

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. 44.

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THE CIVILIZATION OF COMBATIVENESS.

Nearly all of our affections, classified as they are by Phrenologists, have some positive good for their object. Alimentiveness loves food; Acquisitiveness, valuables; Amativeness, the other sex; Philoprogenitiveness, children; and Causality loves the truth. But there are two of our affections that relate directly to evil—Cautiousness and Combativeness—and I include in Combativeness, Destructiveness, as they fairly belong together, and make one. That is to say, in the community of our affections, among all its variety of functions, it has a *watchman*, and a *soldier*. Besides farmer, merchant, housekeeper and cook, and all the officers of peace, it has Cautiousness and Combativeness, officers which relate to an enemy.—They imply the existence of evil. To have your sentinel out when there is no enemy, either real or supposed, is cant—humbug. Now that God has put on duty in the city of life, sentinels and soldiers, armed and equipped for war—protection against evil—do we not read in that fact, at least, that evil existed before man was made? It is not to be

supposed that any of our integral functions have been added to us since the fall; no one believes that there has been any such essential addition as Cautiousness and Combativeness. And it is fair to infer that all our faculties existed before the fall, as God intended they should exist then, and eternally; with these functions among the rest as officers to look out for an enemy, and provide against him.

I will go a step farther—God made man in his own image; and it is an easy thing to demonstrate that whatsoever we find in ourselves, is in God. He made us to be temples of his Spirit, and our bodies have been adapted to a thorough manifestation of his Spirit; and it manifestly results that all the human elements are in his life—that in the community of elements that exist in his life, there is a sentinel and a soldier. What does this imply? Shall we say that his nature is not adapted to, but is out of joint with, his circumstances? No; because we find these elements in his nature, we are sure that evil existed from eternity, and will exist to eternity, and these are the two elements in his life that face that evil. This is according to the talk in the first of Genesis. The serpent knew enough to understand the

elements in the divine nature intended to face evil. He told Adam, 'In the day thou eatest thereof thou shalt be as gods knowing good and evil.' So Phrenology supports the idea of an eternal enemy.

The doctrine which is popular in the churches in regard to the existence of evil, is precisely parallel in its nature and effect, with their doctrine on Amativeness. Their doctrine about amativeness is, that there is no such thing in heaven as sexual nature, and of course it is not to be cultivated at all, intelligently. The exercise of that passion they consider as an indulgence; and though they are not Shakers here, they are going to a Shaker heaven; and they want as far as possible to approach a Shaker state in order to be holy. Precisely on this same principle they dispose of evil, so as not to consider it eternal. God has resisted evil from eternity and will resist it forever; but they virtually ignore Cautiousness and Combativeness as having no place in heaven; and the consequence is, their idea of holiness, and of the state of things in heaven, demands that they shall clear themselves as fast as possible of the action of Combativeness and Destructiveness. There is to be no war in heaven, no more than sexual intercourse, and of course if they are going there they must get rid of war on the one hand, and love on the other. Love and war have no existence in heaven, and they must weed them out of their natures as fast as they can, as they would thorns and thistles out of a garden. We refuse all this; and our system has a symmetry and consistency about it. We believe that evil existed from eternity, and will exist forever—that God always knew good and evil—that there is in him elements of watchfulness and resistance prepared

for the war against evil. We believe that what is said about his indignation and warlike character, is not a sham—that 'he is the Lord, strong in battle;' and there is that in the eternal nature of things which demands he shall be. We believe that he has given us a nature corresponding to his own; and consequently the elements which we find in ourselves we infer exist in him; and the functions which we find belonging to our constitutions we may expect to exercise eternally, both in love and war.

It is important that we should respect that part of our nature that is prepared for war, so as to attend to it, and cultivate it understandingly. If we despise it as a sort of anomaly, that is to have no place in our future existence, we shall not deal fairly by it; we shall try to suppress it. We shall keep it constrained and growling, wholly untrained, simply held by main force, and of course in a state of savage irritation; whereas if we consider that it is the sentinel and soldier, and a member of the community, then it will be received into good society, then we shall try to educate it as a gentleman. In our late conversation on the love of life as relating to the *watchman*, or sentinel, Cautiousness, we discovered the proper method of civilizing cautiousness; for cautiousness is the same thing as love of life; it is love of life turning towards the enemy. So it is in order now, to try to understand how the *soldier* should be brought up,—what kind of a place combativeness should assume in a well regulated nature. The first idea with me of a civilized soldier, is that *he conceives of himself as a servant of his king, and of the public interest, and is not a private brawler.*—When he fights, he does not fight for his own rights, or under provocation of

