of the Apostasy.

Under Satan's administration the true order of things has been, in many cases, completely reversed. We see the lovely, beautiful things of nature prostituted, and, not unfrequently, treated with contempt, and consigned to disgrace: while things really ignoble and debasing are elevated to 'high places.'

In respect to nothing is the inversion of true order more obvious than in regard to *money*. This, which was neither first nor last in the original Eden state, is considered, almost universally, as the 'one thing needful,' the *summum bonum* here below, at least. It 'answereth to all things.' But, in truth, money is a fictitious, lifeless substance—a mere ore, dug from the earth, and coined into various shapes. And it is adapted only to an apostate condition of mankind—a state in which they are destitute of the love of God, and do not recognize their solidarity with one another. If men had remained in their primitive purity and simplicity, considering themselves as members of one family, brothers and sisters with one interest, the idea of money never could have been conceived of. They must have wandered a great way from home to reach the conception—"This is mine, and that is yours; and if you will give me that I will give you this." This is the first step of the apostasy, and implies possession and exchange. It is entirely unnatural, and foreign to every true instinct and feeling; but still it does not involve the idea of money. Mankind

must have wandered much farther from home, and become exceedingly corrupt, to reach the second step of the apostasy—*accumulation*—laying by in store for the future. But even this corruption of original purity does not necessarily involve the idea of money. After men had begun to accumulate property, and learn the trade of speculation, it would yet be quite a complicated matter to discern some medium that would answer for a universal tender.

Money is a very *unnatural* thing. Neither little children nor animals know any thing about it; and men had to become very corrupt before they thought of it. It is called a symbol of labor, but it is really an index of *poverty*, not of wealth. For who would think of speculation if there was not great poverty somewhere? What benefit could arise from it if all possessed an abundance? Money would be a very unmeaning thing, if some were not poor; and poverty is unnatural. A rich man is a significant index of the poverty of the mass. The superior consequence of a millionaire exists only by comparison. Let the Lord bountifully supply all around him, and he would be submerged in the mass—he would cease to be a rich man.

The perversion of the right use and position of money is, however, only one of many evils that result from the inversion of the true order of things. As we have said, many things noble are made ignoble. The passions, appetites and affections, created by God, and designed for his glory, have become servants of the love of money! But we are told that "the first shall be last, and the last first;" and then *nature* will rise preëminently above mere artificialities. Nature is God's child, and he will by no means consent to her eternal disgrace: he will redeem and bless her. (On the other hand, money is an invention of the apostasy. It is called emphatically the 'unrighteous mammon;' and perishes with the using, unless changed into the friendships of eternal habitations. The devil rules the world in proportion as the love of money has power and influence, and God reigns in proportion as true affection has free course.

W. A. H.

The Tenth Commandment.

The law 'Thou shalt not covet,' tries the reins and heart more than any of the other commandments, except it be the first, 'Thou shalt have no other gods before me.' Paul was convicted of sin by the knowledge of this law. It forbids us to desire *any thing that is our neighbor's*. After we have learned contentment in respect to external things, there are still many temptations to covet. We may covet our neighbors' gifts and position, even their spirituality, righteousness, and acceptance with God. We may detect covetousness in our desires toward God, and in our prayers for spiritual blessings. The exhortation, 'Let your conversation be without covetousness, and be content with such things as ye have,' applies in all directions: God is the disposer of every good thing; and he would have us recognize his right to make distinctions, and give every one such measure of faith as he pleases. He fore-ordains our good works, and we should be contented with our portion of them, as well as their reward. As we grow in purity of heart, we learn to ask less, and are more thankful for what we have.

This law is absolutely necessary to make a happy universe—to make associated beings happy. To please God we must be contented—to enjoy his creation or let others enjoy it, we must get rid of covetousness. But there is no life but Christ's that is free from this torment. He says, 'Come unto me all ye that labor and are heavy laden, (and who are so heavy laden as the discontented?) and I will give you rest: take my yoke upon you and learn of me, for I

am meek and lowly in heart, and ye shall find rest to your souls.' A man's life consisteth not in the abundance of the things which he possesseth, but in his power to enjoy. A meek and quiet spirit is in the sight of God, of *great price*—better than all knowledge, faith, prophecy, &c. H.

The Fruit of the Vine.

Our Savior says, 'I am the true vine, and my father is the husbandman;'—"I am the vine, ye are the branches." I cannot but admire the spirit that was manifest in this familiar and beautiful illustration. From the vine we gather grapes, and from these wine is made, which is the most exhilarating and refreshing of any thing in nature. I could easily believe from this illustration, that the vine in its natural soil and climate, is the choicest and most valuable of all the productions of the earth. I have seen notice of a book advocating the superiority of fruit as the food of man, in which it was stated, that grapes especially were the most replenishing and purifying to the blood of any thing that is eaten—that living on them would be extremely favorable to longevity, and even make an old person young, by thinning the juices which have become turbid and sluggish by age.

The frequent mention of the vine, and of vineyards, throughout the Bible, and their being so often spoken of as emblems of the church, gives them a preëminent distinction. The clusters of grapes which were brought by the spies who were sent to search the promised land, were no doubt the best evidence of its great fertility, and were regarded as specimens of its most valuable productions.

In many instances recorded in the Old Testament, wine is used as sacramental. Thus Melchizedek, when he blessed Abraham, 'brought forth bread and wine.' Jacob, on the occasion of receiving his father's blessing, 'brought him wine and he drank.' In the parable of Jotham, it is said, wine 'cheereth God and man.' It is spoken of, as 'making glad the heart of man'—as 'making merry'—and is directed to be 'given to them that are of a heavy heart.' In Solomon's Song it is compared to love; and as if it was the next best thing. Thus, 'Thy love is better than wine.' Zechariah says, 'How great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.' This perhaps is its greatest praise, that it promotes cheerfulness. A cheerful state of mind will appreciate the goodness of God in every thing. It is the 'excess of wine'—the abuse of it—which is mischievous, and which, like the abuse of any other good thing, destroys the blessing that is in it. And the only security we have against a perverse use of 'the fruit of the vine,' lies in our being branches of Christ, the true vine, whose spirit produces *temperance* as one of its fruits.

