

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. 43.

[REPORTED FOR THE CIRCULAR.]

ORGANIZATION OF THE PASSIONS.

ALIMENTIVENESS.

We have set up *love of the truth* as king of the passions; and I am satisfied not only that it ought to reign, but can and will reign,—that it can be trusted in its office. The principle that is stated frequently in worldly discussions, that the truth may be trusted to resist and overcome error, by giving it open field and fair play, is a good principle, and one we are preparing to give far greater scope to than is given by those who propound it in the world. When what are commonly considered the ungovernable and corrupt passions break forth in disagreeable and threatening ways, it is quite natural to resort to arbitrary power—law, fear, necessity. And the world, notwithstanding the partial scope it gives to the principle that truth is a match for falsehood anywhere, has not gone so far into an appreciation of the mighty power of truth, as to rely on it exclusively. It takes the more summary and natural way of putting down the riotous passions by physical force, and legality; but, in the long run, this half-and-half course is unprofitable, because

the real thing to be done in the case is not accomplished; passion is suppressed, not civilized and made serviceable, in this way; and, as life and its passions are a never-failing spring, the work has to be done over and over again, and there is no final cure of the mischief of passionial riots. And no thorough cure will ever come until the truth is let out against falsehood with hearty confidence, with a unanimous vote for it, with a full reliance on it, and on nothing else.

This, evidently, is to be the constitution of the kingdom of God, and it is a kingdom in which the almighty power of truth, the teaching of the Spirit of truth, will rise in its majesty, and, asking no favors of external force, will subdue, civilize, and harmonize all the passions. Jesus Christ is the head of this kingdom, and he professes to be king by virtue of his power as an organ of the truth. He said to Pilate, 'I am king,' and immediately declares the nature of his sovereignty: 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' He then proceeds to assert the reality and effectiveness of his sovereignty, as an organ of the truth, by bringing to view the prin-

ciple that makes his sovereignty sure : ' Every one that is of the truth, heareth my voice.' *As an organ of the truth* he has inevitable and irresistible access to the center of the being of all those who are of the truth, and is sure of prevailing over them, and of working himself into them, and subduing them, and making them with himself organs of the truth.

My heart is established in confidence that Christ will rule till he has put all enemies under his feet, and rule by this character and this power. I am not afraid but that truth will tread its enemies under its feet, and separate the children of God from the children of the devil, and organize the children of God, and send the children of the devil into outer darkness. That process is certain—philosophically, as well as prophetically, certain. A sure track is laid for it in the very nature of things—the very essence of our being. And amidst all the turmoils of passion that are developed from time to time in ourselves, and in the Association, I have not any fears but that *the truth* will prove itself the strongest, sooner or later, in every grapple with every passion of human nature. It will have the victory; and I have no hankering for any return whatever to the cramped system of the world. We have given liberty to these passions, by our social theory, for one way; by our system of free-labor, for another; by the principle of freedom from care about money, in another, which is part of the constitution of the Association. The liberal and free way of using the means that God has given us, the freedom we have in regard to eating and drinking, and expenses in general, has let loose passions which by nature are wild beasts,

greedy and unreasonable. But I have no desire to resort to the caging system, no desire to put ourselves back on to the system of the world, by which people are kept from gluttony and laziness by necessity. My feeling is, if I cannot subdue, regulate, and chasten these passions that are developed in these ways, by the truth, that it will be a heartless thing for me to undertake to subdue them by caging them, by holding them still by force and under necessity. To make a man temperate by taking away food, or by keeping him on the smallest possible fare, is a very worthless thing to me, however valuable it may be in a temporary, secondary way in a transition state.

To us who are living in the Day of Judgment, and contemplating union with the primitive church, and expansion into the true, integral state of human nature, it is by no means an inviting, promising object to have people made virtuous because they cannot help it, and because they have no opportunity to be otherwise. It is plain to me that God's plan at this time is to take the passions into his service, all of them, not to suppress them. He is not going to reign over the dry bones of intellect and negative morality; but he is going to reign over living beings, and be glorified in a passional kingdom. And for that purpose, he must give scope to the strongest of the passions, and to all of them; and, setting the truth above them, must patiently fight it out with their barbarism, till men can be virtuous with all possible opportunity to be vicious,—till men shall *choose*, with their understandings and with their hearts, to be temperate, though they have an opportunity to eat and drink without stint—till, with all the external means and

appliances of gormandizing, they shall yet *choose*, with all the enthusiasm of artists, to be temperate in all things. I say God will fight out the battle he has begun, till men will be sober and chaste in their affections, and be modest and decorous in the expression of them, tho' they have unlimited opportunity of licentiousness, so far as external rules are concerned. Then men will be chaste from simple choice, with no reference to external necessity. They will be enterprising and industrious without being stimulated by fear of poverty or love of money. Man will act in all things with the highest possible energy, and still act with a choice as simple, direct and hearty as that by which he eats his food, without reference to necessity or external gain.

