

THE

FREE CHURCH CIRCULAR.

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The Truth shall make you Free.—John 8: 32.
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Home-Talk by J. H. N.—No. 89.

[REPORTED FOR THE CIRCULAR.]

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THE DAY OF JUDGMENT.

We declared at Putney that the Kingdom of God has come, and at Oneida that the Millennium has come. I feel like declaring at Brooklyn that the Day of Judgment has come. It will be a good thing for the Association to look at the question, whether the day of judgment has come, in the same way that we looked at the question, Has the Kingdom of God come? We need not confine ourselves to the question, whether the judgment is going on among us—that is but one of the items in point; and though it is a very prominent idea in our minds, and we know and feel that the day of judgment has come to us, yet the more important question is, Has the day of judgment come to the world? As we believe it commenced in the largest sense of the word a long time ago, we will endeavor to define what we mean by the question, whether it has now come?

The destruction of Jerusalem might be called the first act of the judgment; it was the judgment of the Jewish world. The question now is, Have we come to the close of the day of judgment, i. e. to the

final act of the judgment of the Gentiles—to the transactions described under the seventh trumpet, when were heard 'voices and thunders:' 'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' The same scene is described in the 20th of Rev., as taking place after the binding and loosing of Satan, 'when the dead small and great were judged out of the books.' We want to get a clear idea of what is meant by the day of judgment—what the essence of it is, and then see if we have come to it. The first great idea of the judgment clearly is, *the immediate presence of God*—the setting up of his government, and putting men under his tribunal of justice. 'When the Son of man shall come in his glory, and all the angels with him, before him shall be gathered all nations; and he shall reward every man according to his works.' The general idea of the judgment is, that when that time comes, God will undertake the charge of affairs in the world, in his own way. He will take

the government into his own hands—will set up his own tribunals, and administer justice on his own principle—that is properly the time of judgment. The generic idea of the matter is contained in the word *judgment* as we use it. When something happens suddenly to a man who has done mischief—a villain—that shows God's displeasure at him, we say it is a judgment upon him. We mean by that, that the man has fallen under the administration of the power of God—that God has acted in the case without the intervention of human laws. It is the introduction of the divine administration in the affairs of men—the introduction of God's method of detecting guilt, without the agency of man, and God's method of punishment in the place of human execution. It is the introduction of a complete system of divine government of that kind, that constitutes a proper idea of judgment.

Now comes the question, What are the signs at the present time of the manifestations of the divine government? We will lay aside the present evidence that we have in ourselves, and in our body as a church; we will lay aside the impressions that we have got from the spirit of God in a long experience, and look around and see what is going on in the world.

We see, in the first place, if this divine system were coming into the world—a system including among its functions the discrimination of character, the detection of crime, and universal reward and punishment—the first thing done would be the negative operation of breaking down all other tribunals that previously occupied its place. Anarchy, so far as human government is concerned, must precede it. That symptom has been rapidly going on for the

last few years. In the old countries, it is certain that all human authority is being mangled, torn to pieces, and cast down. Christ must reign; and when he shall have put down all rule, and all authority, and all power, and death as the last enemy, then God shall reign. (See 1 Cor. 15.) I do not see how there could be any clearer indications than exist in the old world, that Christ is putting down all rule and authority and power, and making way for the authority of God. In fact the process that is now going on commenced at the destruction of Jerusalem. There is an invisible thread drawn through all history subsequent to that event, connecting the beginning with the end. When Christ came on earth, the civil and military power of the Romans had attained its height, and the Jewish ecclesiastical power was also at its height. God judged the Jewish nation first. That great monopoly of spiritual power, that held all the conscience there was in the world, was dashed in pieces. Then, by his providence and spirit, he also sowed the seed of spiritual and physical destruction in the Roman Empire. Paul first preached Christianity at Rome in the face of the Cæsars, and that system (at least the letter of it) soon took possession of the keys of the power of the Empire, and went on till it wholly subdued it; i. e. the Roman power took an element into it at that period which was sure to shiver it in time. The Roman Empire, great and towering as it was, passed away, and no power like it has existed since. The governments that have since existed in Europe have been minor affairs. They check one another; and so split up the balance of power, as to make the pressure of human authority altogether lighter than it was under the Roman

Empire. Since that time, the governments have been in a state of change—of virtual anarchy. As no subsequent dynasty has held the place of the Roman Empire since that began to crumble away, so on the other hand, as far as human authority is concerned, there is a state of disorganization, surely and slowly—I don't know but I may say rapidly—taking place. And the same thing is true of the spiritual dynasty that succeeded the Jewish. The multiplied Protestant sects show a similar process of disorganization at work in the spiritual department since the first great monopoly was broken up. When the monopoly of Judaism was broken up, it was the destruction of all authoritative, settled religion; and no ecclesiastical power has had the sway that the Jewish had, since its fall.

