

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. 42.

[REPORTED FOR THE CIRCULAR.]

KEEPING ACCOUNTS.

We have spoken of the great perplexity and inconvenience of keeping accounts in such an institution as the North American Phalanx, and congratulated ourselves on the freedom that we have from that kind of puttering. We have no accounts to keep with each other; and truly it is an advantage not to have money matters between us in a shape to intrude upon our thoughts constantly, and keep up our individuality, and perpetuate our selfishness;—and yet there are great advantages in keeping accounts.

We say, ourselves, in our Annual Report, that we thoroughly believe the doctrine that 'every man shall be rewarded according to his works.' The system of account-keeping is an attempt to carry out that doctrine; and if there was no better way to carry it out, it would be decidedly advantageous and necessary that we should keep accounts in money matters. And although the plan of keeping accounts by day-book and ledger is a partial one, yet we must not abandon the idea, even in imagination, that there is some method of reali-

zing the truth that 'every man shall be rewarded according to his works.' That truth is God's truth. It is the eternal rule of heaven, that our acts shall be estimated according to their real character and value, and have their exact reward.

In fact, the true reason for abandoning the system of keeping account in money matters, is, that it is a fragmentary, partial system, that takes charge of only one sort of actions, but one department of our interests; and therefore it is fair to infer that it breeds neglect in other departments, and actually frustrates the truth that 'every man shall be rewarded according to his works.' Take simply the department of money interests, or the interests which money can purchase, and lay out the whole strength of our life in being exact in our accounts there, and let men be rewarded according to their works simply on that point, and what would be the result? The man that does most in the way of accumulating money will be rewarded best, and the man who accumulates the least money will have the least reward, altho' he may have accumulated a great deal in other ways; and thus the principle that every man shall be rewarded according to his works would be effectually

destroyed. That system therefore stands up as the substitute for the true system, and is a very imperfect substitute for it. On that account we want to get it out of the way, that we may perfectly realize the true one.

It is evident that a system of accounts, in order to be thorough and operate effectually in the way of bringing work and reward together exactly, must be a vastly extensive system—one covering every part of the life and character. Suppose a merchant has all sorts of goods in his store—West-India goods, dry-goods and hard-ware,—and should be very exact in keeping an account of his deal in hard-ware, but not exact in keeping an account of his deal in other goods; we should say that he could not tell any thing about the real state of his business, because, although he might make great profit in his hard-ware, he might have great losses in other things. Every body can see that such a system of keeping accounts would be a partial one, calculated to deceive the man as to his real standing. That is precisely the place that this money-system occupies—keeping accounts of a man's merits in one single department of his deal; and as often as any way they who can show great profits on their books in that kind of deal, have to show great losses before God; and those who are not able to show great profit on their books, may still be able to in another way. Suppose a group of men should keep accounts of the earnings of each, and all had worked the same length of time, and come out even, one earning as much money as the other. Then suppose you should go back into spiritual influences, and discover that one had a bad spirit, and had affected the whole group with it; and that in consequence of his lazy

spirit the others had done less work than they would without him, so that in actual justice he ought not to be credited any thing: this would be a specimen of the injustice of accounts which refer only to money matters.

We may properly call this a system of puttering; and we want to get it out of the way because it does not cover the whole field, and is therefore not satisfactory. I would recommend to business men—those who have been accustomed to keeping accounts, and setting a value on them—not to give up their estimation of the business, but to be ambitious to be *good* accountants still. I should recommend to them to greatly add to their ambition, so that what has been confined to money matters will extend to all things. We really want a perfect system of accounts;—we cannot do without it; business must be loose and ruinous that is not surrounded with the conservative influences of correct reckoning, an understanding of the value of things, and a bringing together of value and reward. We need not be concerned about the matter; a system of accounts is in actual operation, and will go on whether we wish it to or not. It is a system that ought to be popular among us; but whether it is or not, an exact account is kept.

We say in our First Annual Report something to this effect: 'All merit draws to itself by a law as natural as the law of gravitation, its exact reward.' But this is rather an imperfect view of the real substitute for the system of money accounts that is over us; and I propose to look a little closer at the system of God. The Spirit of Truth is a real accountant; and we are learning pretty rapidly its character in that respect. We have gone along far enough

in our lesson to know that it is a faithful accountant. Under its management we have all the advantage of freedom from care in the matter, in one sense. That is what we prize so much in our system above that of the Fourierist Associations. No books are necessary among us. We are as free from the care and lumber of accounts as though there was no such thing; and yet they are kept, and kept with perfect exactness. The longer we live under the Spirit of Truth, the more assurance we have that in its records every thing is put down; that no mistakes are made—nothing forgotten. 'For every idle word that men shall speak they shall give account.' And in this way our money accounts are kept, as well as the rest. All that they do with their lumber of books, in monied corporations, is actually done among us, and a great deal more. There is an account kept of the labor we do, and of the money we spend, more minute than they possibly can keep; and, besides this, accounts are kept of all the other departments of life. So that we have all the advantages of their system, without any of the disadvantages.