This is my confidence and my assurance, and the truth that I nurse in my heart, because it simplifies my business, and gives me rest in spirit. I have but one thing to do; to give THE TRUTH fair play, to see that it has vent, and keep it at work in myself and those around me; and with that agency, I have no fear but that all riotous passions will be quelled. It is not my business to make men virtuous; that is a hard job. I have simply to bear witness to the truth; because I know that all who are of the truth will hear it: it will enter into their inmost being, and prove itself almighty over them. This gives me confidence and patience to go right on my way, like a ship through the foaming billows. Let them foam. I have no need to watch every turn they make, and fret myself about the spray that rises; the ship is sound and safe, and will ride out the storm with perfect mastery over the waves. Let the landsman be frightened; I have rode these waves too much, and played with them too long.

As there seems to be some exercise of spirit in the Association at this time with regard to alimentiveness—the passion of eating and drinking,—I have a fancy for playing a little with it to-night. Let us see if there is not an important connection between uncivilized alimentiveness and selfishness in other forms.

In previous discussions of the relation between the social and individual principle,\* our conclusion was, that individualism appertains to the body, to spirit limited by matter, materialized spirit; and that socialism, the principle of universal fellowship, identity of interests, pertains to pure spirit, that is free from the limitations of matter. It follows from this principle, that the passion which is principally concerned in *materializing* our spirits, in introducing matter into our life, and so individualizing it, is the root of all the various forms of selfishness and individualism. A keen fierce sense of private rights in regard to love, or property, or position, or honor, is the natural product and offspring of that affection which makes flesh, and thus increases the power of matter over us. That passion is alimentiveness. It is by eating and drinking that the material part of us grows and strengthens itself against the spirit, and increases the despotism of the flesh over the spirit, thus establishing the inverted order of things. The doctrine stated more simply and summarily is, that eating and drinking introduces *matter* into our being, *individualizes* us, or makes us animals—full of animal passions, i. e., selfish, individualized, limited passion. This doctrine precisely coincides with the facts at the beginning. It was by

\* See the article 'The Social Relation Primary,' page 249.

eating that the balance of human nature was subverted. Matter was introduced to a disproportionate amount into the bodies of Adam and Eve, and the spirit was encased in an envelop of death.

Now to bring out the truth on the other side, so that we can see that good is parallel with evil: we are warranted in taking the ground, that as the *individual* principle has its prime minister in eating and drinking, so the *social* principle has a corresponding passion at its service. That passion is, *love of the truth*. Christ brings the two elements of nutrition to view in his answer to the devil—'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Here is the material part of our nature, nourished by bread; and that is the part of our nature that tends to individualism and to all selfishness. Then there is the spiritual part of our nature, nourished by the word of God; and that tends to socialism and universal fellowship. We come here then clearly to see, that in setting up the love of the truth as king of the passions, the special rival that it must encounter and subdue is the love of eating and drinking. Recollect what was said, that the kingdom of God is not going to rule by suppressing, but by civilizing the passions, and you will not misunderstand me, when I bring out the existing competition between this passion and the love of the truth. When I say that eating and drinking is the rival of the king of the passions, I do not say it is its natural enemy, but only exhibit it as it is under the corrupt instigation of the devil. Looking at the administration of sin and death from Adam downward, eating and drinking has been the rival of love of the truth, exciting and feeding the flesh into pru-

rience, and making it the basis of passion action.

We can see what is before us. The encounter is coming in the whole Association, and in every individual case, between love of the truth and love of eating and drinking. They will be brought to a trial of strength with each other, and the love of truth will prevail over its rivals, and take them into its service. Of one thing we may be certain: whoever lives by bread alone, or by bread principally, is principally an animal, and will act, and think and feel like an animal—a brute; and it is useless to expect either in the Association or in individuals, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance,' until the word of God enters more freely into the composition of our being than bread. It is useless to expect that persons who individualize themselves by gluttony, will see any beauty in our social principles.

God seems to have set forth in Dr. Webster, the 'supreme scoundrel'—a very complete embodiment of animalism, with the root of it perfectly visible. He was a murderer, by killing Dr. Parkman; a thief and a robber, by taking his pocket-book, a forger, by writing *paid* on the notes; a bearer of false witness, by accusing Littlefield; a perjurer, by swearing by the Supreme Being that he was innocent; a liar, by every word he uttered or wrote, so far as all the evidence goes; a suicide by intention, as he took poison on his way to the jail; and it is very safe to infer that he was also a licentious character—salacious and greedy in his amateness, though that part of his character is veiled from observation. And all this mass of abomination has the mark on it—it is tick eted

and labelled, so that we know exactly where it belongs. Among the rest of his enormities, his perfectly concentrated devotion to the gratification of his stomach and belly stands out clearer than any thing else in his character. To see a man looking out for his belly as he did in a note to his wife, written in the most agonizing circumstances; then to see him immediately after being convicted by the jury, or in connection with it, instead of taking a little something to eat as the sheriff proposed, insisting upon having a '*proper supper*;'—and after hearing the verdict of the jury, to be anxious that he should have his meals regularly from Parker's,—shows that there are two points in his character that coincide perfectly with the principles we have been discussing: Firstly, the enormous development of his animal passions, a fact resulting from his devotion to eating and drinking; and secondly, his entire destitution of truth. He was a supreme gormandizer and a supreme liar. He took in any quantity of bread, and none of the word of God, and thereby became the supreme scoundrel.