But what takes place in the old world reverberates here, and in fact, so far as human institutions are concerned, ours properly belong to the old world. They are shoots from it, and parts of it; and any system of disorganization that goes on there is felt here. The British government cannot be torn in pieces without demolishing things here; because we are in fact under British fashions, British public sentiment, British laws, and British influences in general. We can see for ourselves, that human authority in the United States is very loose. For instance, the idea of the dissolution of the Union is talked about every day at the North and South as a possible thing. Calhoun was right in saying that the dissolution of the Union has already begun; that the Union is made of many strands, and that they are one by one giving way. Public sentiment is getting above the law everywhere. People know and see and feel

that the law is not omnipotent, but that public sentiment is above it. Public sentiment is gradually breaking up law in this State, running clear back into title deeds, as in the case of the Antirenters.

Then Socialism is at work in Europe, and in this country. The most influential paper in the land is the channel of it; and, however it may be disguised, Socialism is secretly at work pulling down all existing institutions, marriage included. We are more free than we were a year ago, not because there is so much change in us, but because public sentiment has loosened up. A few years ago it was considered a disgraceful thing to be expelled from the church; but now it is not thought much of an evil; it is even gloried in. That is just the state of the great church of public opinion which covers the whole world; it has loosened up in the same way, and appears to be rapidly coming to the state where every man will do that which is right in his own eyes. There is no fixed public sentiment; it is in a floating state, and we only recognize its existence as it is raised into waves by occasional winds, which dash against the opposing barriers. I look around to see where is the seat of firm government and authority; and I see only the indications of crumbling and transition on every hand. Is it not evident that something is putting down all rule, authority and power?

Now is there any thing else coming in? If a change is really taking place, and a negative operation is going on, which is breaking down all customary rule, then it is reasonable to expect there must be coming in a more stringent authority. A tribunal which detects evil and rewards every man according

to his works, must be coming in if the day of judgment is here; for we speak of that as the reign of God. Let us see, by looking sharply, if we do not discover signs that, while human authority and rule are breaking down, a new element of power is coming in. If at this time there is more regard to justice and truth, and righteousness is on a firmer footing than ever before, if there is to be seen evidence of more true conservatism, operating on a larger scale than ever before, then we have at least hopeful symptoms of the day of judgment and the reign of God. There certainly never was a time when tall, mighty men, the great heads and leaders of mankind, who, we may say, are the representatives of the rest, and as such are marks for God, who looks at the roots of things; I say there never was a time when those who are the greatest of all criminals, if they *are* criminals, got their deserts so rigorously as they do now. If 'judgment is to begin at the house of God;' so, also, it is important in the world that it begin with the highest tops of the people. 'All the haughtiness of men shall be brought low.' If a system of righteousness is coming into the world, we should not expect it to begin by judging the vagabond population—such poor sinners as we send to Blackwell's Island. It will begin with such men as Bishop Onderdonk, Prof. Webster, and Dr. Taylor. It will begin where Carlyle says it should, with the 'supreme scoundrels,' not with the poor beggarly ones, but with the 'upper ten.' It seems to me there never was a time when the 'supreme rascals' fared so hard as they do now. Prof. Webster's case has something awful in it; and the people recognized the judgment of God at the time.

He certainly is one of the supremest rascals that ever lived. He has come out just what the devil is described to be, a liar as well as a murderer. The conviction of the man was not complete till he was convicted of supreme lying as well as murder.

Then take Dr. Taylor's case. Tho' it is not finished, I see in it the most complete matching of punishment to crime—such matching as no one but Omniscience could have apportioned to him. He is the man who led off the opposition to me, and gave the churches their cue in opposing the doctrine of holiness, by appealing to the Old Testament: 'David sinned, and David was a man after God's own heart.' On the basis of that plausibility, he rejected me. He said that 'he hoped to die, saying, God be merciful to me a sinner.' God has let him run, and use up his line, and now he is in a position in his old age where the public sentiment he ministered to, and worshipped, and which has been a god to him and his family, and to the churches under him, is convicting him of gross unrighteousness, and by the help of the same rule which he originated to employ against me. Miss Beecher's argument is this: that if he had no character the case would go against him at once; but he stands on his character, and makes that his defence, and hence the necessity of her labors in exposing him. But the public will readily revert to the rule which he set up against the doctrine of holiness, and say to him, The case goes against you by your own argument; for David fell into adultery, and David was a Christian character, and it is not un-supposable that you may fall as David did. So that the very argument of which he cut under the doctrine of

holiness, and destroyed its influence, has come back on him. Dr. Taylor said in regard to the doctrine of holiness, that outrageous crime is compatible with Christian character; hence the inference is, that gross crime is compatible with his 'Christian' character.

This leads to *another* view of the grand subject of the reign of God. In one of our late discussions on the subject of the barbarity of man to woman, we saw that it constitutes one of the great fields of prevailing oppression. Man is making a slave of woman, and treating her with barbarity. This power is one of the 'powers that be;' it is a government that knows no territorial landmarks; it is the same in England and China, and all over the world. But it is one of the powers and rules that must be put down under the reign of Christ. What are the signs in the case? I said not long since, that the times remind me of the French Revolution. At the time of the pulling down of the Bourbon dynasty, it seemed to be a revolution led by women. An army of women marched to Versailles to demand the surrender of the king. It seems now as if Catharine Beecher had gathered an insurrection of women, who are marching to New Haven on a similar errand. The more I look at that case, at the general excitement in favor of women's rights, at the recent movement in Ohio, and at the significant partizanship of N. P. Willis and the leaders of public opinion, the more I see that a manifest insurrection has commenced—that the old power of man over woman is breaking up: and that is one powerful symptom of the incoming of the day of justice, which is the day of judgment.