The New Testament confirms all that is said in the Old, on this subject. Our Savior, by his example and instructions, certainly commended the use of wine. The circumstance of his turning water into wine, proves conclusively that he was no enemy to its exhilarating effect, on a proper occasion.

After all that can be said of the virtues and value of the vine, our deepest interest is in knowing that 'Christ is the true vine; that we are the branches; and that the Father is the husbandman.' The cultivation which God bestows upon us, is to make us fruitful branches of this vine. And 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Herein we glorify God. P. N.

A PRAYING MACHINE.—In Huot Huc's works of Travels in Tartary, Thibet and China, which are highly interesting, on account of the description giv-

en of the manners and customs of the people, there is included a description of a *praying machine*, made by the Buddhists, with a view to simplify and render less laborious their devotional exercises.—This consists of a large machine, shaped like a barrel, made of paper, which revolves on its axis. On this is written the most usual forms of prayer in use in small Tibetan letters. This instrument is called the *Chu Kor*—that is, the turning prayer, or praying mill; and it is common enough to see them fixed in the bed of a running stream, as they are there set in motion by the water, and go on praying, day and night, for the special benefit of the person who placed them there. The Tartars also suspend these convenient instruments over the doors of their tents, where the current of cool air may put them in motion, and so whirl for the peace and prosperity of the whole family. Those who have not sufficient zeal and strength to place on their backs an immense load of books, and prostrate themselves at every step, adopt this easier method; and the devoted can then eat, drink, and sleep at ease, while the complaining machine does all the praying for them. One day, when we were passing one of these machines, we saw two Lamas engaged in violent quarrel, and almost coming to blows on account of their zeal for prayer. One of them, it appeared, had come, and having set his barrel in motion on his own private account, was retiring modestly to his cell; when, chancing to turn his head, to enjoy the spectacle of its pious revolutions, he saw one of his brothers stop the wheel, and set it whirling again, for himself.—Indignant, of course, at this unwarrantable interference with his conscience, he ran back, and in his turn put a stop to his rival's piety, and they continued this kind of demonstration for some time, until losing patience, they proceeded to menaces and to cuffs, when an old Lama came out, and put an end to the difficulty, by turning the barrel for the benefit of both parties.

THE CIRCULAR.

BROOKLYN, MAY 2, 1852.

We would call the attention of our friends to the little items at the beginning and the end of our paper—the *TERMS* and the *LISTS OF LETTERS*. It may be interesting for them to calculate, from the number of letters received from week to week, whether we are thriving in our enterprise of establishing a Free Press. We have a *very few* regular, and liberal, monthly contributors—just enough for seed. We invite them to tell their experience: Have they lost any thing by their venture? Have they had less or more prosperity in business, and comfort in their souls, since they engaged in the Community business with us? We do not want patrons, but *partners*—men who have found out that it is for their interest as well as ours to sustain this paper. If there are any who have found this out, as we judge there are from the actions of a few, let us hear from them about their inspirations and aspirations, and how they are getting along. Perhaps their experience will be the seed of more.

A word of description, for distant subscribers, may be useful in correcting their ideas of the place we date from.

Brooklyn is situated near the southwestern extremity of Long Island, directly opposite the city of New-York. Long Island Sound, which separates the Island from the main land, is here narrowed up into what is called the East River, a stream or estuary something less than a mile wide—which is the only division between Brooklyn and New-York. It is crossed by several ferries, with steam ferry-boats, every five minutes during the day, and at short intervals through the night, making the communication between the two cities so constant and complete that Brooklyn is properly considered a part of New-York. It, however, has a separate city organization, and a population of over 100,000 inhabitants. It is a favorite place of residence for persons doing business in New-York, being nearer to the business part of that city, than the 'up town' districts of New-York itself, and also more quiet, airy, and healthy.—Though not distinguished as a place of business, it is rapidly growing in population and wealth. New streets and splendid blocks are being added in many quarters; and the place will probably double itself in ten years. The business of Atlantic street, in our neighborhood, has more than doubled since our residence here.

The 'grand aggregate' product of the gold mines the present year, will amount, it is said, to two hundred millions of dollars. The future yield will doubtless be still greater; but even at the present rate, the increase of money in ten years, will be two thousand millions. One would suppose now, that every body ought to be rich; but on the other hand, it is plain that these dollars will not add anything to the stock of material plenty, or 'heal a passion or a pang, entailed on human hearts.' Of course, there must be great changes in nominal values, and property relations, from this enormous expansion of the money currency. It is impossible to predict its specific effect, though we may discern, in the providential outlines, a probable design for the ultimate overthrow of mammonism. Even according to the infidel calculations of the *New York Herald*, it will put out of joint all present ideas of finance, and introduce a 'new order of things.' 'We may look,' the editor says, 'for a derangement in the systems which now regulate the commerce of all nations; and for an alteration in values, which will revolutionize the existing state of things, and lay the foundation of new principles for the government of the world.'

The Rebound of Religion.

Though the revival fervor of former days seems generally to have declined in the Orthodox churches, there are still many signs that the religious idea, in one form or another, is rising into a dominant position in this country. The old dikes which were so carefully set up between Church and State by the fathers of the republic, are being eaten through and overflowed. Religion, in spite of all theories to the contrary, will assert its right to interfere in secular affairs; and the attempt to degrade it into a secondary thing, or confine it within stated bounds, is utterly visionary. Politicians may fancy that they have got it down under Constitutions and the wheels of State, but it is only for a moment. The religious element is a living, elastic force, ready and sure to rise against all obstructions, and assert its paramount control in every field of human interest.

For an illustration of the fact, take three prominent movements of this country and time—Mormonism, Catholicism, and the Higher Law agitation.

In Mormonism, religion is seen towering above law. It is not content with merely making converts all over the world, but is every where assuming secular control; founding communities, cities, and states. Though Utah is nominally a territory of the United States, it is really the Mormon kingdom where president Young, his apostles and prophets, rule over the 'saints,' under claim of authority from God. Spiritual power and office is paramount to all other; the church has swallowed up the state. If the United States officers fail to commend themselves to the religious sense of the Salt Lake believers, they are sent adrift without ceremony. The exuberant pretension, the parade and bluster of this Mormon empire, and the sturdy defiance with which they regard all outside interference, is somewhat amusing; but it is evidently hearty, and is quite significant of the strength there is in the religious principle. These fellows have seen all sorts of service in defence of their faith, and that faith has now got the full swing of the secular arm; it will evidently be a costly, if not an impossible thing to move them from their platform, or disturb their religious administration of government.