We will not leave this subject just here, without adverting to some method of breaking the evil. We must treat this passion just as we do amativeness; we must learn the distinction between spiritual and animal alimentiveness, just as we have learned the distinction between spiritual and animal amativeness. A spiritual man loves food as well as an animal, and enjoys it better. Spiritual alimentiveness must be brought into fair and honorable competition with animal alimentiveness, and the truth let loose with regard to it, so that there will be a development of the nobleness and beauty of spiritual alimentiveness, and the horrors of animal alimentiveness; and they

will be found to be parallel with those of animal amativeness. We have come to a settled certainty that animal love don't pay; that it promises what it does not fulfill; that when it promises heaven it makes hell. In process of time, every man, woman and child will come to see with equally settled certainty that greediness, gormandizing, devotion to the belly, don't pay; that it is not a source of happiness, but of torment. A morbid appetite, which is really the working of animal alimentiveness, is one of the greatest torments of life in almost every human being—every one certainly that has not been purged by the resurrection.

Persons who are troubled with this disease, need not betake themselves to law and legal self-denial; all such expedients are beneficial only in the way of gaining time and preparing the way for something better. The agency that I recommend for employment in the matter, is, **THE TRUTH** in all the ways that we have employed it in regard to amativeness. For one way, we have presented a theory of the difference between false love and true; for another way, we have used criticism; for another, confession: and the truth is to be employed in all these ways in alimentiveness. We are to throw our understandings open to a clear knowledge of that passion, both as made by God and treated by the devil,—the success of it, and the persecutions of it. And then we are to criticise one another in the false action of it, as we have done in regard to amativeness; and we are to throw off all squeamishness with regard to the subject, as though it was too small for our notice. The devil is delighted to reserve parts of our being to himself, by representing them as too small to be looked into. That has been his policy in regard to amativeness; but

we know there is tremendous force in it; that there is heaven and hell in it, altho' the devil and the world represent it as something very small, beneath our notice, and not to be descended into.

The effect of keeping light away from alimentiveness, will be just the same as it was in the case of amative-ness. You may say, 'What I eat and drink is a small affair, and it is beneath the attention of a gospelizer to attend to his stomach;' and the effect will be to strengthen the devil's position, because light is his enemy; and so long as he can keep the truth out, and thereby keep possession of alimentiveness, he knows and God knows that he has got into the very citadel of life. We are not to be ashamed or afraid of the truth, or think of it as an insignificant matter. The spirit of sincerity must take possession of us, so that we can look into ourselves and inspect our stomachs, and go to confessing—make our stomachs yield up their secrets, and all the hidden workings of the devil there be brought to light; and purity will enter into our appetites, and we shall find that physical diseases, that are really the offspring of diseased stomachs, will pass away. We shall find a healthy tone commencing at the center of our constitution, and spiritual diseases that can be traced to this place will pass away. We shall find on a full burst of the truth on this subject, that a great many spiritual as well as bodily diseases will have their mischief drawn off by an insensible process: we shall find that the root of them is cut, and their life stopped.

I have noticed in cases where the flesh was strong in persons, when they fall into trouble or judgment, that at that very time the devil excites this morbid

appetite, and they indulge themselves in eating more than at any other time. This is a very poor way—the reverse of the true way. There is no such thing as getting relief in that way. People only stupify themselves and produce stagnation of thought; but the enemy will come on again; and I advise all who find such symptoms in themselves, to turn the other way. They want comfort; they want something to support them in their tribulations; and that is natural. But don't go to bread; go to the word of God. This I take to be the meaning of Paul's pithy saying: 'It is a good thing that the heart be established with grace, and not with meats, which have not profited them that have been occupied therein.'

Then I say for the encouragement of those who are fond of food, and appreciate the delights of eating and drinking, I sympathize with them, and can put them in a way to attain the highest possible delight of this kind. I think that all can satisfy themselves by reflection, that their delight in food must depend on the healthy state of their stomachs, and the delight is not proportioned to the appetite, but to the *powers of digestion* of what appetite craves. Appetite is only a want; and if the result of meeting its demands is suffering and indigestion, where is the happiness? There is no happiness in a want, or in indigestion. Now I say again that the solid, substantial pleasure that we have in this thing, depends on the power of digestion. How shall we get that? By feasting ourselves on the word of God. Scripture gives a sure recipe for securing good digestion—the best of all possible digestion. 'He that believeth shall drink any deadly thing, and it shall not hurt him.' There is digestion for you—an impreg-

nable state of the stomach. Again, 'Every creature of God is good, and to be received with thanksgiving by them who believe and *know* the truth; for it is sanctified by the word of God and prayer.' There is universal digestion. Take home the word of God into your system, and all the bounties of nature are thrown open to you. Nothing comes amiss to such a one, because such a stomach has the discrimination and power of God in it. It has a truthful element in it, that will discern between quality and quantity, so that digestion will be a real pleasure. That is the way that we shall get sound stomachs, by nourishing them by the word of God. We shall have then all the pleasure that we do now from the taste of the food, and we shall have the calm enjoyment of desire, not an eager craving, but a chaste desire in the prospect of food, on the one hand, and, on the other, a glow and healthy swell of body and soul in digestion. The whole process will be a pleasant one. There will be another very important item of happiness, which is this: we shall be serviceable to God—our bodies will become acceptable to him. 'I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to him.' We shall yield our bodies as sacrifices of sweet incense full of pure and holy delight to God. The love of food, when it knows its own interests, instead of being a rival of the word of God, will be its best friend.