personal injury, but in the public service; and, in fact, he distinguishes between an individual in the enemy's army and the great general hostile power, so that he has no quarrel with individuals; he is single-eyed in contending with the hostile power; and he may be perfectly gentle and courteous to individuals of the enemy's party as he meets them. I say that this is the grand distinction of the genuine gentleman-soldier: he is roused only for public service, and has no private quarrels. With that idea, look into Christ's instructions, and you will find that is precisely the training that he undertook to give combativeness in all his directions about not resisting evil: 'Bless them that curse you, pray for them that despitefully use you.' He illustrated that principle in himself in a most sublime manner, when he said, 'Father forgive them, for they know not what they do.' He did not recognize the individuals that crucified him as the real enemy, but the blind agents of the enemy, and he did not suffer his combativeness to act against them, though they were putting him to death. And yet he showed that he had combativeness, and resisted evil under other circumstances. Whenever patriotism demanded it—whenever the public interest brought him face to face with Satan—the public enemy—then he was a soldier; but whenever the quarrel was with flesh and blood, then he lowered his piece and would not fire. We must get so that we can make the distinction between private brawl and public service, and get combativeness trained so as to choose the one and refuse the other, and then it will be a gentleman-soldier, acting properly. There is some difficulty in getting combativeness quiet under provoking circumstances, so that it will

obey the truth and be rational. It must have the same training that the other passions have, and let the truth in between it and its mark. It must let the truth answer the question, 'Is this the enemy or not?'—here I am in the presence of an enemy that is provoking me; now I will let the truth come in and say whether this is a real enemy or a sham. It is in this presence of mind that can hold still—which is the civilization of combativeness, as well as the other passions.

To apply this to our enemies in Putney:—Let us see if we can instruct our combativeness so that it will act truthfully in regard to them. God does not want any suppression of proper indignation; he only wants us to act understandingly in the matter. In the first place I should ask, have they actually injured us? No—we have received nothing but good; if this is so, and we have received nothing but good, as we certainly have, so far as we are concerned, ought we not to be thankful to them, or at least, if they will not receive it, be thankful to God? For they actually turned us out of a short, dry pasture into the tall grass. Take the case of Joseph and his brethren. He did not find fault with them—they pitched him into the well, and sold him into Egypt, and did him all the harm they could; and yet when they came to him as beggars, he did not upbraid them; he said, 'Ye meant it for evil, but the Lord meant it for good.' We want to be able to treat the Putney folks as Joseph did his brethren. They meant what they did for evil, but it turned out for good to us. That is a fact that combativeness ought to take into the account, to soften its force. We should not let the idea of the good that we

have received from their mischievous endeavors, be swallowed up in our grudge against them. That is one thing to be considered; and on the other hand, they are not really our enemies. We can say of them as sincerely as Christ did of the Jews—‘they know not what they do.’ They were perfectly blinded by the provocation of the circumstances they were in, and to a great extent, they thought they were doing God service; and it is beneath us to think of them as the real enemies. The old murderer who is back of them, is the real enemy. It would be no real satisfaction to us, to see those men strung up and shot; the real genuine exercise of combativeness wants to have the power that set them on, shot. Regarding them simply as individuals who have not yet come to judgment, our combativeness, if it is civilized, will withdraw from them, and ask for them forgiveness and salvation, and that God will not lay this sin to their charge. It is rather difficult to call off combativeness in that way, but it is the right thing; and it is no great merit in us to forgive our enemies, and pray for them. I find it is not a work of supererogation, but simply a stopping of combativeness until it can understand itself, and act rationally. By letting in the truth in this way, the business of combativeness will be very much simplified. It makes an end of a vast amount of business that has been loaded on to it. It relieves us of two sorts of quarrels that are most common in the world. We may withdraw from all quarrels that grow out of personal interests, and from all quarrels with individuals, and devote ourselves wholly to the war against evil as a public enemy.

It is very important to study the right

exercise of combativeness acting with- in the Association, where there is so much judgment and criticism going. Critics should see to it that they drop all personal feelings, and quarrels with individuals, and fight only for the truth. Let every person stand strictly to the principle, that he has no quarrel for private interests, nor with private individuals, and it will reduce the trials of the Association very much. Then when combativeness is ordered into the ranks, it will do its work handsomely and bravely. It would be well for every person in the Association to study the truth on this subject enough to see, that it is perfectly rational for every one to say, ‘I will recognize nothing as an offense, which is not an attack on the public interest; and I will attack no offense in any other attitude than as a public soldier, in official capacity.— You find sometimes in a person’s criticism, something sharp and disagreeable; and though they may speak the truth, they hurt unnecessarily. By examining into it, you will find that combativeness is not civilized—that there is an element in it that uses the truth injuriously.