Catholicism is steadily pushing its claims in the same direction. Besides the secret control of millions of votes, which is held by the Catholic priests, they are demanding of legislatures an increase of secular privileges on every hand. They claim control of a portion of the common schools, and school fund. Hughes and Brownson are watching every turn of affairs, improving every opening to extend the political influence of the church, and boldly predicting the time when the national government shall become a liege dependant of the Holy See.—The Catholic papers are discussing the question whether the persecution of heretics is still the policy of their church; and some of them avow that they are only waiting for the power, to treat Protestantism in the old fashioned way, with dungeon, stake, and scaffold.

On the other hand, the Puritan spirit is rising into power, in the assertion of the Higher Law doctrine. This movement, equally with Catholicism and Mormonism, reveals the masculine front of religion, overlooking mere secular law. It is a potent element in our national politics, at the present time. If the power of fanaticism and bigotry is manifest in the Mormon and Catholic movements, there is sound truth at work in the popular utterance and enthusiasm of the Higher Law. The two false religions will meet in the field of politics, at least one true one. And whether true or false, the facts mentioned show that religion in some form, is destined to become, before long, the universal and absorbing issue before the national mind. It will more and more enclose and swallow up minor questions of policy; and the great inquiry at last, will be, Shall the God of heaven reign over us?

This ultimate ascendancy of the religious question in politics, and all civil affairs, is inevitable, from the very nature of our existence. As long as the soul is more important than the body, and eternity is superior to time, so long the instincts of men will gravitate from all directions, and through all other interests, toward the settlement of religion. There can be no rest in a state of things which separates the spiritual from the temporal; much less, when politics and government ride the high horse, and religion is degraded into a mere waiting woman, and Sunday pageant. This is not the natural position; and if things are placed so, they will not remain so. Religion is really the sovereign sentiment—not the weak, effeminate thing that it is represented, but the most masculine virtue of the heart. And it will be seen from time to time, flashing out with front of fire, and brow of brass, claiming for itself the whole domain of human interest as it rightfully may do. Even when falsely inspired, as in the case of the Mormons and Catholics, it gives a force of character and dignity of position, that is vastly superior to mere worldliness.

Assuming that religion is to be the grand issue of the times, swallowing up all others, it is the business of men to be prepared for it. And it will not do to stand as mere Protestants, content with rejecting false religion, while we put forward nothing

ourselves. A merely negative position, like that which the churches hold toward Catholicism, and Mormonism, denouncing and ridiculing, but daintily declining to meet them in the sphere of practical life, is no longer equal to purposes of defense—much less of conquest and progress. Popery grows all the better, for such negative opposition. Nothing will arrest the bold fanaticisms that are claiming ground in the outward secular world, but a religion more bold, positive and all-claiming than they. What we want is, not denial of wrong, but a little more positive affirmation of the right; not the modest shrinking of truth from the face of falsehood, and the responsibilities of this world, but its bold advance into the occupation of all human affairs. We want a body of men, as free in the use of tools, as hardy in execution, and as unlimited in ambition for the truth, as others are for spurious gospels; then we shall see Mormonism and Popery under check.—Reflecting men, who see the necessities of the crisis, will eagerly search for the manifestation of this spirit, and attach themselves to it.

Prerequisites of Association.

In the last No. of the Circular a view was taken of the 'Costs and Conditions of Community.' We would here suggest further a few thoughts on the means that may be used, as a right preparation for community life.

While many of our friends who are scattered abroad, who are tired of the evils engendered by the selfishness of isolated life, are looking anxiously for the establishment of new Associations, where they can find a better state of things, few probably understand fully the prerequisites which are necessary to success in forming an Association.

Even in merely artificial structures, it is important to begin right. In building a ship, for instance, it is necessary first to lay a keel; and to this, strong timbers, ribs, &c., must be securely attached. You could build something in the form of a ship, which might be, in outward appearance a model of beauty even; yet if it lacked the necessary strong foundations, it would be unfit for service on the ocean, and if launched on its waters, would soon be broken to pieces by the winds and waves. But a right foundation is certainly as necessary in the organization of an Association, as in the construction of a ship.

Perhaps we cannot better express the views we would present on this subject, than by giving a brief sketch of the origin and progress of the Oneida Association. The believers at Putney, where the Association was commenced, formed themselves into a kind of Bible class, or school for mutual instruction and edification. They met together evenings, and at other convenient times, for the study of the Scriptures, for free religious investigation, and spiritual improvement. This course was pursued for several years, during which time we were also engaged in publishing *The Witness*, and *The Perfectionist*.—At this period they lived in separate households, and there were no formal regulations requiring community of property. As they advanced in the knowledge of the truth, and in acquaintance with each other, the practice of criticism was introduced. And as love and confidence increased among us, the freedom and power of criticism also increased. At length, by mutual consent, the property of each was merged in the common stock; and so we proceeded from community of property to the full development of our social organization. In the fall of 1847 the dispersion of the Putney church took place; and in the year following they were re-gathered in Association at Oneida, together with other believers from various parts. The Putney believers, who formed the nucleus of the new Association, it thus appears had been for ten years in a school of preparation.—Their system of criticism was introduced and continued at Oneida, and was doubtless a principal means of the success and healthy growth of the Community there.

Now we are clearly of the opinion, that a course of preparation similar to that which was pursued at Putney, will be found necessary to success in forming any new Association of like character. Less time probably would be required, because believers may now have greater facilities for gaining the knowledge and improvement necessary to prepare them for community life. They can avail themselves of the benefit of our experience, by acquainting themselves fully with our past publications, in which our doctrines and the results of our experience are recorded. And by means of the Circular, and written correspondence, they can maintain frequent communication with us, and thus keep themselves informed of our progress, and of the condition and prospects of the cause in different parts.