Let us look at one more sign of the times; that is, the outburst of the

spiritual world, in the case of the knockings. Facts are multiplying, and forcing themselves upon public attention at such a rate, that nothing can stand before them. People may fret themselves about it, and find vexation in the report of it, but it is multiplying. Dr. Phelps says he knows of from 150 to 200 places where the thing is going on. Here is a power coming in which is out of the reach of ordinary powers, and which really annuls human government. As has been remarked in the Circular, these spirits have manifested the possession of physical power, and they can consequently commit any crime with impunity. So far as human law is concerned, they cannot be touched.

These manifestations are also indicative of the day of judgment, on an extensive scale for both worlds. Christ's reign will not be confined to this world; he will put down all rule and all authority in Hades, and establish a uniform system of government for both worlds. He will reward the righteous, and separate them from the wicked in both worlds. Evidently, the partition between the two is breaking up, at the same time that legal opinion is failing, and the barbarity of man and the slavery of woman is coming to an end. The two worlds are evidently coming together under the control of omnipotence and omniscience. I am not at all troubled lest these spirits upset any of Christ's truth. I see symptoms enough of God's judgment on iniquity. I see him pursuing and detecting crime in a way that human wisdom could not; and the administration of justice will probably be favored by the operations of these spirits. We shall have cases of damned spirits coming to confess their wrong doings,

and make reparation, as in the case of those at Dr. Phelps's.

These spiritual manifestations follow right after animal magnetism, when *men* even are becoming exceeding clairvoyant; and we may calculate that the power of spiritual perception will proceed until concealment even of thoughts will be impossible. As this thing goes on, persons will not be able to cover their thoughts. God will put clairvoyance into human nature, both in the visible and invisible spheres, so that there will be an end of all secrecy. What has been passing in the Association in a condensed form, is going on over the whole world. People are finding out that secrecy does not pay. These are symptoms of things outside of our circle. We will not go into the detail of what is going on within; that we have talked of already.

In view of all this, I feel that it is a rational conclusion, *that the day of judgment has commenced in serious earnest.* That God is taking command of things, and putting men to the bar himself. I think it is irrational not to believe it. It seems foolish to attempt to will down the evidence of the Rochester knockings, but unbelief is attempting it in the same violent and intense form that credulity sometimes assumes; it is the bigotry of unbelief. Instead of its being fanatical to believe that the day of judgment has come, I should be inclined to say that it is fanatical not to believe it. I recommend to the Association to consider it as a fixed fact; let it be an every-day thought, that the day of judgment has come; and freely say so to the world, as, in view of the truths before us, it seems to me to be the only rational conclusion.

If the day of judgment has come, we

can see the justice of the developments that God has made by us. Otherwise they would be called premature; but by looking at it in that light, we can clear ourselves from exposure to accusation, and vindicate our course hitherto, and strengthen ourselves in that course for the future. We can take Paul's principle,—'The times of this ignorance God winked at, but now commandeth all men to repent.' God has winked at the past, but there is a special propriety in his sending a second summons to man, when the judgment is at hand; for that is a time of plain speaking—a time of naked truth, and new elements are appropriate to the time and the occasion. Assuming the fact that the judgment is commencing—that now is the beginning of the judgment of the Gentiles—the beginning of the time when the will of God is to be done on earth as it is done in heaven—the beginning of the end of existing institutions, and the day of probation, as it is called—then it is time for the inner sanctuary of truth to be opened. It is reasonable to expect, at such a time, developments of new truth—what we might call *judgment truth.* The truth that was brought out sixteen years ago—'He that committeth sin is of the devil'—was a judgment truth. God had that truth in store from the beginning; but he went to work without it, secretly stealing the hearts of men away from the devil, and letting that truth lie dormant till the right time to bring it out. Now it is brought to light, and there is no dodging it, as judgment truth; and all the doctrines that follow it are judgment truths, resulting in community of hearts, and community of all interests.

On the day of Pentecost, Peter said 'the great day of the Lord' had come. There

had come an epitome of it—that day was ushered in on a small scale. A power was there that brought all hearts together, and abolished all private interests. There was the spirit of judgment in that transaction. In like manner, our social theory is judgment truth; it is adapted to carry out the truths of the day of Pentecost. Men say the world is not ripe for this; but you have the evidence before you that the day is come, and this is one of the truths that you might expect in that time. The only way that God can abolish the oppression of man toward woman, is by bringing out this truth. God is not going to reign over a system of pillage and oppression; but he could have done so other—he could not have a right system, without bringing out this judgment truth. So our course is vindicated.

There is one other subject—the *origin of evil*—which dives into the depths of destiny, and discovers the original character of man, and brings out the truth that men are from the beginning divided into two classes; that is a judgment truth. And God did not choose to have it on the surface, exposed to all, during the time of probation—during the time when he was training the race to free agency. It would have disturbed the action of men's minds, and so have interfered with their preliminary education in truth. But now that truth heaves up in sight. It is an awful truth, and one that will have to come out and be known by those who are passing the judgment. My impression is, that that truth will have to come out more prominently than it has hitherto; for it is like the flaming sword turning every way; and now seems to be the appropriate time for it.