I do not know as we can conceive of any better idea of the Spirit of Truth than that it is an accountant. It is a spirit that has a talent and genius of the most perfect kind for keeping accounts—a perfect enthusiasm in it. It has so much enthusiasm in the business of keeping an exact record of things, that it is not drawn aside from the business by any consideration of the moral bearing of the facts in the case. The loss and gain are nothing to it:—in all our affairs it is at work just as a professed accountant would go on in a business affair in which he had no interest. It matters not to such a person whether

the accounts are favorable or unfavorable, if he has done his business correctly. The man who had a share in the business would feel very differently; he would be anxious that the account should foot up well. His mind would be swayed by the consideration of the effect which an unfavorable account might have upon his personal character. But the accountant would have no such feeling;—all he would want would be to go through column after column and page after page with simple reference to the account. He enjoys seeing just how it stands. That is precisely the interest which the Spirit of Truth takes in our affairs; he enjoys seeing just how they stand, without reference to our feelings in the case.

A man's talent for making money is not a fair gage of his merit, any more than his physical strength would be; and it is a monstrous imposition to decide a man's character and destiny in that way. I do not object to Fourier's system of keeping accounts, but I want it should go through every thing, and be a great deal more thorough. If they say it cannot be done, I admit it cannot be done without God. But we have found an accountant who can keep an exact record of our doings, in every part of our being, and who will not seek to know merely how much we have added to the physical interests of the Association, but how much to the spiritual,—how much love, joy and faith we have added to it. This accountant will keep a report not only of the bread and butter we eat, and the clothes we wear, but of every instance of evil-thinking, every instance of spiritual imprudence, every expense and mischief that is going on in the inner secret of our hearts. Such an accountant as this we have found, and he is willing to keep the

accounts of the Association; and we may brush away our ledgers, and put the whole business of keeping accounts into his hands with perfect confidence.

Under the administration of this accountant, there appear to be two things which it behoves us to do, in order to make ourselves comfortable under it. The system will go on whether we co-operate with and enjoy it or not; but it is desirable that we should co-operate with and enjoy it; and for this purpose we must attend to these two things:

First, we must realize it as an over-present element of thought and action, that we are living under such a system of accounts; we must live as 'those who give account;' we must realize to ourselves, and sincerely believe, daily and hourly, that all we do is known, and will be reported. For it is only when we come to live in this attitude of mind that we are under the proper influence to make us walk correctly. Keeping accounts in the world has a great effect on persons interested in them. A person who is trained to a regular system of account-keeping, regulates his business with the feeling that all he does is on record—that daylight will shine through it all,—and the tendency of this is to make him correct and honest. Drifting sort of characters, such as drunkards, never keep accounts.

This system need not be oppressive to us. We need not conceive of it as something resting on us in the burdensome way that law and necessity do; and in order to relieve our minds of that kind of feeling, it will be good for us to look at the nature of the system. I think the old-fashioned ideas of the judgment misrepresent it badly. The common expressions—'We must all

stand before the judgment seat of Christ,' and 'for every idle word that men shall speak they shall give account,' and so on,—are expressions conveying probably to most minds that are trained under the religious systems, the idea that they are going on without knowing what their accounts are—that God is keeping a secret account with them, and that they will sometime be brought up suddenly and unexpectedly, and the books opened. 'That is not the way that we are going to give account. We are having all along continual specimens of the way that the Spirit of Truth is keeping account with us; and the books are opened to us now, as we go along, as far as we are capable of understanding them. We are finding out gradually, from time to time, that God knows all that we have ever done; and if we yield ourselves in sincerity to him, he, from time to time, and as our case calls for it, opens the books to us, refers us to this and that transaction, with a view of settling the matter favorably to us, by removing diseases, and the causes of present mischief. He calls up those who are honest and sincere, and willing to judge themselves, gradually. For what purpose?—to trouble and distress them? Not at all; but for the purpose of expunging the account against them, by bringing them to a place where they will repudiate the works of the devil. In this way the account, so far as they are concerned, will be expunged, and passed over to the great general account against the devil. If we understand the thing in this way, we can see that our salvation depends on it, and we shall really enjoy such a system. This is the thing to be done in order to live comfortably with our accountant.

Another thing to be done is, to enter

into partnership with that spirit, and learn to be accountants ourselves. I should advise all, instead of hanging back as mere victims of this system, who are dragged up to the bar occasionally, and then retreat till they are dragged up again, if they wish to live a comfortable life under God's administration,—to learn the trade of an accountant, and seek to help the Spirit of Truth in this business of disclosure, and to get an ambition to discover the exact facts in regard to every transaction of their lives; also, an ambition to get a correct view of the truth in regard to others, and keep an exact account of things that are going on in the Association—to enter into the enthusiasm of the Spirit of Truth in the matter. For it is only by going clear over to partnership with the Spirit of Truth in the thing, that we can come to any comfortable enjoyment of the system.