We say then to our friends, the best method you can take to secure the realization of your hopes in regard to community life, will be, to turn your attention first to spiritual improvement, and preparation in yourselves, after the example that was set by the Putney church. Where several believers reside in the same place, or near each other, even if there are only two or three to begin with, (for Christ promises to be with that number, when they meet in his name,) agree and form yourselves into a club, or

school for mutual improvement. At the same time, do what you can to strengthen the central organization, and to sustain the press, by correspondence, and such other contributions as God shall enable you to make with a cheerful and willing heart. The more you help to sustain the press, the more you will really help yourselves; since a free press is doubtless one of the most efficient agencies to be employed in dispelling falsehood, overcoming prejudice, and preparing public opinion for the introduction of a new and better state of society.

Meantime we will devote our labors and the means that God puts into our hands, to the business of publishing, and to the general service of the church. To those who do not possess our past publications, yet who desire them, we offer to supply such as we have on hand, and such as the means that shall be furnished us will enable us to print. We shall be able also without doubt, to send missionaries from time to time, to visit these scattered schools and infant Associations, to strengthen and encourage them in their progress.

What say our friends to these suggestions? We are confident that wherever there is sufficient love of the truth, and earnest zeal for improvement, to induce believers to adopt such a course as we have pointed out, it cannot but be followed by the best results.—Brethren, exercise your hearts in faith, and patient continuance in well-doing. Learn to be *plodders*, and not to despise small beginnings. Christ tells us that the kingdom of heaven is like a grain of mustard seed, which is among the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in its branches. True Association, in the present state of the world at least, must be the result of growth and cultivation. If we expect to raise valuable fruit, we should be willing to prepare the soil, to plant seed, to root out the weeds, and to nurse, water, and prune the growing trees.

We reprint the following from the Circular of Jan. 11:

Hints to the Peaceable.

Our religious and social system is novel, and of course offensive to fashionable taste and morality.—We expect, as a matter of course, to be called by all sorts of names, and to have all manner of stories told about us in the papers, and in private circles. It would be strange if we were not blackballed as thoroughly as candidates for the presidency have to be, in this free country. We will endeavor to stand the pelting quietly. But we beg leave to say a few words to the wise, now at the outset of the campaign, by way of mitigating wrath, and promoting peace and common sense.

In the first place, it will be observed, that, as a sect of religionists and socialists, we are thoroughly settled in the principle and policy of minding our own business, and not obtruding our sentiments on others. Self improvement, and not propagation, is the object of our enthusiasm. It is true, if we do actually make improvements of individual character, or of social life, which shall command attention and respect, we shall certainly propagate our principles by a natural process. This we cannot avoid. It is true also, that if we publish a paper for the benefit of our own Associations and fellow-believers, it will be read by outsiders; and the principles it presents, if they are attractive to common sense, will make more or less progress. Propagation in this way is unavoidable; and it is *legitimate*. We would not avoid it if we could. In fact, we rejoice in it, and hope for it. But beyond this we have no proselyting ambition. We mean to improve our own condition, as fast as possible; and we are content to go on any length of time without converts, determined to gain them only by legitimate attraction, and not by advertising, and puffing, and electioneering, and the manifold forcing processes in vogue among most sects and reformers. While, on the one hand, we do not believe in the policy of 'hiding a light under a bushel,' on the other hand we equally eschew the zeal that would run about with the light, and thrust it in folks' faces. The community, therefore, need not fear any aggressive proselyting operations from us. We shall mind our own business, even if other folks do not mind theirs.

In the next place, let it be understood that it is a matter of principle with us, to retire from any location, if we cannot hold it with the good will of our neighbors. On this principle we abandoned our home in New England, and sought a retired situation in central N. York. We have been ready to abandon that position also, if on trial, we were found to be an offense to the surrounding people. But the nearest neighbors of the Oneida Community, have decided to tolerate it, and apparently regard our society as a wholesome addition to their settlement.* It remains to be seen whether this example of liberality will be followed in other places. We will simply say that the civil and ecclesiastical authorities, in the neighborhood of our Associations any where, need not trouble themselves to persecute us, or to stir up mobs against us, or to array public indignation against us in any way. They have only to signify decisively and peaceably that they regard us as

* This was true last fall, but times have changed somewhat since the newspapers opened their fire upon us.

nuisance, and our people will retire. There is room enough. Our experience at Oneida encourages us to expect to find places where we shall be regarded as a blessing. We hold to the policy of the Pilgrim Fathers, and are not afraid of migration.

After offering these conciliations, we will take the liberty to forewarn the thoughtful of one or two results that may be looked for, if society chooses the policy of harassing us. And first, it will never turn us from the 'error of our ways,' by that policy.—We are resolute men—have seen service—have counted cost in the presence of dangers and losses, and are not at all likely to be converted by fear or suffering, from principles which we verily believe and love as the truth of God. The experience of all past ages, as well as some experience in our own cases, proves that 'heretics' are not converted, but confirmed, by persecution. And secondly, the discussion and extension of our principles will not be stopped, but will rather be forwarded, by violent attempts to annihilate us. Such has been the result of the operations of the conservatives of Putney. They blew us up, but instead of annihilating us, they only sent us, Kossuth-like, far and wide into the world, where we have multiplied, and grown strong. This is a hard, disagreeable way of extension, and we do not covet any more of it. But if we were eager for propagation, we should certainly wish for persecution. As it is, the best policy for society, is also the policy that suits us; viz., that of peace and minding each his own business—non-intervention—leaving every community to manage its own domestic affairs.

The Mormon governor, in his message to the legislature of Utah, seems to be providing for a form of slavery in his territory. His language is somewhat equivocal, but that is the best we can make of it. He professes to repudiate the idea of ownership in human flesh, but he says that servitude may and should exist, and that the African race are doomed by the laws of nature and by the curse of God to the position of 'servant of servants,' and then he proceeds to show that the purchase of Indian and African children by the Mormons, would be purchasing them into freedom, ameliorating their condition, &c. In view of their doing so, he remarks:—

"If in return for favors and expense, which may have been incurred on their account, service should be considered due, it would become necessary that some law should provide the suitable regulations under which all such indebtedness should be defrayed."

The Two Principalities.