This view of the matter, at the same time that it clears our conscience in regard to positions we have assumed, and renders them rational, and commends them to us, also indicates the course that we should take. Here let us take an observation, and ascertain our latitude and longitude, and point our helm accordingly. Let us, in the first place, consider that the day of judgment has come; and in the second place, let us freely acquit ourselves, in showing the world judgment truth. Let there be no shrinking on account of the supposition that we are premature. Let us nerve ourselves with the assurance that the time of

judgment truth has come, and arm ourselves as the representatives of it, and say to the world, *We have not brought these truths to you; God has brought them.* The day of judgment has come, the time of *naked truth*; and we shall stand by God in the matter. If you say you are not ready; we do not suppose you ever will be. God has waited 6000 years for the world, and we have no reason to suppose it would be ready if he should wait 6000 years longer. If the judgment is coming on the world, we might assume at once from the nature of the fact, that it is *not ready*. The idea that the world is to be ready for it, is entirely unscriptural. During the time of the predacious of the flood they bought and sold and planted, &c. There was a specimen of the way the judgment comes; and to say that it must wait till the world is ready, is impeaching God's judgment of things. These 'spiritual manifestations' mind nothing about Dr. Taylor, nor other great folks; they care nothing about the churches, nor newspapers. People are not ready; but they march right on. So with God's action; he is not going to wait leave of such men as James Gordon Bennett and the New York editors: and we must not allow ourselves to be affected by the idea which presents itself from time to time, that the world is not ready. I advise all men of faith to throw themselves into co-operation with the central government, and be known as a people in favor of adventing the naked truth. If the judgment has not come, the whole body of truth is premature. But looking at the evidence that is passing outside of us, I should say that it presents proof to any rational person, that that day has come.

It should be a joyful thing to all, that we are in circumstances where we are going to be rewarded according to our works; and where it don't pay to quarrel with God. A joyful thing that the day of judgment has come, when all things will be set to rights, and all shams end. For all our misery comes from the reign of shams; it comes from the fact that we are under an administration where evil passes for good, and good for evil. This is a miserable state of things. I rejoice that I am living in the day of judgment; for the end of it will be that God will rectify all things, and reign on earth as he does in heaven.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, JULY 19, 1850.

☞ Correspondents will bear in mind that our Post-Office address is—"ONEIDA CASTLE, Oneida Co., N. Y."

☞ Some person, signing himself an 'Inquirer,' has written to us from Ohio, expressing a friendly interest in our views, and giving a list of persons to whom he wished our publications forwarded. This anonymous method of dealing does not exactly meet our views; and we would take the occasion to say, that we cannot answer any applications but such as are made with the real name of the writer.

The National Crisis.

The sudden death of the President, has of course cut sheer off the threads upon which politicians have been long weaving their calculations, and now the great chess-board is to be all studied over again. We should think it was time that parties began to take this contingency into serious calculation in their moves, for of late we have had several instances in which the most laborious and promising combinations have been changed, in a moment almost, into confusion and disaster, by the interference of a single death.

There is opportunity for abundant speculation on the consequences that may flow from this sudden change of administration, taking place in the midst of an embittered crisis of feeling on the slavery question. Greeley is filled with the most gloomy forebodings at this event, declaring that nothing short of a miracle can now avert a civil war. We have an impression that the course of things is unfavorable both to the slave interest and to the preservation of the union.

But laying aside all specific inquiries of the future, we would call attention to the grand and peculiar evidence of these days, that God himself is entering the active world. The subtle flashes of his presence and hand are pervading the whole horizon of human affairs. Surely, it is time for all

sober men to acquaint themselves with him.

The Home Talk on the 'Day of Judgment,' reported in this No., was received at Oneida and read in our meeting on the evening of the 10th, the very time of the President's death.

Supply and Demand.

Happiness consists in the conjunction of supply and demand. There is where all happiness is created. In order to perfect happiness, there must be a just proportion between supply and demand. Supply must fill demand—demand must not exhaust supply; then both will be happy—and their happiness one. In order that there may be a just proportion between demand and supply, we must look into the nature of things and raise a theory of regulations—get at some definite rules; that is to say, we must get at the rules by which God is governed in the matter. It will strike one at first view, that supply is relatively the superior of demand, and therefore ought to control demand.—Or, we may come to the same conclusion by a regularly stated argument, thus: If there is no concert between supply and demand, there will be no just proportion;—and secondly, if simple demand controls supply, if it has supply at its mercy, it is sure to exhaust and destroy it—and so destroy its own happiness with it.—It remains that if there must be concert, and it will not do to let demand have the lead, then supply must control demand in all conjunctions.