I suppose we ought to conceive of the process that is going on between us and the Spirit of Truth, as something like the daguerreotype process. The Spirit of Truth is the most refined element in the universe, and passes through all other spirits without touching. 'All things are naked and open to him with whom we have to do;' and every transaction, by a spiritual law, imprints its daguerreotype on that element; and the exactness of the record does not depend at all on its importance or non-importance. The likeness of a pig would be taken just as correctly by the daguerreotype as a beautiful face; and in case of applying the microscope it is found that the record is carried to a minuteness that is entirely beyond its power; for the finer the microscope is, the more exact the picture will be found to be. The Spirit of Truth by nature, and its own choice, has a surface so delicate, that it takes a daguerreotype of every action that comes within the sphere of its presence; so

that it is literally true that 'the hairs of our head are all numbered,' and that 'not a sparrow falls to the ground without his notice.' And this is not a hard labor for God. By covering a surface with something of a nature so delicate that it is impressible to light in all sensible particulars, impressions of surrounding objects are taken. All we have to conceive of is, that God's spirit is more refined and delicate than what they put on to metals to prepare them for the daguerreotype process. And though I cannot go into the minutiae of the thing, yet it is easy to see that an exact record of all our actions may be imprinted upon God's spirit by a natural and inevitable process. This is God's memory. We have learned a number of things which, if we should remember all the time, would make us almost omniscient; and when we need them we resort to the storehouse where we have laid them up. A correct idea of God's memory is, that it consists of impressions of all events that ever existed—they are all open to him; it is an exact record, and goes on all the time, whether we will it or not, and relates to the wicked as well as to the good, to things inanimate as well as animate; and by virtue of this capability of God's spirit, he has all events before him, and is not liable to any mistakes in his administration.

This is not the judgment; this is keeping the account. The accounts are strictly kept. You do a thing, perhaps in the darkness of night, when no eye sees you; there is a daguerreotype of it exactly as it was. When it was taken it did not disturb you at all: you made an impression on that, although you may imagine there was perfect secrecy about it. That is the account. What is the judgment? The judgment is, when God in his administration finds it necessary to come near to you in another form, and make known to you the daguerreotype. The Spirit of Truth, in this first office of inspector and recorder, does not disturb any body, and is therefore not likely to be recognized by gross

spirits. But God has a power in reserve which he uses on other occasions to bring us into rapport with the daguerreotype impression that he has on his own spirit. That is the judgment.

Clairvoyance in men may have some connection with the daguerreotype element in God; for the true way to get access to all secrets is to live in the Spirit of Truth. God does not choose to thrust all he knows upon us, in this second process of bringing home to us what he has recorded. It is better for us to volunteer the disclosure; and for that purpose I do not feel that it is desirable for us to look into every body's secret heart, (at least till we can make a proper use of such a gift,) for the sake of gratifying curiosity, or telling tales, or making an unnecessary use of it.

By pushing on this business of criticism and confession in the Association, the whole good effect of keeping accounts will be ours, and a great deal more. As soon as it is felt that there can be no secrets—that every thing is known and rewarded, and will come up and be reckoned for, we shall have more system about our operations than there is in any of these Associations.

I say of the day of judgment, 'Welcome, sweet day of rest.' This is the day the Lord hath made; we will rejoice and be glad in it. There will be perfect rest when the daylight shines through every thing.

THE SAME SUBJECT CONTINUED.

I suppose the greatest point of difference between civilized nations and barbarians is, that civilized nations keep accounts. And the great difference between a wise man and a fool is, that the wise man keeps accounts with himself, and so profits by past experience, while the fool has nothing but present feelings to guide him. The wise man extends himself through the whole past, and has at command a vast memory, besides that which he has in his own individual brain; for account-keeping is

nothing more than extension of memory; and in proportion to the extent of memory is the amount of insurance that a man has for correct calculation,—for securing his rights, and getting advantage of his enemies. The law only comes in to give effect to this extended memory, so that what the man has done in the past, is just as effectual as if it were done now. He keeps up a living connection between the present and the past, while the fool severs himself from the past. When I say that the difference between civilization and barbarism, is that one has made advance in keeping accounts, and the other has not, I do not refer merely to money accounts. History, so far as it is true, is the same thing as keeping accounts; it is an extension of memory. So far as literature has progressed in the world, and facts are recorded, all civilized nations are keeping accounts, extending memory, and making common stock of all transactions, and of the wisdom which can be deduced from them.

By looking back, we can see that it was in this line of things that God began to introduce civilization into the world. The Bible is an account-book, extending back to the creation, and is a good record of the facts which are most essential to all generations. And God, in making the Bible, has set all nations an example of keeping accounts. He took great pains to make the Jewish nation exact in this business: and it was under his training that they acquired the exactness which makes them such financiers as they are, and gives them such ability to remember every thing, and reckon well. And that is a trait of character that the Yankee nation are famous for—ability to remember and keep records, and have materials of a great deal of calculation in their minds. There is abundant evidence in the Bible, that God took pains to introduce a taste into the Jewish nation for keeping accounts; and it is probably in consequence of the start that God gave the mind of that nation, that civilization

has come in through that channel more than in any other way. And as the art of printing has come in, and authorship has become a profession, civilization has constantly developed a turn for history. Among all the literary evolutions, the talent for history, in this country, England and France, has grown faster than any thing else; and altho' there is any amount of falsehood and misrepresentation in any history that you may take up, yet, after all, a man by combining various histories can get a pretty correct record of facts in them. And historians are rapidly finding out that they are watched; that their strength lies in their exactness; and that if they would be received as good historians, they must tell the truth. The world is compelling men to seek the actual truth in their estimate and record of events. That is the civilization that is going on.