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## CRITICISM.

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### A GUARDED CHARACTER.

Mrs. W. is a very secret, reserved sort of person. As the saying is, she 'keeps herself to herself.' It is very difficult to quarrel with her, she is so uniformly guarded at all points of attack. Very correct in her outward deportment, kind, obliging, cautious, and prudent, and always exceedingly watchful to keep the best side out. Her difficulties probably root themselves back in general

principles. Women inherit and are educated in the propensity to deceive, that is, to appear pretty and attractive to those around them. Their grand object in life is to make their market; and in a world where appearance passes for reality, of course woman will study to make the best appearances she can. This is the object that women have in view in dressing fine, displaying accomplishments, &c. But in an Association like ours, where such methods as these of attracting notice, are unfashionable, there is strong temptation to put on a spiritual dress, made up of kindness, propriety and general amiability. The grand defect in this dress, which renders it worthless and disgusting, is the manifest consciousness of the wearer of its prettiness. 'See how amiable, graceful and proper my behavior is,' is the language of such an one's actions. Graceful behavior and propriety is attractive, if it is unstudied. *Graceful attitudes of the heart, will flow out into graceful action without our taking any pains about it.* And that is what we should seek continually, graceful attitudes of the heart. Women, when cut off from outward adorning, are strongly tempted to deck themselves with spiritual finery. Their strong love of praise, and false education, make them seek to *seem* rather than to *be*. But there is a way to keep from confessing the devil by ugly deeds or words, and at the same time be sincere and utterly refuse to wear the semblance of beautiful feelings that have no existence in the heart.

This love of approbation which seeks its object by concealment of its real character, is suicidal; for every body loves those who are *sincere*, more than those who behave in the most graceful manner insincerely. Women's love of praise, must turn all its subtlety and strength toward pleasing the Spirit of truth, and dress itself in thorough honesty and sincerity, to succeed in our market.

Mrs. W. when she first believed took in the erroneous idea, that her salvation was complete, in a way that left no place

for the bringing out and judging of evil in detail; so that when deceit and evil-thinking have presented themselves for investigation and judgment, she has sought refuge in the false theory, that these things did not belong to her, and were not to be noticed because she was saved. Then, too, for years she has lived in circumstances where she was obliged to assert her innocence to unbelievers and scoffers, and she has gone so far in that direction as to have hardened herself against the just criticism of the church. She has not been able to reconcile the reception of Christ as a Savior from sin, with the state of heart that receives criticism and judges evil. Our justification comes by our receiving into ourselves Christ's spirit, in which is justification. God does not expect that we shall present ourselves perfect to him. All that he wants is, that we see our faults, and give him a chance to work in us to cure us. He justifies us in loving the truth, and we never need to seek self-justification in this or that particular thing. Let all seek first sincerity, the justification of the truth at any expense, no matter what, and their own justification shall be added to them.

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GEORGE W. NOYES, EDITOR.

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

### The Spirit of Obedience.

In studying the subject of family government, and a system of moral education for our children, we have taken for the first principle—"The fear of the Lord is the beginning of wisdom." The sentiment of veneration for superiors, is the first thing to cultivate—this will procure *obedience*, and upon obedience can be built every thing good in habits and character. We revere the wis-

dom of Solomon, not only in this first principle, but in the means which he commends to drive away foolishness from the heart of a child, and 'deliver his soul from hell.' In the course of our discussions, the history of Eli has been a profitable lesson. His sons dishonored the ordinances of God shamefully; but he only weakly expostulated with them, and it provoked God to great displeasure. As we emulate the example and reward of Abraham, so we take warning from the curse of Eli.

*Obedience* is becoming the new watchword of us all—old as well as young—just as the word *sincerity* has run in our minds for a year past. *Sincerity* indeed has led us to see that the spirit of disobedience—inordinate self-will, is the real cause of much if not all the bondage to evil and suffering remaining among us. *Sincere* self-examination is showing many that the difficulties they find in obeying the truth, root themselves back in parental neglect, in wills that never were broken, never trained to obedience; so that they are captives to their own self-will; the worst of all bondage. It is the Truth that makes free, and only those who have a spirit of obedience to the truth, can be free. What freedom has the drunkard, who 'has his own way,' but no liberty to be temperate? Liberty to obey the truth, with our whole nature, is the only independence worth defending. We never are free till we take upon us the yoke of Christ, who was meek and lowly, and in all his life exemplified the spirit of perfect obedience.

As persons become sincerely honest, they confess that wilfulness has made them blind—that the spirit of disobedience, and not lack of evidence, has made them unrel with the truth. And this may be assumed on a great scale. The reason why the world has not received the doctrine of holiness these sixteen years, is not for lack of evidence, but because the spirit of disobedience would not let them.