This is the rule that we know God adopts. He opens his treasures of good, and invites our demand by prayer, and promises to give us all we ask for; there is perfect response of supply to demand in all his dealings with us. But is this without his con-

troling our demand—without any concert between the parties in which he determines what our demand shall be? No. Scripture and our own experience has taught us this principle in regard to prayer, that there is no such thing as prayer, without his first putting the demand into our hearts—there is no access to God but by the Spirit. ‘The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.’ The spirit of prayer comes out from God:—‘I will pour out upon them the spirit of grace and of supplication.’ ‘Whatsoever ye shall ask *in my name*, &c., [that is by the intercession of the Spirit, as identified with Christ,] ye shall receive.’ Nothing but identity with Christ which will make our demand his check, will really give us access to God. We may make wilful demand on our own basis, but it is not prayer—it does not ascend to God, and is not within the range of his promises. Prayer which does not come by intercession, but is the suggestion of our own lust, is not effectual—not fair demand; it is like a man’s going into the bank and demanding a thousand dollars without presenting his check. This would be *begging*; but there is no begging in the business of prayer. A man going to God in the name of Christ, goes as an honest man, and by right of his identity with Christ. God provides that all demand in his kingdom shall be controlled by himself. He knows his own supply. It would not be right to throw open supply to the demand of the lusts of the flesh; he would exhaust himself and fill the market with distress and confusion. He takes care not to get into the embar-

rassments and pressures that the world suffers—and simply by letting supply control demand. Supply knows itself—knows its resources—and under its control, no demand will come that it is not prepared to meet. This rule applies to ourselves—to all our dealings with those around us: we must do as God does.

In the first place, before considering ourselves in the condition to supply, we will consider the principle that should govern us in regard to demand. The first general principle in regard to demand is that God owns all things—he is the only real source of supply—all demands that are legitimate are on him. We are bound on the basis of this principle to ask no favors, to demand nothing from any body else. This cuts off all grumbling. We have no demands legitimately on any body but God; and if we have a legitimate demand on God it shall be supplied. If we have a want, a hankering, that is not a legitimate check on him, by not having been raised by him, it belongs to the character of those petitions described by James—‘Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.’ ‘Ye have not, because *ye ask not*,’ that is, because ye ask of one another, and not of God. Your demand does not go to the right quarter, and is not sanctioned by the Spirit that comes out from God. Here is a principle that covers all our wants; all wants that are legitimate go to God—and so many as are legitimate are sanctioned by God, and shall be supplied. As demanders—first settle it that we will ask no favors of any but God; and secondly, not present our demands as beggars, but as those who come with checks; make an end of all demands except on God, with a check

from Jesus Christ; account all desires that do not stand in that position, as devil's work, and quit them.

In making demands of others we are dealing with those who do not own property—we are not dealing as business men; and in making demands of God without going through the proper channel, and presenting a check, we are not dealing as business men; it is slipshod, childish business, to be allowing demands on any other principle than the one we have stated.

If we will be content with these principles, we shall come into a position where every wish will be supplied. God will crucify our idolatries, but give us all healthy enjoyment; he will secure a perfect matching of all our demands and his supplies; we shall have but one being to deal with, and that being adapted to all our wants—and the mode of dealing between us perfectly simple; then we shall get out of the clatter of illegitimate desires. God is not responsible for the blind unorganized desires of men. He has provided arrangements of which we may avail ourselves for the supply of all our true desires. Let us abandon illegitimate demands.

Before considering ourselves in the relation of suppliers, we must modify in some respects the position we have taken. We have said that there are no legitimate demands on any but God, and of course there can be no other power of supply. This, it should be understood, is a *general* principle, having an operation broad enough to settle our peace. We may plant ourselves on it, so as not to be at the mercy of others, and give that principle force in all our demands on one another. But under this general principle there may be and is an extensive field for the true action of supply and

demand between us as human beings. The superior and inferior principles are reconciled thus: A true demand on our neighbor is a demand of God—it was a prayer first, and obtained the sanction of God; then turned towards our neighbor, it is effectual.

We are liable then to stand in the place of suppliers; and here we need to come into conjunction with God and stand on the same principle that he does. We must divide those who present demands upon us, into two classes—those who have legitimate demands that we ourselves, or God for us, has legitimated and given checks for, and those who are beggars and have no check. You are surrounded continually with demands that bring no check—demands on your affections, your time, and labor. If you are economical and mean to make the most of yourself for God, you must be able to say, No;—to refuse demands that you have not, or God for you, legitimated. God will not give any one a check upon us that we are not able to pay; he knows our resources. All that remains to be inquired about, is as to your creation of demand around yourself. This is a very important inquiry, in respect to love particularly—as in that there is the most violation of all true principle. Most men and women conceive it to be all clear gain, to have every body love them, and be ready to die for their love. This is a great mistake.

In receiving demands, consider whether it is something that you created yourself, or is sanctioned by God. It is not sanctioned by God if you are not able to meet it; for God does not sanction demands that we have not deposits for supplying.

A man of business in the kingdom of God must know the difference be-

tween a true check and a false one. It is not honest dealing with ourselves, or with God and society, to pay checks merely on appearances—to squander our substance. Your substance is not yours, but God's. Don't be too free with his money. It is a good way when you are in doubt as to the validity of a demand, to refer the presenter of it directly back to God. In thousands of cases, turn people in this way to ask God, and they will go away like beggars that you refer to the commissioners of the alms house. Turn them to God, and they never present themselves again.