We perceive clearly, that the dealing of our life is not with flesh and blood, but with principalities and powers. There are radically but two of these, flowing from eternally opposite sources; and we in the world, lay in the point of conflict between them. All our experience, and in fact, the whole movement of the world, is to be referred to the influence of these opposing spiritual powers. They may be variously described, as good and evil, interior and exterior, light and darkness, life and death, &c.—They are distinguished in Scripture, as belonging, one to this world, and the other to heaven. These are the general terms of difference; a more specially descriptive difference is, that one is the principality of *unity and public interest*, the other of *separation and selfish interest*. We would escape torment and ultimate hell, we must get clear of private interests. If we would come into the eternal harmonies, and dwell in the city of our God, we must become identified with the principality of love. The spirit of Jesus Christ, who sought not his own, who 'for our sakes became poor,' who washed his disciples' feet, and finally died for those he had chosen, is the only spirit of salvation.—We are called to the peace of God, not as separate beings, but 'in one body.' A confession of Christ puts us in communication with this spirit, and gives it the advantage over us. We may further promote its influence, by voluntary action, and testimony which shall open us to its sympathy and possession. Whatever may be the distress of our situation, internally or externally, we may rise into life and peace, by withdrawing into the sphere of universal good. There is such a spirit not far from every one of us; it is the interior of all things, and is always triumphant. The Community of heaven, the oneness of the Father, Son, and glorified church, is the ascending and ascendant power

of the universe. It was never beaten—it never will be; but is steadily moving on to the conquest of the world, and the destruction of selfishness and death. All suffering belongs to the sphere of private interest; and should lead us to lose ourselves in the interior unity, where life and gladness eternally reign. G.

CORRESPONDENCE.

[The following letter, addressed by the writer to some of our friends in Putney, was not designed for publication. Yet as we think it worthy of our readers' perusal, and judge that its author would not object, we take the liberty to insert it.]

Oneida April 21, 1852.

—Being kept from my ordinary employment by the rain, I think I cannot spend my time more profitably than in writing to you. I invite Christ's spirit to assist me, and I confess him in me, my inspiration and ability to interest and edify by writing. I feel a deep interest in all the operations of the Putney friends.—Our interests are one; our life in Christ, and our union with Mr. Noyes, are the same; our destiny must be the same: of course our business, our success, and our happiness, are identified. The idea of oneness, of union in Christ, has increasing interest with me.

My attention has been of late a good deal turned towards overcoming disease and death. I believe that is the work now before us, and that the whole success of our enterprise depends on our success in battling with this last enemy. It is perfectly plain to me that the root and support of sickness and death, is individualism, or the *I* spirit, that keeps us separate from God and each other. In fact, that spirit is death—the death into which Adam fell the day he ate the forbidden fruit—and all outward death follows of course from this spiritual death. The *I* spirit is the cause of disunion, separation of interest, universal selfishness, hatred, complaining and quarreling, and ends in death temporal and eternal.

Now the way of life must be the opposite of the death system. What we want, then, is the *we* spirit—unity with God and each other. To lay hold of and cultivate the *we* spirit, is our business. This cannot be done by self-discipline in obedience to law: the *I* spirit has its greatest strength under law. Christ has the *we* spirit; he and the Father are one; he is the gift of God to us. The way to overcome sickness and death, is not by direct efforts to escape them, or by direct resistance, but by surrendering our own individual life to the death of Christ's cross; by *confessing Christ*, and taking that humble, receptive attitude toward him, that will invite the influx of his spirit. His spirit is union, identity of interest, universal harmony, and good will toward all the works of God; and the end will be, that 'mortality will be swallowed up of life.' This is no fiction, or mere theory, but substantial practical truth, which we can feel and act upon.

I have not written this with the view of teaching you truth that you did not know before, but because you do know it; and I believe we can sympathize with each other in it. My earnest prayer is, that God will crucify and purge out wholly the spirit of self from among us, and that the free, liberal, self-sacrificing, community spirit of Christ, may pervade each member of the Association, and direct all our actions. I find an ambition growing in me, to cooperate with Christ and the church, in establishing his kingdom in the world, and causing his will to be done on earth as it is in heaven.

I have been blessed and edified of late, in view of the truth that Christ is disciplining and bringing all our passions into his service. I am certain that all our passions can have full development and scope under Christ's management, and be exceedingly valuable auxiliaries of spiritual life. I know that our passions can be trained so that they shall draw us to Christ, and bind us to his cause. My attention has been drawn particularly to meditate on the strength of acquisitiveness, and the good use it may serve in the kingdom of Christ. That passion has tremendous power and influence in

the kingdom of self. Under the stimulus of that passion, men perform many acts of heroic and patient endurance, which would be very commendable if done for our true life. In my own case, the passion of acquisitiveness is very strong. I think it had a more controlling influence over my actions in the world, than any other passion; it has been suppressed ever since my connection with this Community, till quite recently. It is beginning to develop itself, by spurring me up to lay up treasure in heaven; that is, in the great firm of Jesus Christ and company. Very often I find acquisitiveness stimulating me to some effort to increase my interest in the family of God.

It is a peculiar trait of the Yankees, to make the most of every thing, and to study out new ways of increasing their possessions. They are very shrewd in speculation—in turning off poor goods for those that are more valuable. This trait can have full scope, in a legitimate, honest way, by laying hold of the gift of God to us, in Christ. In him are positive, substantial, durable riches—all possible good, for time and eternity. Now we have a fair chance to dispose of our whole substance in the devil's kingdom, our old life and all; and receive eternal life, with an hundred fold of all other valuables. Here is a speculation worthy of engaging in. It will not turn out, like many other speculations, to be a cheat and sham, but will prove an eternal reality. I believe we Yankees shall yet have plenty of exercise for our propensity to increase our treasure, in obeying the command to 'lay up treasures in heaven.' We can buy of Christ, gold tried in the fire, and be rich.

Yours sincerely in Christ, JOHN ABBOT.

DRESS REFORM.—The current of public opinion has been, for more than a year, tending to a reform in Dress, and hundreds of women confess to a desire for the Reform Costume, but have not the courage to assume it. I really do not see that anything very heroic is done by shortening the skirt a few inches—one would think the reverse, if drabbing in mud in rainy weather were the real test of heroism, presenting, as women thus do, an appearance utterly indelicate and unladylike. Women say they are 'squeamish' at being stared at; but this inconvenience is but temporary, as the experience of hundreds can testify. If one dress more than another be best adapted to my convenience or my purse, I really do not see that my neighbor has anything to do in the matter. I suspect this 'squeamishness,' (for I quote a word often used by those who are afraid to think for themselves,) is another way of indicating a wholesale imbecility of character, by which every woman thinks she must do precisely as every other woman has done, does, or is expected to do. It is enough to say that this reform is slowly, but surely, making its way. For travelling, its benefits are so palpable that in time it will certainly be the only dress recommended by economy, convenience, and good taste.