### Respect to a 'Natural Law.'

It is no part of our profession, as servants of God, to try to cure bodily diseases that are founded in spiritual diseases, without first clearing the disease from the spir-



it. It is no part of our business to try to sever sin and death. It is certain that God does not intend to separate them; and we have no occasion for any more benevolence than he has. He intends to sever souls from both sin and death, and so deliver them from the devil and his works. But the idea of delivering them from death, and leaving in them the cause of death, is no part of his salvation. His mercy does not work in that way. His plan is to let sin and death go together; and when he undertakes a cure, to cure both death and its cause. Christ had this in his mind, when he said to the woman, 'thy sins be forgiven thee.' His power was applied there to the remitting of sins—to the discharging of the soul from the bondage which caused disease. 'Blessed are they who do his commandments, that they may have right to the tree of life.' We ought not to wish for any other way to the tree of life, and should count it a thing to be rejoiced in that there is no other way, but by doing the commandments of God—that no spirit but faith, love, obedience and gratitude, can possibly receive the spirit of health. Is it not a good thing that a willful, stubborn spirit runs itself down, and destroys its power? It is certainly a good arrangement of God's, that sin shall run itself into misery and death, and by this means be limited. We ought not to wish that strength, health and life may back up a wicked spirit, for that would be wishing to send the devil's missionaries into the world, with power to commit sin perpetually; on the contrary, we should consider it a decided advantage, that weakness and impotence attend vice. If we have power to do any thing, it is power to remit sins—that is all the power that is worth any thing. These principles terribly criticise all the medical practice in the world. All the labor of the doctors is, to sever the connection between sin and death. The doctors, as far as their influence goes, are preaching in a practical way the doctrine of the old serpent, 'Thou shalt not surely die—you may sin against God—we have medicines and skill that will come between your sin and its consequences.' In short, they ignore and violate one of the plainest of 'natural laws' in the science of life.

### The Social Principle Primary.

[REPORTED FOR THE CIRCULAR.]

The great question between us and the world, and God and the devil, is this: What is the true relation between the social and individual principle? Which one of these two principles is primary, the social or individual? Is man rightfully and by nature, that is, by God's constitution, a spider, or a bee? Is it right for us to pay primary attention to those things that relate to us as individuals, and secondarily to those things that relate to society? or should the reverse of that be our principle? Should we not seek to be social and patriotic first, and give only secondary attention to those things in which our individual interests are concerned?

We know what would be the answer of the world to these questions—practically if not theoretically, and to a great extent theoretically. The world says, the individual principle is first. Every man is to look out principally for himself, and to spend only the surplus of his interest on public and patriotic purposes; and the standard divines have united to help the world to a pretty plausible theory in favor of this position of things. The whole doctrine of the right of private property, which they regard as sacred, and which they profess to fortify by reason and scripture, is in essence an assertion that the individual principle is primary. So again, the popular doctrine that what is called *the family* is a fundamental institution of society, and is entirely sacred, is another assertion of the primacy of individualism.

These principles, the principles of private property and family selfishness, are standing institutions—institutions that are coeval with the wickedness and barbarism of mankind, and exist in their

utmost strength in savage nations. They are not the distinguishing elements of civilization; on the contrary, civilization is a perpetual encroachment on these institutions. So far, precisely, as large and universal combinations of interests grow, and with them a sense of public interest, and so far as customs and laws range themselves in accordance with the public interest, just so far a principle grows that limits and encroaches upon the one great idea of savage rights, that is entrenched in the idea of private property and family selfishness. Civilization tends constantly to limit the autocratic assertion of private rights, and to establish universal, social interests. The world, to be sure, continues these forms of selfishness, and professes to regard them as forms of civilization, and as harmonious and congruous with civilization. But we shall find in reality, that the genuine influence of civilization is to turn attention to public interests, and it is thus reducing the principles and conditions of barbarism, and will eventually overwhelm and destroy them.

With this view, let us look at the signs of the present time. Civilization has generated the association movement all over the civilized world. The gravitation of the public mind toward association, in this country, in England and France, and other countries of Europe, is the legitimate product and natural successor of the spirit of combination, which has manifested itself all along back increasingly, in stock companies, insurance companies, and societies of every kind. The progress of civilization is beginning to reveal to men the value of combination, and the great increase of power that can be obtained in money matters by this means; i. e.,

civilization is beginning to reveal to mankind, that falsehood and narrowness of mind are identical with selfishness, and show the practicableness and value of realizing unity on a large scale—a condensation of interests vastly larger than the institutions of barbarism present.

These first forms of the idea of unity—the business forms—every body will say are the product of civilization—the growth of intelligence and good sense. But the association movement, properly so called, is their legitimate successor, and nothing but an extension of them. People find it a great advantage to get rid of their littleness enough to form stock companies and insurance companies; and they are coming to find the same benefit by combination of families. Civilization has really produced this Associative tendency, and the world must soon begin to see that all its progress is in a direction contrary to the institutions of barbarism; contrary to the idea that every man is living for himself and his interest in one family. But Associationists themselves carefully reserve after all, the supremacy of individualism. They recognize the social principle to a greater extent than the world in general, but they carefully assert still the rightfulness and even supremacy of individual rights, of private property, and of familism. They meet this question of the relative position of the two principles, the social and the individual, and they say, the social is a great element, very important, and is to be introduced and carried out, just so far as it can be without destroying the individual principle; but the individual principle is still to exist, and be supreme and central. So far Fourierism has gone. Now we are in a position to look

this question in the face with honesty, as lovers of the truth, more thoroughly than those who come to it from the world, or from Fourierism. And we start from that side of the matter which these other speculators have neglected—the Bible side. Instead of coming up to this question from the reasonings generated by civilization, which are all enveloped in the spirit of individualism—because that has never been broken by Fourier—instead of coming up to the question from those reasonings, we come *down* upon the question from God and the Bible. And we may anchor ourselves at once in a position in regard to the question, by going back to the day of Pentecost. It is plain that the social principle got precedence of the individual there, and that it was the effect of God's spirit. And with that fact before us to steady us, let us now look into the philosophy and metaphysics of the matter.