In seeking union with the primitive church, and the sweetness of their fellowship, we must be chaste in our demands. In respect to all such cases, the rule of modesty and of success is, to *quit wanting things till we are invited*. Then, on the other hand, we have a *carte blanche*, an unlimited permission of desire, for certain things. God always favors our improvement in righteousness; our desires for improvement and the increase of our profitableness to God, always have a check. In regard to those things, God gives us a *carte blanche*, to use whenever we please;—the Spirit is always ready to meet any desires of that kind.

These principles will ultimately control the market literally. In the whole distribution of things in the world, supply will control demand. We may criticise trade by them now. In merchantdom, the rule of truth is reversed; and this is the reason of the tremendous state of things that exists. Notwithstanding all the covetousness, and grasping, greedy spirit of the times, 95 out of 100 of the business men fail. The wants of the people are not consulted by the merchants;

but they bring in their goods, and force them off, more than they want or can pay for. In a just state of things, merchants will be discharged from the care of money-making, and instead of laboring to create demand, will give their whole attention to the business of faithful supply. Then the business world will become healthy.

If *instruction* does not bring us to the true principles in regard to supply and demand, God will bring us to them by suffering. They will certainly reign in the kingdom of God.

These principles show the propriety of our policy in not making proselytes. It would have been very easy to have created a demand for spiritual instruction that it would be impossible to supply. But it would have been evil every way for us to have gone into extensive spiritual business. We see how much has to be done first, to get us to be faithful agents of supply. It would not have answered to have been put into extensive business before now; we should have been bankrupt. God had a care to see that we did not get up a demand—hindered us from drumming up customers—to give us time to fit ourselves to supply, to deal faithfully and truly with customers.

It is to be assumed that at last demand and supply will match—completely respond. Then we must find out God's plan for bringing them together. Assume that there is a plan. Fourier assumes this. The age itself is laboring with this great idea; the whole creation groaneth for the reconciliation of supply and demand. The solution of the problem will be found in acknowledging God as the owner of all things, and thus putting demand under supply.

Means of Edification.

[FROM A DISCOURSE BY J. H. N.—REPORTED FOR THE CIRCULAR.]

'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.' Romans 14: 19. 'Let every one of us please his neighbor for his good to edification.' Rom. 15: 2. 'But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.' 1 Cor. 14: 3. 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.' Eph. 4: 29. 'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.' Jude 20.

In these references the church is represented as a building, which is in the course of construction. The building of a large house is a great process—a long continued one; and a thousand details have to be entered into, that are small in themselves, but necessary to complete the whole. There are a great many timbers to be prepared, a great many boards to be planed, and a great many nails to be driven. Men cannot put up a house or build a ship in an instant; it is a work of time. When we see these great ships which take so long in building, we wonder at the patience and ingenuity and labor displayed by man.

There is a work going on with us of a similar nature. There is a great deal of hammering and planing, and a plan to be carried out just as much as in the erection of a building. The point I am coming to is this: you must learn to build up yourselves. You are all capable of edifying one another, if you are simple enough to be servants of the truth. If you can speak the truth, you can help the building. That is assumed in those passages where the church is spoken of as building up themselves; and on the other hand, it may be assumed that nothing prevents constant mutual edifi-

cation but a want of spirituality—a want of zeal and earnestness in the truth.

If we wish to fan the flame of heaven's fire, and not quench it, then it is of great importance to find what *means* we shall take to invite God's spirit and quench the devil's spirit. The question has been asked, by what means we shall get ourselves mixed up with the spirit of truth, as that is the spirit which is going to cure us of all diseases of body and soul. How shall we yield ourselves to it so as to make it efficacious in saving us? I answer, the spirit of truth is emphatically a *spirit of edification*. It is the spirit that issues from out the heart of God. It is the expression of his heart. It is the expression of Christ's heart. It is the expression of the heart of the primitive church. What are they bent on? What kind of a spirit was in Christ when he was in the world? Was he not perpetually sowing the good seed of his word, and trying to turn people's attention to it by parables and illustrations? He did not spend his time in gossip. His mind was bent on the improvement of his disciples, and all his conversation was directed that way. The spirit of *improvement* is the spirit of his heart. Then go to Paul and the primitive church, and you can see how they were continually dwelling on the power of the spirit of truth, edifying one another. They spoke often to one another of the kingdom of Christ. The texts we looked out show the workings of the spirit of truth in that church. It is plain that this spirit of truth is a spirit of edification—a spirit where there is free play of the mind and tongue into channels of deep spiritual thought and communication.

I can see three great, general spheres of conversation which we may say do

not belong to the spirit of truth, but are adverse to it—spheres in which conversation is not edifying. A great part of the conversation that is going on in the world and among religious people and perhaps among Perfectionists, may be included in these three sorts that are not edifying. One great department of conversation is about property and politics, who is married and dead, the weather, &c. &c. There is a great ocean of conversation going in society on these topics that is not edifying. If we give up our minds to those interests which are external and superficial, we shall find that we do not edify: the spirit of truth does not run in that channel. Such conversation does not fan the flame of God's spirit, but quenches it. We shall find that we drive away the spirit of God in that way, and put ourselves in conjunction with the spirit of the world.