Let us have a simple Grecian jacket, or sack reaching below the knee, with pockets on each side, buttoning from the throat downward. Trowsers of the same material for the street; the Turkish form seems most approved, but it is less convenient I apprehend, and less becoming than the simple plain trowsers form. A small snug covering for the head, perhaps a gipsy hat, and boots such as are worn by ladies of rank in Russia, which can be put on without the trouble of lacing. This would be perfectly feminine, need not alarm the other sex with suspicion that we mean to usurp their prerogatives, and would be at once comfortable and inexpensive. Health, cleanliness, and beauty would be promoted by its adoption, whereas now we grow wrinkled, and sallow, and meagre from insufficient air and exercise, and by unnatural compressions. We should escape the bondage of so much drapery, and lift our hands to the zenith, without endangering hooks and eyes. We could breathe freely, as great spirits need to breathe, for I believe a compressed bust is fatal to all magnanimous achievements. Napoleon could never have conquered empires, cased in whalebone, nor Milton have written his Paradise Lost in a tight bodice.—*Mrs. E. Oakes Smith.*

The separations from external intercourse with each other, that believers have to endure, are designed by God for the purpose of teaching us the great and important lesson, that *we are to have spiritual fellowship with each other just as we do with heavenly spirits.* That lesson must be learned. Spiritual fellowship is to be considered the necessary of life, and personal presence the luxury. Christ left his disciples, and ascended to the bosom of the Father, that they might learn that lesson.

Thankfulness for Criticism is the highest note in the song of the heavenly church. They sing—'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.' The 'washing' here spoken of is certainly a process of criticism—of rubbing, wringing, and cleansing.—'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'

The process by which the saints are to obtain their inheritance, involves a travelling of the soul, a longing desire, a seeking after God. All blessings come by *seeking*: 'Seek, and ye shall find.' A state of heart that is seeking for good is a preparation for receiving it.

Table-Talk, by J. G. N.—No. 13.

April 21, 1852.

I am in favor of a *steady confession of Christ*; and I am happy to see there is no turning aside from this confession. I am still persuaded there is great power in it—in using Christ's name familiarly, in whatever we do, and in directing our attention to him. There is a spiritual law that operates favorably and effectually in the case. That law is, that in the spiritual world, if there are no obstructions to prevent it, your spirit goes where you direct your attention, independently of space. The only way that we can have any realizing fellowship with the Primitive church, and with absent and departed friends, is by faith in that law.

'Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory.' Magnetic communication is established with Christ, by a right direction of the attention. Whatever directs our attention to Christ, makes our spirits move toward him; and our fellowship advances in proportion as we familiarize ourselves with the thought of him. The Confession of Christ with the mouth, at the table, and under all circumstances, reacts upon the spirit. By constantly confessing Christ in our hearts, minds, and spirits, we recur again and again to the great victorious principality—the head of all principality and power, and bathe ourselves in the spirit of Christ—refresh ourselves with it.

We are saved by the confession of Christ. That was the rock upon which the doctrine of holiness was founded at New Haven in 1834. This text—'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved'—was the core of the gospel to me. Since then I have seen all sorts of experience—Satan has thrown cold water upon my faith and testimony plentifully—but he has never been able to divert my attention from the confession of Christ. I believe now, as I did then, that there is almighty power against evil, in the confession of the mouth.—Confession may be abused—it may be used hypocritically—but, after all, no man or devil can hinder me from seeing the value of it.

Let us confess Christ in our eating and drinking, when we rise up, and when we sit down, by night, and by day, in the house, and in the market. 'Christ' shall be our watchword. We are devoted to the sovereignty of Jesus Christ; and his name is above every name. This truth we will proclaim until all men shall acknowledge it, and devils shall confess it. Persevere!

[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. 94.

[REPORTED FOR THE CIRCULAR, FEB. 1, 1851.]
THE STARRING SPIRIT.

There is a *spirit*—not to be ascribed particularly to individuals, but working more or less in the whole body—which is *excitable* in various ways—excitable and nervous. This spirit when it is comfortable and happy, is high, frivolous, and excessive in its rejoicing, and when under judgment is as far the other way; it is cast down under criticism—disposed to cry and make hard work of it. And, in general, it is too much moved by events as they pass—the coming of visitors—the arrival of letters, any thing a little out of the common course, excites that spirit a good deal too much.

This spirit makes two great mistakes. Its first mistake is in *giving too much attention to outward things*. It leads involuntarily to an unhealthy state of the attention. It looks too long and with too much interest on outward things, whether good or evil. It fixes attention on them in a *staring* way. We know it is very disagreeable to have persons stare at us, and it is just as false in the one that stares as it is disagreeable to those who are stared at. Persons may get into the same habit of staring at events—at things impersonal as well as at persons—

at the news of the day, visitations, letters, &c. &c. There is such a thing as staring at these matters in a sickly way—fixing the attention upon them with an immoderate interest—gazing at them with a kind of glare.

Another mistake of this spirit is, it does not 'set the Lord always before its face.' If this staring is allowable at all, it ought to be turned in another direction—the earnest, continuous outlook of our souls should be towards the Lord; and 'setting the Lord always before our face,' means a good deal more than merely looking at the name of the Lord. It means attention to the interior of the universe. That is God. If we distinguish between things that are exterior, and things that are interior to our spirits, this passage means that we should refuse attention to the exterior, and that our attention should always be directed to the interior. That is 'setting the Lord always before our face.' This glancing occasionally at things exterior, and staring externally, is an abominable, false action of the spirit, and ought to be entirely reversed. Attention to the exterior should be given, (comparatively speaking,) by glances—and the main force of attention should be directed to the interior; and great care should be taken that the balance is kept right: otherwise, we get into this nervous, sickly, head-achy state.