What is this going to end in? I see that it is going to end in the day of judgment. I see that the business of keeping accounts in all ways, will at last, under the stimulus of printing, arrive at a perfection where it will touch the record that is in God's spirit. Then there will be a flowing together of God's spirit with the minds of men, and the world will get honest enough, and feel the power of truth enough, to keep truthful copies of the daguerreotype in God's spirit. I know that the operation of God's spirit on me from the beginning has been to train me to this criticism of my own affairs; to keep my memory good, of all events in my history, and keep me in readiness to bring them up, from time to time as they were needed, as a substantial element of calculation. That I know is an element in God's spirit; and it is an element of civilization. If we want to benefit mankind, and introduce an advanced state of civilization, How shall we do it? We should feel just as a merchant would, for instance, who went among uncivilized people. He would feel that the first thing to be done, to raise them up to a

business level with himself, would be to get them to read and write, and keep accounts. That is what we must do--fall in with the elements of civilization on the one hand, and with God's spirit on the other, and do what we can to have men keep a thorough system of accounts.

We may say, in one sense, that God cannot help himself in this matter; that he is obliged to know every thing. He may forgive men's sins, and pass them over, disposing of them as favorably as he can; but he cannot blot them out of the record; they are there, and he knows it, and they may as well know it; and it seems to me that it would be a great loss to have the record blotted out. I do not want it should be in my case; for I have such a taste for history that I want to see exactly what has been done, and make good use of it. No matter what the facts are; every fact that occurs has a bearing on some truth, and is an illustration of some principle, whether the fact be a good one or a bad one. The value of all this progress in historical taste, lies in its preparing the world to come into God's estimate of events. Just consider how slight an influence will spoil a daguerreotype; (and the understanding is that if you do not get an exact one you do not settle;) consider how in time of judgment such thoughts as will lead one to have an eye out to see whether some one else was implicated in the same offence, or how a spirit of self-justification, or of combativeness, will spoil the picture; for in such a case you cannot see the thing exactly as it is, and of course you do not settle. What you want is, an exact view of the thing as it stands in God's mind, in order to have a perfect picture. Sometimes one daguerreotype is taken from another. If you wish to take an exact image from the daguerreotype in God's mind, bring up your metallic surface and try; if some little thing disturbs it try again, till that surface presents itself honestly and correctly, and takes a perfect impres-

sion. What we want is not to come up to the bar by compulsion, and hear our accounts read off to us, and try to settle it in some way, and then go off again; but to go clear over to the other side of the bar; go behind the counter; take our post at the ledger, and get a real delight in it. All that God will ask of any body to begin with is, that they encourage in themselves a taste for true history. That is simple and easy, to understand. What we want is an indiscriminate taste for correct, true history, in ourselves as well as in others. I say that that is the distinction between civilization and barbarism—between a wise man and a fool. A taste for history, perfected, will put us into the judgment, i. e., into perfect rapport with God's knowledge of ourselves and all things.

The newspapers don't know what they are about; but they are actually preparing the way of the Lord for the day of judgment: they are as busy as bees picking up facts, and recording every thing. James Gordon Bennett has done a mighty work in preparing for the day of judgment. All his enterprise in collecting news has done just so much in preparing the minds of people for the day of judgment, by way of intensifying the taste for history. A great deal of education in the same line is going on in courts of law. Mr. Greely has carried a more sincere spirit than Bennett has into the same thing. Bennett's strength has been laid out in collecting superficial news; and there has been no sincerity and honesty in his speculations on the news. Greely is an entire improvement on him in this respect. Greely is ahead of him also with regard to these 'spiritual manifestations.' Bennett has shown himself deficient in enterprise in that department—not posted up on that, as he is on little mean things that are going on. He should have had his Ariel flying about, catching the news, and have been the first in the market to have told the truth about them. But there he has showed his littleness and prejudice; he

has not done his duty as a journalist. He has treated the whole matter with utter contempt, and kept the truth from his readers. Greely has distanced him entirely on that point, and showed himself a true journalist.

What we want is to get God's estimate of our character,—a perfect and true judgment of it, just as it is; and then live forever under the influence of the idea that our account is kept with exactness. We shall be delighted by and by with the idea of judgment. All the fright and disturbance of mind which we experience now, will pass away; then we shall find that all the trouble there is, is in the beginning of the process. It is irksome at first to any body who has been in the habit of doing business in a loose way, to begin a system of keeping accounts; but it is very pleasant after one has got fairly in it. By cultivating a historical taste and heartily yielding ourselves to the Spirit of Truth we can convert evil into good. An event that in the time of it was evil in itself, is good as an historical affair. It is understood that the sufferings that people endure are at the time wholly evil; but the story that they have to tell afterwards, they enjoy very much, and it is often the subject of enthusiastic interest with them. I would not part with the facts that I have to tell about the distresses I have been through for a good deal. Old soldiers love to tell stories of their wounds and hair-breadth escapes; and their stories are often full of merriment, and they enjoy it mightily. In that way all things can become good as a matter of history; and however much evil there may have been in the transaction of them, yet when we come to collect them in a history, they will be found full of entertainment, and, to a philosophical mind, good to contemplate and analyze. And this is true of past sins, as well as past sufferings. But in order to get true benefit out of these mischiefs, we must be perfectly sincere, and accept God's estimate of ourselves.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, SEPT. 3, 1850.

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

The Editor's Table.

The Editor is absent, and has left this No. of the Circular in charge of the office hands. This notice was all the editorial they thought at first of perpetrating, but one of the number a little more presumptuous than the rest, has ventured to assume the official wax, and offer a few observations.

The Home-Talk in this No. is very long, but we do not find it tedious here to listen to articles of that length at one sitting in our evening meetings; and, judging from our own feelings, we think our readers will prefer it undivided, rather than continued in another number.