We believe that man is the offspring of God; that that is the fact in regard to his nature. God breathed into his nostrils the breath of life, and he by that fact is naturally an outgrowth of God; and we believe that although this fact has been obscured, and, so far as man's consciousness is concerned, annulled, by his fall and separation from God, yet that the work of Christ renews that consciousness in man—the consciousness of identity with God, as on the day of Pentecost. The Holy Ghost flows into the human spirit, and re-asserts the original identity of man with God.—Then man, whether we refer to his creation, or to his re-creation in Christ, is, in his inmost being by nature, not only one with God, but all men are one with each other. Their individualities are secondary manifestations and forms of

God's life, that converge and finally all meet in God; that is, they are primarily a unit, as God is, and only secondarily multiplex—separate. The inevitable inference is, that the social principle, i. e. the principle that recognizes this identity of one with all, the principle that discards individuality, is primary. It is true, that as spirits, when we come to know the deepest facts with regard to ourselves, we are one with each other, because we are one with God and Christ. These are facts which nothing but sin and ignorance prevent us from recognizing; facts just as truly as the existence of the universe is a fact. As spirits, we are one with God, and with each other; as bodies, we are individuals, each one by himself. And we shall find on strict examination, that our individuality—that in us which raises the idea of private interests—of private rights in property and family—which raises the idea of *I*, whatever it is, it is connected with *the body*. The idea has in it the limitations that belong properly to matter. Matter exists in separate particles, separate bulks. Spirits are fluid, and a pure spirit has no such limitation, or separation.

We may decide the question, then, whether social or individual interests are primary, by deciding whether souls or bodies are primary; life or matter. The natural expression of the spiritual principle is universality of interests—identity; the material principle is represented by limited interests—separation. If the combination in us is such that *matter* prevails, then our life may be called properly, materialized spirit. Then we are in the proper qualification of an *Ego*; we are limited beings, as our nature and instincts all

follow in the wake of the life they appertain to; but let us call things by right names; we are animals—flesh. It is this proportion of the two elements that the Bible calls *flesh*, materialized spirit. But on the other hand, if the spirit prevails over matter, so that the combination may properly be called a spiritual being, then our primary relations are to spirits, and to all life that is in unison with God. There is no Ego then—it is We. On the day of Pentecost the spirit prevailed; matter sank into inferiority. Spirit rose in value, and matter was at a discount. The result was, immediately, by the most natural process, without any forcing, without urging, or even asking on the part of the apostles, believers brought all their possessions and laid them at the apostles' feet; and no man said that aught that he had was his own. This movement was spontaneous; it was as natural as breath to them.

We take the ground then, that man by nature, that is, by the design of God and his original constitution, is a social, gregarious being; that the selfish principle which expresses itself in private property and familism, is secondary nature, not primary; a secondary nature induced by delusion, and perpetuated by the ignorance of men with regard to the innermost secret of their being. Satisfied of this interior fact, and taking our stand upon this truth, that has come down from God and heaven, we rejoice in the prospect that the world is coming up to meet us; that all the tendencies of civilization are co-operating with us. We have friends on that side of the question.

The struggle which is now going on among men, is to see how near they can come to social interests, and yet secure

the individual principle; how far they can avail themselves of social advantages, and not have individualism carried away, but leave it standing. So they are actually working in our direction all the time. We have this advantage, that we are not anxious to save individualism, but can go forward, and give full scope to socialism. They are only giving it scope on condition of saving the individual principle. But with God and nature at work on the one side, and civilization on the other, individualism will come to an end at last. Here is just the difference between God and the devil: one is the *We*, and the other is the *I*. And the world so far, is an incarnation of the *I*, with exceptional experience of the *We*. It is time for the world to know that the *we*-spirit is the strongest; and it will be found in the end that Ego, with all his clamor about private rights, owns nothing, has no private rights whatever; but that *We* owns every thing. No one has any private rights, except as they are members of the *We*. They cannot get any rights, because God owns all things, and does not pass his property over to persons out of the partnership, but gives them property by bringing them into the partnership. So every person anxious about his rights, must look into this question: Am I thinking and talking of the rights of Ego, or of the rights of the *We*? If I am talking about the rights belonging to the *I*, I am in a delusion; there are no such rights.

### Life and Death.

#### NOTES OF A CONVERSATION.

*Mr. N.*—God does not want to have us get rid of the love of life, or be pleased with death, or distressing cir-

cumstances. I do not think it worth any thing to be able to say, 'I had as lief die as not—I am not afraid of death'—in a careless, indifferent spirit. Existence in itself is good. The same is true of love of life, as of our other passions. All our passions are good in themselves. God does not want us to be destitute of them—but he wants them civilized—cultivated to the highest capacity of enjoyment. And in order for this, they must be subdued and take their proper place. Love of life—love of our bodies, or living in this world—of the enjoyments of the body—dread of pain and dying, all belong to one great generic passion; and it is to be treated as our other passions, as good in its place. God designed we should appreciate life, and be able to enjoy it; but in order that we may do so, that love of life may not be a torment to us, it must become rational—submissive to truth—not thrust itself above the truth, and the affections that relate to higher things—it must know what it was made for, and find enjoyment in what it was made for, and not get above its place. Love of life includes a great range of interests; and in its unsubdued state it is 'a hard case.'