It should be remembered, that all attention to the external of things is attention downward, attention to what is inferior to us, and does not give us any life; but on the other hand, draws upon our life. We are changed into the image of whatever we look at. Communication is established between us and the outward, as well as between us and the inward, by attention. If we look toward God, communication is opened between us and him. If we look toward the Primitive church and the angels, communication is opened with them. So, it is equally true, if you look at the world, or business, or any inferior object of interest, communication is opened: your life goes out among the pots and kettles of the surface, and the tendency of the operation is to change you into the same nature with the things themselves. Whereas, when the attention is directed to God and his family, we receive life in return, that is better than our own—we receive strength, and that which is adapted to be nutriment to our spirits.

There is no principle we can propose to ourselves so important for our well-being as this: Utterly refuse to be carried away by any claim of business, or seduced by any passion, into an attitude of staring at things inferior, and out of ourselves. For there is no business that can compete, in interest and importance, with our everlasting business of attention to God. No circumstance of interest or excitement can be conceived of, that can fairly claim our attention away from him. A man of business, or a person standing in a responsible situation, and wishing to fulfil his responsibilities to the best advantage, is bound to see to it as the first thing, that his business is so far under his feet that he can give his free attention to God.—Certainly a person cannot do that in the nervous, half-crazy state that is induced by a scattered, outward tendency of mind. I must see to it, however pressing and important my business is, that it does not grasp my attention, and carry it away into a stare at outward things. I choose to appear uncivil to strangers who visit us, in preference to losing my attention to God, and the inward things I am about: even if the President and his cabinet should visit us, I should be governed by the same rule of action. And it is proper that we consider each other in this respect. For my part I feel that my attention is more and more a thing to be choice of, and not to be taken up in nonsense, or things non-essential, of an outward character. I do not wish to limit any body else, but I will say for myself, I shall take the liberty, when I feel that my attention is becoming worried, to close up my doors against news, stories, and personalities of every kind: I shall scatter them all away—clear the deck—discharge my attention of all these things, and go back to God—into a state of retirement.

Attention is to our spirits, what eating is to our bodies. It is by attention to Christ and his words that we 'eat his flesh and drink his blood.' 'Beholding as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory.' A greedy, downward attention is worse in some respects, than a greedy appetite for food, because it ministers poisonous nutriment in an unhealthy way to the most important parts of us, viz., our spirits. An overloaded attention is worse for our health than an excess of eating—it brings into our life more indigestible matter. 'The cares of this world, and the deceitfulness of riches entering in, choke the word.'

It is very important to understand that in all cases of attention, there is intercourse with the object to which our attention is given—whether to Christ and his glory, or to the world, and downward things—there is intercourse which puts us in substantial connection with either, according as one or the other has our attention. Attention to all objects, any thing, other than the love of Christ, is held under the same conditions, or under the same rule of judgment, at least, as the various forms of marriage-breaking. Christ is our husband; and all attention given to downward things, withdrawing our attention from him, is adultery—illicit intercourse. People talk about 'illicit intercourse,' and that phrase has a certain, special meaning, as it is used in the world; but attention to all worldliness is, in truth, illicit intercourse—licentiousness—unchastity of mind and spirit. A great many people have much self-complacency in the idea that they are not licentious, who, in reference to Christ, are living in gross adultery—open, illicit intercourse. I love Christ so well, that I do not want any excuse for adultery. I had rather not have any excuse for being unfaithful, but choose to be bound by every consideration and by everlasting bonds to him. I want to be made true to Christ, because there is where I am happy; and I am happy no where else but in his love.

The evil I am pressing against may be summed up in slavery of the attention. It is a miserable thing to have the attention taken possession of against the will. But I think that is secretly the case with all men until Christ sets them free. Their attention is seized and held captive by things which they know are hurtful, and really wish to avoid, but they cannot keep them out of their minds. All hurtful lusts result from this enslaved state of attention. Persons who have greedy, diseased appetites, if they can contrive to interest their minds about other things, and keep out the involuntary thoughts about food that persecute them, will go by their dinner without much difficulty. But if their thoughts get running in a certain channel, the charm often seems impossible to break—they can think of nothing else.

There, you will see, lies the terrible force of habit. Bad habits are not primarily of the body, but of the mind. Their power is in the unconquerable tendency to think in a wrong direction. Christ will save us from our sins by conquering our attention—setting it free—getting it into a state where we can refuse attention in a false direction. We can say to these busy-bodies—the cares of the world, and other things—'Stand aside: there is something better to attend to.'

This false state of the attention—the slavery of it—terminates in insanity. In multitudes of cases the operation is seen. Persons get in the habit of thinking in a certain way, their attention becomes fixed on a certain subject, and it swallows them up. They find they cannot stop their attention—have no power over it, and so become devoted to a special thought. That is monomania, the beginning of insanity. They begin with staring, and stare themselves crazy: get so they cannot shut their eyes at all. It requires a good deal of heroism to assert our liberty of attention—our right to attend to what we please—to what suits us and is good.

The first requisite of a school that is worth any thing, is this power of attracting and commanding attention. The great virtue of all

education is, that it more or less emancipates the attention—gives persons their command of it; so that they can think in the direction of what they know to be right and noble, instead of being at the bidding of every thing around them. The difference between an educated person and a fool, is, that the wise man can think in the direction he chooses to, while the fool is at the mercy of every wind that blows. Education, as far as it gives control, enabling people to direct their attention to any thing they choose, is an important preliminary and auxiliary to the gospel. It prepares men to give their attention to Christ. The gospel, with its grace and discipline, is, in one sense, a continuation of what the world has in its schools. Christ takes men where he finds them left by the world's education, and proceeds right on to complete the work—to fully emancipate their attention, so that they can 'set the Lord always before their face.' That is the highest attainment of education—the complete liberty of mind which we learn in the school of Christ.