This Talk will give force and illustration to the confession we have made that the Day of Judgment is come,—at least here. The Spirit of Truth is dealing with us certainly, not merely as a faithful recorder, but he is opening the books, and reading to us the records, and balancing our accounts. Our system of criticism and confession is pervaded by an inspiration—a spirit that is quick and powerful, discerning the thoughts and intents of the heart, and bringing to remembrance with daguerreotype correctness past history. And we are getting in love with the process; we find daylight is sweet; disclose what it may, it has healing on its wings. We had occasion to reprove a little boy for unseemly conduct to-day, and applied these principles with good effect. We told him that a perfect picture of his actions was taken and preserved; that he was all the time making pictures, and the Spirit of Truth would show them to him sometime. He said he should not like to see a picture of his bad behavior, but he should like to see a picture of his good actions. We are thankful that our children

have their birth and education in the Day of Judgment.

The idea that in seeking to obtain a correct image of any daguerreotype in God's mind, we have difficulties, and need to repeat and refine the process of scrutiny and exposure, describes our own experience admirably. We have found in self-examination, some imperfection of spirit would make the impression of the judgment truth we sought defective, and the consequence would be 'we could not settle;' then after some variation of experience and discipline of spirit, we have been able to present an honest mind and take a last impression that would be perfectly true and make us free; that is, we see the truth in that divine clearness which makes us free.

This season of the year is one that we have been accustomed to notice as the *high tide of the flesh*—when the spirit has to struggle for its rights against more resistance than at other times. When worldliness, alimentiveness, and superficial attractions in general are in fullest strength and activity. Our almanac for this season, always shows stormy, tempestuous weather on the spiritual main. After about this date, the weather begins to clear up—the flesh-tide ebbs rapidly—navigation becomes safe and easy—enterprise starts with new life, and we find ourselves sailing buoyantly on the calm, open sea of spirituality, about the last of winter. This climax of the flesh the present year, could not be signalized more appropriately, than by the execution of Webster, the 'Supreme Scoundrel,' and special representative of sensuality. Our community unanimously consent to this judgment of the flesh, and rejoice that there is a Commonwealth and executive power, that can show so much sympathy with God's indignation against the workers of iniquity.

The Association are much interested at present in developing a system for the spiritual education of their children. This is not merely the instinct of wise philoprogenitiveness, but of self-preservation also; for so far as the children remain carnal and

selfish, the principalities and powers of darkness have a chance to operate through them on the life of the Association. Special missionaries have entered upon the work of educating this class in sincerity, sobriety and impressibility to the spirit of God; and of seeking for us that consummation, so desirable—when 'the hearts of the fathers shall be turned to the children, and the hearts of the children to their fathers;' and the *fear of the Lord* shall be the element of union.

We have examples which warn us to truthfully consider our relations to our children, the effect of our connection with them, and the necessity of defence. It is understood among close observers that the Quakers lost their spirituality, and declined from the sincere, high-toned independence of the world which they had at the beginning, in consequence of the principle they held that the children of church members belong to the church; thus persons were born and grew up members of the church. In this way propagation soon overran the spirituality of their Society and ruined it. The Orthodox church in a general way stands aloof from this principle, requiring communicants to have an experience of religion. But in the history of the Orthodox denomination in New England, there is an example of a similar mistake. 'Some seventy or a hundred years ago the Congregationalists of N. E. adopted a plan for extending church privileges, called the 'Half-way Covenant;' which allowed persons to have their children baptized, who did not belong to the church; and many joined the 'Half-way Covenant,' who were not admitted to the Lord's Supper, but had their children baptized. This opened a leak for worldliness, and the result was the development of Unitarianism some thirty years ago, and the desolation of a good portion of the Congregational Church.

As an Association we aspire to the glorious commendation which Abraham received of the Lord: 'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.'

One act of sincerity always makes way for another.

Thoughts about Paul.

I am charmed with Paul. His concentrated, single-eyed devotion to Christ, stirs my deepest ambition. His epistles, when looked at with self-abandonment to the spirit with which they are charged, will be found to be only brilliant variations of the one great truth—'Jesus and the resurrection.' Follow him, and you will find this the center around which he revolves, and towards which he ever aims. And it was no abstract idea with him, but a mighty power, with which the vitality of his being was identified.

He was a 'man of like passions with us,' and his temptations were 'such as were common to man;' but his vivid recognition of Christ, as the soul of his soul, seems to have always sustained him victoriously. Furthermore, he actually *rejoiced* in the dissolving process to which the unsanctified part of his nature, his earthly house, was subjected—*knowing* that he had 'a building of God, a house not made with hands, eternal in the heavens.'

In all his epistles there are marks of the most perfect simplicity, in exposing in detail the peculiar trials with which he had to contend; but with it is mixed an unflinching stability of purpose which glows with the fire of divinity. With him and in him, Christ, an omnipotent Savior, *was all and in all*.

Paul had the care of all the churches', and was undoubtedly the central spirit around which they clustered and took form as an organized spiritual unit, prepared of God for the emergencies of that dispensation, and the glory which followed at the second coming. And it is a comforting, faith-feeding truth, to know that that church, with Paul for its nucleus, is *now* and has been for 1800 years,

a living, growing body in the heavens ; to which we may have bona fide access from day to day.