The next kind of conversation to be noticed, has prevailed to a great extent among Perfectionists, and has been accounted spiritual, but is not spiritual or edifying. I mean such talk as Boyle and others were full of—conversation directed to battling down every thing around them. They were strong to root up the follies and errors of outsiders. This is what you may call a circulation of the combative and destructive spirit. All the efforts of such persons are directed to pulling down instead of building up. To edify is to build up. To spend one's strength and conversation in showing up the follies and errors of others, is to commit the grossest of all errors. Paul says, 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.' I don't know how it is now, but in old times, with such Perfectionists as I was acquainted with, the tendency was to let

their whole strength and conversation run into this sphere; and it was that spirit that I sought to counteract in my 'Address to Perfectionists.'

Then there is a third sort of conversation, still more calculated to deceive as an imitation of edifying discourse. I should call it intellectual or theoretical conversation. (It is the mistaking of mere knowledge and information about truth for the circulation of the spirit of truth.) And in many cases persons who feel that it is beneath them to descend to gossip, and have no taste for destructive conversation, for pulling down, still make the mistake of running into this intellectual conversation, which is to a great extent barren, and does not give circulation to the spirit of truth. That tendency exists in the Association so far as they make their lectures on various subjects substitutes for godly edifying. Paul says, 'Knowledge puffeth up; charity edifieth.'

We may safely say then, that the circulation of the three sorts of conversation named, is not the sort that Christ was accustomed to, not the sort that Paul and the primitive church were accustomed to, and therefore not the sort that the spirit of truth is fond of. By finding out what sort of conversation suits the spirit of truth, we can stir up the flame, and increase the kindling volume of immortal life. Our conversation has a close connection with our spiritual state.—'Out of the abundance of the heart the mouth speaketh.' If it is on worldly topics, external, secular affairs, we are in a worldly state; and if we circulate such an influence, we do not edify the church of Christ. Our conversation is something that is all the time circulating spirit. Then if we have nothing but wisdom and knowledge,

and are resting in that, our conversation is barren and unfruitful, not edifying. We shall puff up ourselves and others with the circulation of mere wisdom, but not edify and build up the church of Christ. The spirit of truth does not run in this channel.

It is difficult for me to define what pleases the spirit of truth, except by producing examples of those who did. If you look at the example of Christ and the primitive church, you will see that although they were filled with the most consummate wisdom, yet, on the other hand, it was all bathed and soaked in love. It was their object and plan in all they said to emancipate souls, and lift them to God. They were constantly seeking to gain hearts and improve them. They had infinite wisdom, but they valued it as nothing compared with love, and used their wisdom as a means of love. They put things together, counting knowledge and wisdom as nothing by themselves, but used them as means of edification. Mere knowledge or information *shows* you things; it does not put things together. If I should go out and see a pile of lumber where a building is going on, and meet a man who should explain to me the whole plan of the building in a speculative way, that would be one kind of talk. But the master workman, who is actually putting up the building, has all the knowledge of the other man, though he does not use it in that speculative shape. He does not waste words with the workmen. He does not talk with them about the quality of the lumber, but tells them how to put it together. Of this manner of conversation we have examples in Christ and the primitive church.

I think it is easy to direct our attention to topics of the right sort. If our

object is not to while away time, in the way of worldly gossip, or to pull down those around us, or to please and puff up ourselves as speculators, but to build up the church and add men to Christ—with that object in view, it is easy to see what kind of topics would come first to hand. What we want to know first, is the character of Christ. Paul said he 'he counted all things but loss for the excellency of the knowledge of Christ.' What is the thing to be done that all may improve their knowledge of Christ, and increase their spiritual union with him? How shall we understand the power of Christ's resurrection, and its bearing on us? There is a great field of theory and doctrine which has a direct bearing on this idea of building us up in identity with Christ and one another. I say then, if one wants to know how to be mixed up with the spirit of truth, so that he may encourage the flame of love in his heart—if he wants to know how to get the sensations of his first love, and retain the life and glow he had then, and become mixed up with Christ so as to be saved from evil, the way seems to me perfectly intelligible. Let his conversation run into this channel: let him make a business of edification. There you will meet the spirit of truth. The spirit of truth will not follow you out into gossip; but on the topic of union with Christ, it will meet you and bless you, and build you up in the knowledge of God.

The spirit of truth is emphatically a spirit of edification. If you mix with it, your conversation will be edifying. Persons who have fellowship with the spirit of truth cannot give up their minds to frivolous subjects; they will be edifying in conversation and have comfort in the Holy Ghost. Do you say it

is difficult?—that you cannot converse as you wish to? How do you know but there is an anti-edifying spirit upon you, which possesses power and influence opposed to the spirit of truth in this respect, which does not want you to mix with the spirit of truth, and be edified and edify others? The devil is a non-edifying spirit. He will put up with worldly talk, and destructive talk, and intellectual talk, and even *inspire* people in the line of such communication; they find their tongues on these topics as slippery as oil: but he stubbornly hates any talk that goes to build up the church of Christ. * * *

All things may be done to edification. There is a way to edify in whatever we do; and every thing should come under the general influence of the spirit of truth, and so be building up. Paul says, 'Let all things be done to the use of edifying;' and I know that this is practicable. The same distinction of rich and poor that exist in the world, will be found to exist in the church and the Association. But riches or poverty will not consist in the absence or possession of dollars and cents, but in a man's power of edification: and this kind of wealth will give a man place and power just as much as money does in the world. We shall speak of persons as rich in edification.