Those who despise education, and think of it as opposed to, or in any sense a rival of, the gospel, should consider that the gospel did not come into the world, till people had been prepared for it. For three thousand years previous, God was training men, as well as the schools of the present day, to command of attention. He did not exercise them exactly in the same way, as at present, or call their attention to the same things; but education was just as really going on through that whole period as it is now. It was not till after a good deal of attention had been given to learning, and people had become accustomed to read and write, that Christ came into the world. Not only the Jews, but the Greeks and Romans were in a high state of advancement in these respects at the time of Christ's coming. And you will observe, that this gospel of the Son of God made no great progress in any of the nations beside the Jewish, Greek and Roman. It made but little progress outside of the refined circle of mankind, who had been trained to serious education. The gospel found its channel, and had its triumphs, only among those who had learned to think, to teach, and to be taught. That was the kind of preparation that Christ began his work upon, and formed his church from. The devil can rule and riot, and carry on his work to perfectly good advantage among barbarians—persons who are in the grossness of ignorance. It does not require any learning to worship stocks and stones. It does not require any education or mental culture, to serve the devil in the most correct way. But Christ and God, heaven and the angels, cannot do any thing at all among gross, ignorant, animal beings; because the work they are engaged in requires attention. Christ's work requires systematic thought—reasoning—correct and continuous attention. I say then by all the evidence we can get, education is the auxiliary, the proper help-meet, of the gospel of Christ; and not by any means to be despised by those who love the grace of God.

FOR THE CIRCULAR.

A Confession of Christ.

God has been very gracious to me, and I will praise his holy name. I will confess Christ before the world; for he has redeemed my soul, and delivered me from the snare of the devil.

My early parental training was strictly moral and religious; and many times I have been the subject of deep religious impressions. My father died when I was about ten years of age. His last words to me were, 'Will you promise to seek religion?' I gave him my promise, but put off its performance. And though God's spirit worked in my heart, showing me what he required, I was unwilling to yield to him, to trust all to Christ, and accept as my legacy the persecutions of the children of God.

About three years ago, I became much interested in the doctrines of holiness, through preaching, and the reading of the Spiritual Magazine, and the Berean; and my heart has been deeply interested in the truths presented in those works; but I have been trying to serve two masters—to yield my heart to God, and at the same time devote my life to the pursuit of worldly good. The harder truth has pressed upon me, the closer have I shut my heart to its influences, and to my friends around me. I have indeed been miserable within, when there was outward prosperity. I now have the peace of God within, and all evil and trouble is only external.

I see what a mistake I have made, in putting off the acceptance of God, and obedience to his truth. By thus closing my heart, I have failed to receive the benefit and culture

which I otherwise might have received; and I now find it hard to get free from the snare of the adversary. I have been trying to pick fruit before planting; but notwithstanding all this, God has not left me. His wise providence has overruled circumstances, and so operated as to bring me to the decision whether I would serve him with my whole heart, or still yield allegiance to the god of this world. God's spirit has been striving with me, and deepening my convictions of duty; still my proud heart would not yield, and I was about to launch out upon the stormy ocean of life, without a pilot. I left home to seek my fortune in New-York; but still God's spirit followed me, and the struggle in my heart became most severe. I felt that God would not prosper me in business, and yet I was ashamed to go backward.

While in this state, I was induced, from a feeling of curiosity, and a desire to learn the truth about them, to visit the community of J. H. Noyes. I proceeded accordingly to Brooklyn; and if I had before entertained the slightest suspicion in regard to their entire devotedness to Christ, it now melted away. I felt that God's spirit was among them, and that all hearts were actuated by love to God. But this only increased my misery. I felt that I was being searched of God's spirit, and that the spirit of evil within me was being judged. Mr. Cragin told me what state he saw me in, and pressed upon me the necessity of confessing Christ. The truth of his words, and their spirit, added weight to former conviction; it seemed that I must see more clearly, and feel more deeply. I spent several days in viewing the beauties of the cities, but did not enjoy the scenes. I was sorely tempted of the devil, even to destroy myself, and thus get rid of trouble. I finally determined that I would write home, and explain my feelings, and request prayer in my behalf. The act seemed to take a load from my heart. I took up a Berean; and while reading, and meditating upon its truths, I felt a strong impulse arise in my heart, that I would yield all to Christ, and trust him to provide for both soul and body.—I felt led to go and confess Christ to the family; but the thought that perhaps I should have to give up the idea of business, rose to check the impulse, and I delayed. I felt the same again, but still did not obey the leading. Soon however, the thought that I might grieve the spirit to leave me, determined me that if I had the feeling again, I would yield to its teachings. In the evening, as we were seated in the parlor, my thoughts were turned to my past life. I felt pressed to confess, and sought an opportunity to speak. Just then, Mr. Noyes turned around and said, 'I think one of these children could tell Mr. Hull how to confess Christ.' I then confessed that I had been possessed with a dumb devil, and that he tried to persuade me that religion was something now out of my reach, since I had neglected to confess Christ, when some years ago I felt his love in my soul. He replied, that I ought not to let the neglect of the past, deter me from the performance of present duty; and preached to me the gospel in its simplicity. He asked me if I believed that Jesus arose from the dead? I replied, Yes. He then repeated Romans 10: 9: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.' It seemed to me that I never before saw how simple the gospel was. I felt an entire willingness to do God's will; and after retiring, the truth that Christ had delivered my soul from the snare of the devil, seemed to flash in upon my mind. Joy filled my heart, and I felt an almost irresistible impulse to rise and shout, Glory to God, who hath redeemed my soul! But for fear of disturbing others, I contented myself by audibly repeating it in a quiet tone. I began to see what a foolish snare the devil had held me in. When I next met the family, which was at dinner, I felt my heart expand within me, and struggle for utterance, inasmuch that I could scarcely eat; and at length I broke forth, saying, 'I have reason to praise God. I confess Christ a savior from sin. He has delivered me from the snare of the devil, and saved my soul.' I felt the love of God fill my heart, and flow out to all the family. I retired to my room, and taking up a Bible, opened to the Psalms. Every expression of praise and adoration uttered by the inspired writer, seemed to speak my very heart. My eyes overflowed with tears; and I said, 'Surely, I will serve the Lord with fear, and rejoice with trembling.' I have the love of God in my heart—I feel his spirit present with me; and I yield myself, body, soul, and spirit, to Christ, to work in me perfect obedience to his will. Jesus is my Savior and my captain; whom shall I fear? JOHN S. HULL.

Brooklyn, April 20, 1852.

Letters Received.

Edward Palmer; A. E. Ruggles; L. Joslen; E. Hawley; P. M. Clinton.