My heart yearns with a desire to comprehend the electric, fascinating power of this heavenly phalanx, and to unreservedly yield myself to it. And it is due in honor to Christ, that I now acknowledge the hold this power has on me. My desire is not vain, but a substantial prayer which God inspires in my heart. By degrees I can see the passions of my nature surrendering themselves as loyal, harmonious subjects to the Spirit of truth ; and this fills me with gratitude to the great Giver of all.

H. W. B.

The Confession of Christ.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3: 17.

The confession of Christ in our daily life and conversation is an interesting theme. We should continually recognize and acknowledge in our consciousness the indwelling of Christ. We should confess in our thoughts that he acts in us,—that we live, yet not we, but Christ liveth in us.

By a progressive series of confessions, and not one act, has Christ been revealed in us. First we stood with all the world in the confession that he was the Son of God ; then we became his disciples, and confessed him our teacher and heavenly guide ; then we confessed him in our hearts a Savior from sin.—By another confession, we must apprehend his presence in our minds and thoughts, and speech and action. We must take him for our wisdom, and become 'oracles of God',—confessing him as the inspiration of all our acts, as well as the soul of our being.

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CRITICISM.

[SELECTIONS FROM REPORTS FURNISHED BY OUR SYSTEM OF CRITICISM.]

ANIMAL WILL.

I have discovered in Mr. S.'s character a disease that I think exists not only in him, but in others of our number ; and in fact it exists and is cultivated in every body who is trained to physical labor. It is what we may call *animal will*. I don't know as I can give any regular definition of it, but I can see in every man who has been trained to physical labor, a hard animal will, which makes it very difficult for him to receive inspiration. It has in it a sort of obedience, and subordination to necessity ; but these are the motives which govern the world ;—and this very obedience is actual insubordination of the most incurable kind towards the spirit of God. The will is cultivated into a terribly strong habit of working the body, without any reference to God's working it—without the introduction of the mind and feelings and spiritual thought into it at all. It is working the body just as though it was a machine. It is an atheistical habit of working the body,—and a will cultivated in that way becomes very strong and acquires a sort of propensity for work, which makes rest perfectly offensive to it. Such a habit of working may become, and often is, as great a diversion from God, from education and inspiration, as the drinking of ardent spirits to excess—or any other brutalizing habit. This is the difficulty with S. When he sits down with us and gives his mind to study, and is still and quiet, he has a taste for improvement ; but this animal will is all

the while slumbering in him as it were; and just as soon as he goes out into the world, and touches the wires which communicate electricity to that spirit, forthwith he has no taste for education—for anything but his animal will—and that will carries him right through like a steam-engine; and it has as little mind and feeling in it almost as a steam-engine. This is the thing which must be conquered in all of you who have been trained to labor. In order that you may become spiritual men, what I call the animal character—the will which has been cultivated under the spirit of labor, must come under a spirit which acts thoughtfully, as a spiritual being, in all things. You must get a body and all connected with it, that will not go off of itself like a machine by the action of the will, but will wait till it is set a going by the spirit of God. The difficulty in Mr. S.'s case, and in the rest, seems to be this:—labor is one thing by itself, and education another thing; they have not learned to put the two things together. When they throw themselves into the one, they are out of the other. When they are under the influence of this animal will, they have no taste for cultivation and refinement: and so on the other side, when the animal will is still, the other part of the nature has to hold its own by suffering, as the constant tendency is to animal excitement. We shall find that all who have been trained under the spirit of the world in regard to manual labor, have this disease. We are compound beings—we are made up of spirit and inferior affections, which are capable of being cultivated morally and spiritually; and we have muscles; but the body is only a small part of us. Labor

in the world throws almost all of the strength into the muscles of the body, and cultivates pure will,—will that is uninspired; and will that is uninspired is insubordinate. This will is usually an ugly customer; and every body should understand that so long as they have that will in them, they have an ugly customer. They have a will in them that can be galvanized by the world and the devil, and is in perfect insubordination to God. Mr. S. is brought back again and again to sobriety and inspiration; but whenever he goes abroad, the temptation siezes him with irresistible force, and presses him to work under the legal oppression of the spirit of the world. And there is that in him that likes to be worked in that way; and the devil wants that he should be worked in that way. The devil wants to keep his mind upon his work, and so by keeping him busy, divert his mind from other things. He would not think of tempting him to drink ardent spirits, or to any such form of sensual enjoyment—he knows better than that; but if he can magnetize his animal will, and completely absorb his life in doing, he can by that means keep him out of inspiration—i. e., keep him from being a reflecting being.

We understand the disease pretty well; now let us see if we can find the remedy. In this, as in all other diseases, it is a great step to look the thing in the face, and get an intelligent view of the disease. The beginning of a right state is when a person sees what his state really is, and submits himself to God. You need not fear to lose your activity by submitting to God—he is quicker than your will, now. You will find, if you hold your nature

still long enough to let God charge it, it will work better than it does now; you will find the power of labor under God's machinery, more profitable than now—just as swift, and more pliable. Now you are burdened and chafed by the feeling of unhappiness—a feeling of necessity—you think you have a hard life; but bring this same power in conjunction with a free spirit, a thoughtful mind, and you will be embarrassed of all incumbrances, and labor will be sweeter and quicker, because it will have the oil of gladness in it. So there is nothing lost, but every thing gained, by submitting the animal will to the influences of your minds and hearts, and to God.