We have said a good deal against the proselyting spirit. Let us put the spirit of edification in the place of the proselyting spirit, and turn all the activity of the one into the other. It is good for us to pray earnestly and wrestle with God for the gift of edification. Paul speaks of 'ministering grace;' that is, ministering truth. It is a beautiful thought that we can communicate the spirit of truth to these around us.

From Carlyle's 'Model Prisons.'

'The Supreme Scoundrel.'

Alas! alas! to see once the "prince of scoundrels"—the Supreme Scoundrel—him whom of all men the gods liked *worst*, solemnly laid hold of, and hung upon the gallows in sight of the people—what a lesson to all the people! Sermons might be preached; the Son of Thunder and the Mouth of Gold might turn their periods now with some hope; for here, in the most impressive way, is a divine sermon *acted*. Didactic as no spoken sermon could be. Didactic—devotional too; in awed solemnity, a recognition that Eternal Justice rules the world; that at the call of this, human pity shall fall silent, and man be stern as his Master and Mandatory is! Understand, too, that except upon a basis of even such rigor, sorrowful, silent, inexorable as that of Destiny and Doom, there is no true pity possible. The pity that proves so possible and plentiful without that basis is mere *ignavia* and cowardly effemiacy; mudlin laxity of heart, grounded on blinkard dimness of head—contemptible as a drunkard's tears.

To see our Supreme Scoundrel hung upon the gallows—alas! that is far from us just now. There is a *worst* man in England too—curious to think of—whom it would be inexpressibly advantageous to lay hold of, and hang, the first of all! But we do not know him with the least certainty, the least approach even to a guess, such buzzards, and dullards, and poor children of the Dusk are we, in spite of our Statistics, Unshackled Presses, and Torchies of Knowledge; not eagles soaring sunward, not brothers of the lightnings and the radiances, we; a dim horn-eyed owl-population, intent mainly on the catching of mice! Alas! the supreme scoundrel, alike with the supreme hero, is very far from being known. Our supreme scoundrel sits, I conjecture, well cushioned, in high places, at this time; rolls softly through the world, and lives a prosperous gen-

tleman. Instead of sinking him in peat-bogs, we mount the brazen image of him on high columns—such is the world's temporary judgment about its supreme scoundrels: a mad world, my masters. To get the supreme scoundrel always accurately the first hanged—this, which presupposes that the supreme hero were always the first promoted—this were precisely the millennium itself, clear evidence that the millennium had come: alas! we must forbear hope of this. Much water will run by before we see this! * * *

My unfortunate philanthropic friends, it is this long-continued oblivion of the soul of law that has reduced the Criminal Question to such a pass among us. Many other things have come, and are coming, for the same sad reason, to a pass! Not the supreme scoundrel have our laws aimed at; but in an uncertain, fitful manner, at the inferior or lowest scoundrel, who robs shop-tills, and puts the skin of mankind in danger. How can Parliament get through the Criminal Question? Parliament, oblivious of Heavenly Law, will find itself in hopeless *reductio ad absurdum* in regard to innumerable other questions—in regard to all questions whatsoever by-and-by. There will be no existence possible for Parliament on those current terms. Parliament, in its law-makings, must really try to attain some vision again of what Heaven's Laws are: a thing not easy to do; a thing requiring sad sincerity of heart, reverence, pious earnestness, valiant, manful wisdom—qualities not overabundant in Parliament just now, nor out of it, I fear.

Adieu, my friends. My anger against you is gone; my sad reflections on you, and on the depths to which you, and I, and all of us are sunk in these strange times, are not to be uttered at present. You would have saved the Sarawak Pirates, then? The Almighty Maker is wroth that the Sarawak cut-throats, with their poisoned spears, are away? What must his wrath be that the Thirty thousand Needlewomen are still here,

and the question of "prevenient grace" not yet settled! O my friends, in sad earnest, sad and deadly earnest, there much needs that God would mend all this, and that we should help him to mend it! And don't you think, for one thing, "Farmer Hodge's horses" in the Sugar Islands are pretty well "emancipated" now? My clear opinion further is, we had better quit the Scoundrel province of Reform—better close that under hatches, in some rapid summary manner, and go elsewhere with our Reform efforts. A whole world, for want of Reform, is drowning and sinking—threatening to swamp itself into a Stygian quagmire, uninhabitable by any noble-minded man. Let us to the well-heads, I say—to the chief fountains of these waters of bitterness, and there strike home and dig! To puddle in the embouchures and drowned outskirts, and ulterior and ultimate *issues* and cloacas of affairs—what profit can there be in that? Nothing to be saved there—nothing to be fished up there, except, with endless peril and spread of pestilence, a miscellany of broken waifs and dead dogs! In the name of Heaven, quit that!

Inspiration is the soul of our intellect; it is the eloquence of speech; the power and melody of the voice; the charm of singing; the life of writing. A writer may compose with elegance and literary perfection; but without inspiration his productions will be those of the tree of knowledge, and not of the tree of life. Inspiration is physical power. See what Samson was without it; it was not his size, or bones, or muscles that made him a mighty man; but the Spirit of God.

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