The fact that we dislike *pain, disease, murder*—the gaspings of spirit in relinquishing our hold upon the body, is not evidence in itself that we love life disproportionately. To be destitute of a certain disgust at death, is to be without 'natural affection,' in the truest sense of the word; it is to be without that affection of which all our other exterior affections are appurtenances and branches. So I do not accuse myself because I have fear of death, or care in regard to danger. I test my state in some other way. God has sev-

eral times taken pains to put me to the test in facing death—not to see whether I would feel indifferent, but whether I would say as Christ did—'not my will but thine be done.' That expression implied Christ had a will; in distinction from God's, but subject to his. That is all that is demanded of us.

*Mr. M.*—Giving up our life then, is bringing our life in subjection to the will of God?

*Mr. N.*—Yes. Just like any other blessing. We must not stipulate for its continuance, any more than for money, or wife, or children. No blessing we hold, is ours in fee simple; it is ours only during beneficial possession.

*Mr. C.*—This view shows us that love of life is to be brought into the school, and educated like all our other passions.

*Mr. N.*—Our principles require that we put our property into the Community; not call it our own, but give God the first right. They do not demand that we be destitute of property; only that we let in God between us and all our property; behave like gentlemen in regard to it, and surrender it when called for by God and the Church. So with our lives. God wants we should trust him, and put them into the public interest.

*Mr. C.*—I can say I love property more than I ever did when working for myself. I have more interest in our possessions as a body, than as an individual.

*Mr. M.*—A person may have great love of property, without holding any private right; if he loves God, he is heir of every thing. This world never looks so beautiful as when we recognize God's ownership, and him, our Father.

*Mrs. C.*—The more we love him, the more we recognize his ownership.

*Mr. N.*—The attainment of civilization in respect to our passions, is, to bring them where they are willing to depend upon God; to take him as a sufficient guarantee for all good. Man must let go his own individual hold on life, and take hold of God's generosity. Thus we civilize all our passions. When a passion gets quiet, free from greediness and snatching, and trusts God *sincerely*, that passion is civilized. So of the love of life.

*Mr. C.*—I see how a person like L—, with an unsanctified love of life, can prevent God from taking care of her disease, and treating it on scientific principles. If a parent sees a child disposed to help itself to its various wants, and not trust in his generosity it is wise for him to put that child where it will suffer, until it is willing to trust him.

*Mr. N.*—If we are so fearful, that we keep our case in our own hands, of course any person better able, cannot take care of it. If a child cuts its finger, and it feels so bad, so fearful of pain, that it will not suffer the wound to be examined, washed, sewed up and bandaged, of course it will have to suffer the consequences. So if our spirit takes charge of our body, and keeps it enveloped in individualism, in the nature of things, God's life cannot get into it, and pervade it. This proves the text, 'He that loveth his life, shall lose it,' but he that drops the charge of his own life, and lets God take care of it, 'he shall save it.'

*Mr. M.*—Many have the same feeling about their life, that they have about their property. I have seen a man swearing and cursing God with

his last breath, for taking him out of the world; his last words were, 'It is too bad.'

*Mr. N.*—It is precisely the same feeling; they feel that God is unjust, and has robbed them. The child who has cut his finger, can get no help until he gives up his case, and submits to rational treatment; and I certainly know that this is true of disease; that attention to it on our part keeps God away from it. The attitude of spirit is one that says to God, 'Stand off.'

*Mr. M.*—On the contrary, as soon as the spirit gives up the life to God, the body is healed.

*Mr. N.*—Strictly speaking, God does not call us *from* love of life, but *to* love of life. In all cases his demands made on the ground of attraction, not of negative self-denial. 'He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it.' The summons is to love life in the most rational way; and the complaint is not that we love life too much, but too little. The love of life looks two ways. One way is outward, to the body; the other, inward toward Christ and the spiritual world. We have vital relations both ways; the life that ramifies through the body is external, in fact inferior; and our relations to our bodies is not the whole of our relations to life. We must take into account such texts as these: 'Every one that is of the truth heareth my voice. Wisdom is justified of her children.' I infer that the Spirit of truth is the seminal principle of all life that ever will be saved; the core of every individual spirit that can be saved is a branch or bud on that great spirit. The problem then is: in loving life which part shall we love, the inward or the outward?

Which is best, the love of the body, which is the descending fellowship, or of the Spirit of truth, which is the life of our life? 'He that believeth on me shall never die.' That is, he is in vital relations with invulnerable, immortal life; and the demand is that we recognize and prize our interest there, and not set this external form of life above that immortal, invulnerable life. The demand is, if the two kinds of life come in conflict, and sacrifice of one is demanded, we be ready as rational beings to sacrifice the inferior. 'If thy right hand offend thee, cut it off.' If the love of bodily life is destroying your vitality in God's spirit, cut it off just as freely. This doctrine ought to be popular, regarded as saving truth, not as an arbitrary requisition of God. God's object is not to destroy, but to bring us to immortal life.