Another thing which I would suggest as a remedy, is what may properly be called presence of mind. It is called a great merit in a man, in circumstances of danger, to keep his mind uppermost, and in time of distress and disaster, to hold still and see what ought to be done. It is accounted a great credit to a man; and so it is. It indicates the predominance of man over the animal. So you want presence of mind to meet the temptations which beset you in the world. Mr. S. wants presence of mind just as much there, as he would in any circumstances of danger. This animal will really makes a beast of him; and it is just there that he wants the presence of mind, that he would in case of shipwreck. Here is where he wants real intelligence—self-possession—so as not to be carried away by a mere whirlwind of animal feeling. I have thought many times that Mr. S. voluntarily diverted his mind from self-examination, by setting agoing his animal nature in this way; and that Mr. H. has made ani-

mal labor, by the exercise of his will in this way, a sort of diversion, thus having his mind turned away from those things that are most necessary to his peace. I advise all who have this habit, who find in themselves this power of throwing their whole life into their bodies, and working like machines, and so diverting their minds from the truth, to make up their minds that this is not the way out of difficulty. The way out of difficulty is to keep still, and quietly yield to the spirit, and let the spirit come down and animate the body—not let the body draw the life away from the spirit. * * * * *

What is the character of this animal will? The fact is, an animal will is not charged with intelligence and inspiration—and that defines the will as a blind one; and a blind will is always a desperate one. You can see in the case of a child's will, that it is always desperate, because it is purely animal; it cannot be affected by reasonable considerations, and will all but die before it will give up. That is the characteristic of animal will—it does not take its impetus from spirit and mind; so that a person in that condition may get his will on a thing, and cannot stop it, even after he is convinced that it is not good. I have known of cases where a man has got his will fixed on a thing, and really wanted to stop, but could not, because the mind and heart were unable to stop the will. We had a specimen of this in the case of W. C. He had a pretty good mind, and a good many true feelings; but he got his will set in a certain direction, and although he knew he was foolish and wrong, yet go he must. I have seen S. in that very same attitude, where he could not stop his will. That kind of will makes all the fret and chafing social-

ly among those that work. It makes those in command oppressive, and those who are in a subordinate place fretful and easy to take offence. If a man is well charged with the spirit of God, and inspiration, when there is a necessity for it, he can be quick as the lightning, and quiet and self-possessed too.

To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost,—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what *men* but what *they* thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of stars and ages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty.—*Emerson*.

Community Common-places.

—There is no such thing as real submission to the will of God in a sad, sorrowful spirit. The will of God is not a thing to be sad about, or to feel oppressed under,—but to rejoice in in every particular in which it is brought to bear upon us. Full submission to the will of God does not merely endure it, but delights in it; and God will hold us to this point. It is no submission when we wish it were otherwise. The cure for this reserve of feeling, is, a truthful view of God's power and goodness.

—When the righteous came up to the judgment, they did not know their own value, and God had the privilege of telling them of it. When they were praised they asked, 'When saw we thee an hungered, and fed thee? or naked, and clothed thee?' &c. They were unconscious of their beauty; and this unconsciousness is the charm of true beauty. It may be called the virgin spirit, which is sweet and beautiful,

but unconscious: it exists without looking in the glass. The vain, coquettish spirit is beauty looking in the glass. In this unconsciousness the attention is so concentrated on self-improvement and the value of goodness, that it cannot stop for measurement and valuation of self. It is not, however, incompatible with a true estimate of ourselves, if our self-valuation comes by God's praising us. If we will wait till God brings the glass and praises us, we shall not be corrupted or flattered. Self-esteem that is raised by God, does not interfere with the virgin spirit. The prodigal son is an example of one who did not know his own beauty and value to his father. Until God praises us we should not try to look in the glass.

—The one who in sincerity and truth sticks to it that he has no rights of any kind—no right to life or salvation, is the one that will first come into rights given him by God.

—Our affections and appetites may be excited to action by the presence of external objects, or by influences that come upon us from within. There are indeed three ways in which appetite may be called into action. The desire of food, for instance, may be awakened, first, by the sight of food; second, by abstinence or natural hunger; or, third, by an inward spiritual influence. The same may be said of all our desires. When we come under the discipline of the spirit of God, which crucifies the carnal affections, they become dormant, as to their former mode of action, and then succeed an uncomfortable feeling of want and inanity. But there is a third state, in which inspiration has possession of our nature, and affection is awakened by the spirit of God. This is the state we are all to attain; not merely the crucifying of the flesh, but the positive infusion of life—a heaven-inspired activity of the affections.

—The object of idolatry may be offensive as well as pleasant; your god may be being you very much dislike, as well as attractive one. The truth is, *any thing that takes up your mind and attention beyond what should, is an idol*. If your private experience, your faults and trials, or evil others, demands more notice than is due you must refuse to become an idolator. Se

the Lord always before your face—give him attention, and let him direct attention to other things as they deserve. On the other hand, you must refuse to be an idol, that is, an object of more attention than you deserve. Our true place is, not to be *objects* of attention, but *givers* of attention to the spirit of truth. One who suffers himself to be an idol, will lose the faculty of giving attention.

CORRESPONDENCE.

Brooklyn, Aug. 8, 1850.

BRO. G.—I am disposed to send you a few thoughts relating to the subject of *voluntary confessions*, which is the sequence of our system of criticism. In a late interview I had with Mr. W., he stated that professors of the science of Phrenology were often the recipients of voluntary confessions from individuals whose heads were under examination, of many errors and foibles of their private life. These confessions were drawn out in such instances probably, from a conviction that the *examiner* could read character so correctly, that their past deeds would be shaded or modified, by voluntary confessions. I agree with Mr. W. that confessions, even under such circumstances, are a benefit to the confessing party. At the same time Mr. W. admitted that in the particular instances referred to, as coming under their cognizance, the confessions were extorted more from the power of a mesmeric, or clear-seeing faculty on the part of the examiner, than from the exclusive penetration of Phrenological science.

I feel very much like encouraging the Association in this glorious work of confession. Confession of the truth, made in the '*spirit of truth*,' is the most noble, heroic, and patriotic calling that ever man had on earth. 'The King of kings and Lord of lords, he that spake as never man spake,' said, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' Confession of

the truth, then, was the business and calling of Christ;—it was this that gave him the *pre-eminence*, and crowned him King and 'Lord of all.' 'The very moment one yields to the spirit of truth *freely*—confessing the facts in the case, whatever they may be, from a pure love of telling the truth—that moment, the individual rises, in the eye of heaven and earth, into the dignity of man, stamped with the image of the divine.

But to wander a little from this subject, I will introduce another—one upon which I sometimes have a thought. You are aware that there is, in these latter days, quite a strong passion among intellectualists for reducing every new department of discovery to an '*exact science*.' I do not object to this passion in itself, for so far as it is *pure passion*, it is primarily a love of truth. But what I do object to is this, that such persons do not love science enough.—'Drink deep or taste not', says Pope, and this sentiment is certainly applicable to those who are regarded as scientific men in the world. Much reverential deference is paid to those who claim to be lovers of *science*; but how much more deference and regard is due to one who is a lover of the *spirit of truth* in its broadest and deepest sense? A man who confines and limits his love of science to the physical or body-world, and ignores every thing inside of it, or the soul-world, cannot be other than a scientific *outsider*, who stops investigation at the very threshold of the inner sanctuary of all knowledge and wisdom. A truly scientific man, then, must be a lover of the spirit of truth, in that radical sense that will make him perfectly reckless in abandoning himself to it. For in this abandoned state only, can one become the honored instrument of so glorious an agent.

To me this is an interesting and encouraging view of the subject. Every member of our Association, from the lowest to the highest, would do well to look at this matter in its true light, and see if there is not due to God a hearty

acknowledgment for the privileges we enjoy in such a school?—a school in which we are learning the art of loving the spirit of truth? And with this primary lesson well learned, written and engraven on our minds and hearts, we have the seed or germ, that only needs cultivating to secure all the fruits of knowledge, wisdom and goodness.

Yours &c., G. C.

Turin, August 27, 1850.

EDITOR OF THE CIRCULAR :—While having occasion to write on business, I am constrained to say a word respecting my own experience. After struggling long with fears and unbelief, I feel, this blessed morning, that I can with an honest heart confess Christ within, a Savior from all sin—a *whole* Savior for soul and body. I feel bound to acknowledge, that in repeated instances, while trusting in him, I have felt his power manifested in the immediate, almost instantaneous removal of bodily infirmities. To his name be all the glory. In myself, I am unworthy, weak and ignorant. But in Christ my Savior I have righteousness and strength, and all I need, to do and suffer his will. In him all fullness dwells; and praised be his name, by faith I am a partaker of that fullness. I am thankful to God for the light that has shone upon my mind, through the Berean, and other publications of the Community. May light and truth prevail, till all shall be brought to the knowledge and acknowledgment of the truth as it is in Jesus.

Enclosed I send you two dollars, wishing the continuance of the Circular—also that you would send it to Mrs. Elizabeth Damon. * * * * *

Yours respectfully, E. BARNES.

Our Books in New York.

For the present, all the publications of our Community may be obtained in South Brooklyn, near the South Ferry, No. 41, Willow Place. The Second Annual Report of the Association is also for sale by Fawcett & Wells, Nassau St., N. Y.

The Longing.

BY SCHILLER.

From out this dim and gloomy hollow,
Where hang the cold clouds heavily,
Could I but gain the clew to follow,
How blessed would the journey be!
Alas! I see a fair dominion,
Thro' time and change all vernal still;
But where the power, and what the pinion,
To gain the ever-blooming hill?

Afar I hear the music ringing—
The lulling sounds of Heaven's repose,
And the light gales are downward bringing

The sweets of flowers the mountain knows.

I see the fruits, all golden glowing,
Beckon the glossy leaves between,
And o'er the blooms that there are blowing,

No blight nor winter's wrath hath been.

To suns that shine forever, yonder,
O'er fields that fade not, sweet to flee;
The very winds that there may wander,
How healing must their breathing be!

But lo! between us rolls a river,
O'er which the howling tempest raves;
I feel the soul within me shiver

To gaze upon the gloomy waves.

A rocking boat mine eyes discover,
But, woe is me, the pilot fails!

In, boldly in—undaunted over!

And trust the life that swells the sails!
Thou must believe, and thou must venture,

In fearless faith thy safety dwells;

By miracles alone men enter

The glorious land of miracles!

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