*Mrs. C.*—He wishes us to love the substance and not the shadow. Loving the body is but loving the shadow of life.

*Mr. N.*—The demand is simply to be truthful and sincere. The question then is, What place will the body occupy, in a really truthful mind? A truthful mind can see all things as in the light of eternity. The existence of God, of the soul, and its capacity for eternal happiness or misery, is as palpable and sure as the existence of this world. A person does not need any special exhortation, under the influence of such motives, to choose correctly. All that is demanded is that we do not get sleepy and drowsy, but keep wide awake and sincere.

*Mrs. C.*—This is illustrated at sea. A vessel in a storm finds it necessary to throw overboard first its deck cargo, then, as the gale increases, the cargo in the hold, then the sails and masts, leaving nothing but the hull to save the lives of those on board: this is considered rational and correct.

*Mr. N.*—Just so: our bodies are only masts. It is good to have masts and sails; but in a storm we shall cut them all away and call it good. The primitive church

were tried on the point of loving life, by Christ's sacrifice, by prisons, violence, and many of them by martyrdom. A battle with sickness was not the main pressure with them; but so far as we have been schooled to meet death, it has been in the way of sickness. I look back on my experience and see that God has tried me much on this point. When I began to seek salvation, though I was in ordinary health and had no disease, I soon got into a state where I had no appetite, and was very much reduced in flesh. I felt that I must be saved from sin, or die. I entered the conflict in the spirit of a soldier, who says, 'give me liberty or death.' I desired most sincerely to have the question of salvation from sin settled, or die, and be damned. I was rational enough to see that if I must be damned, I had better begin at once, and not treasure up wrath against the day of wrath. I sincerely desired to come to a settlement. Afterward, in New York, I went through death as described in the 'Religious Confessions.' I went through many scenes like that. Once I was taken sick with a kind of cholera at Poughkeepsie; I had no money, so I crept on to some hay in a barn, and lay down expecting to die unless God interposed. I was there all one day and night, as Paul was in the deep, but in the morning found myself better, and went on.

My love of life was tried by the disease in my throat for two years steadily. At one time I concluded I must die, and contented myself with the idea. I began to arrange my affairs so as to leave the interests of truth in good shape after my death. Then came a crisis, from which my health has been constantly gaining. Then we faced death at Oneida in the dysentery, and at Brooklyn in the cholera. We faced the most threatening appearances at Putney for about two months, and were in hazard of our lives and property; and for a long time after I left Putney I felt like a person who has escaped from prison, but with sentence of death upon him, and the whole spirit of

the country regarding him as an outlaw. I do not know whether all this has civilized my love of life so that I shall need no further discipline of this kind; but I do not ask any guarantee of God. I want him to put me in circumstances to make me a rational being. I consider my life as his property, and estimate it at just what it is worth in his mind.

*Mrs. C.*—I never seemed so much in the presence of the king of terrors as in the cholera. A sudden shivering came over me, and I went into the very shadow of death; but soon I rose above it, and felt like saying, 'Come on,' I am not afraid. This text came to my mind: 'Thou therefore endure hardness as a good soldier.' I felt that I should be hardened by it.

*Mr. N.*—I sometimes say to the Lord, I am not ambitious of distinction in the line of persecution; I don't like death or danger. I am a woman in such matters. I can dispense with the credit of a man. If every thing has been done that is required in this way, I shall be glad. I have no ambition to rival Christ or the Primitive Church. They have gained distinction in it, and it does not become us to rival them. It don't fairly belong to the nature of woman to encounter violence and danger—man is qualified to endure it for her and have the glory of it. On the same principle, the primitive church, which had much more manliness and ruggedness of character, was fitted for the scenes of persecution it endured. I have no more the manliness of Paul, than a woman has mine. God knows how much I can bear; he will see that I am cured of undue love of life, but will have respect to my capacity.

—If we find it difficult to criticise a person, that very fact is ground for criticism. The best thing that can be said of any one, is, that he makes it *easy for his superiors to criticise him*; he is simple, docile and cheerful, and in that attitude of humility and earnestness which makes it easy for those around him to tell him his faults.

*From the Albion.*

### Occasion.

[FROM THE ITALIAN OF TERNARI.]

"Say, who art thou, with more than mortal air,  
Endowed by Heaven with gifts and graces rare,  
Whom restless, winged feet forever onward bear?"

"I am Occasion—known to few, at best;  
And since one foot upon a wheel I rest,  
Constant my movements are—they cannot be repressed.

"Not the swift eagle in his swiftest flight  
Can equal me in speed—my wings are bright;  
And man, who sees them waved, is dazzled by the sight.

"My thick and flowing locks before me thrown  
Conceal my form—nor face, nor breast is shown,  
That thus, as I approach, my coming be not known.

"Behind my head no single lock of hair  
Invites the hand, that fain would grasp it there;  
But he, who lets me pass, to seize me may despair."

"Whom, then, so close behind thee do I see?"  
"Her name is Penitence; and Heaven's decree  
Hath made all those her prey, who profit not by me.

"And thou, O mortal, who dost vainly ply  
These curious questions, thou dost not descry,  
That now thy time is lost—for I am passing by."

Why may not a man take the same liberty to drift for Christ, that a drunkard does for the love of rum? If a man gets in love with rum, he takes the liberty to run out his property.

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