We are going to get the advantage immensely, by the civilization of our combativeness. The devil is imposing upon us, by making us believe that the world is our enemy. The world is training in his army to be sure, and if they are all his friends, we shall have a hard time of it; but this is a monstrous imposition. The truth is, a great part of the civilized world, especially the part we are living in, is in sympathy with our views and principles, and if they did but know it, are really wanting our system. A good many are in the situation that the French army

were at the time of the Revolution. They were organized under the King ; but when they were called out to suppress the Revolution, their secret sympathies were in favor of it ; and to a great extent, those sympathies were the strongest, and they fraternized with the people. As an organized army under the king, the people might consider them their enemies ; but they ignored such an idea, and marched right in among them as brothers. So we may ignore, to a great extent, the idea that the world is our enemy ; we may send the idea off after the devil who organized them ; for to a great extent they are not enemies, but friends. The truth is, we have got a system exactly adapted to their wants, and they are ignorantly crying out for us ; and we will not let the devil carry on this imposition. We will keep the peace, and not let our combativeness be imposed upon. The devil draws out his line of battle with all the world in its ranks, and says, 'every man is your enemy ; every man is bloodthirsty and destructive ;' but Christ says, 'a great part of the world belongs to me—I have got their hearts, they are not enemies, but friends.' We must assume in spite of the devil, that Christ has plenty of friends in his camp, and not let our combativeness blind us to the real fact. The devil would have been glad to have Christ damn off all the soldiers who crucified him. It would have suited him exactly, to have Christ get into an unchangeable war with them. But he says, 'I am not going to be imposed upon in this way ; these men are quarreling in the dark ; they know not what they do.' So any one may sit right down, and talk pleasantly with a person whom he has just criticised, in

good faith, if his quarrel is not with the individual, but with the devil which possessed him.

The truth is, a good soldier relies more on cool skill, and right use of his weapons, than on violence, force, and bluster. So, the truth is the best of weapons ; and those who use it need not bang away with fists and feet, but simply pull the trigger, and trust for explosive force and execution to the truth. This explains what Paul said :—'The servant of the Lord must not strive, but be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves.' He is fighting those that *oppose themselves* ; combativeness is then in its proper action, but it is using the truth as gunpowder. It handles the gun very gently, but it expects to kill the devil.

### Soliloquy.

What is God's purpose concerning me ?—and how shall I execute that purpose ? I have had a terrible experience of evil, and, on the other hand, a great experience of the mercy and faithfulness of God. I begin to see the meaning of it, and how he is going to make use of my experience to serve his kingdom. He sent his Son to destroy the works of the devil, and he is going to make me take part in that work of destroying the works of the devil, and putting the works of God into their place. He is going to destroy the works of the devil on the Washingtonian plan : they set reformed drunkards to preaching temperance ; and God is going to bring up into fellowship with himself men that know the depths of sin and sorrow and damnation, so that they will be able to resist the works of the devil in the mightiest way. Reformed drunkards

make the mightiest apostles of temperance. In that way, all my past life is going to be profitable to God; all my difficulties and distresses have given me experience of the works of the devil, which I can turn against him. It is evidently God's plan to turn all of my experience to that account, and set me up like Hawkins, to raise a real enthusiasm against the devil through my personal acquaintance with him, and the stimulus I get by long conflict between good and evil. That being the plan and purpose of God, the first thing to be done in order to carry out that purpose, is, that I be perfectly sincere in judging the works of the devil in myself; and if I understand what I am about, it will not do for me to slip over and justify the devil's works in me, because that will ruin the capital I have to work with. It is essential to the interests of my capital that I should understand my own history—all the delusions I have been in, and have a clear sense of the horrors of the pit, so that I can make these things turn against the devil's kingdom.

Here is an open door: God wants me to destroy the works of the devil, by beginning with those I am best acquainted with; and they will be found in my own life. Here is a man like Hawkins, for instance, who is calculating to go on a Washingtonian mission, and wants to study his profession. What shall he study? Plainly, his own experience. How shall he study it? In a way to smooth it off, and make it look as respectable as he can? No; rather in a way to make it look as horrible as he can—certainly in a way to get a truthful view of it. When he has done that, he is equipped for business. Here I have a patriotic motive for sincerity. The

Washingtonians, in place of smoothing off the truth, exaggerate it. I need not do that, but I certainly should not wish to smooth it off, if I would be equipped for my business. The devil has surrounded me in my past experience with a certain amount of his works. As Christ is bent on destroying all of his works, he will set me to destroy that part of them that has fallen to me, by letting in sincerity in the midst of them. It will be some such an operation as Rahab's was, who destroyed the city by concealing the spies. A man is the best judge of those manufactures that he has been engaged in; and so I am the best judge of that branch of the devil's manufactures that I have been engaged in, and surrounded with; and Christ wants me to be in a condition to destroy all the devil's manufactures that I am personally acquainted with. So here is God's purpose concerning me, and the way I am to execute it. A.

### Bashfulness.

Bashfulness was the earliest manifestation of the spirit of evil in our first parents. Adam and Eve hid themselves from God, and then from each other.—Fear and shame brought isolation, and isolation is the parent of selfishness and all forms of evil. It was right then that the 'FEARFUL and unbelieveing' should be put at the head of the list of those who should be excluded from the paradise of God. In the new creation, and the second Adam, we should naturally look for some reversed manifestation; and it appears even in the boyhood of Christ. 'The child Jesus grew and waxed strong in spirit,' and exhibited unnatural boldness at the age of twelve. When his parents found him in the temple, in the midst of the doctors, both

hearing them and answering their questions, all were astonished who beheld it. His fearlessness was just the opposite of the spirit of the garden; it distinguished his whole career. 'He endured the cross, *despising the shame.*' In the 10th of Matthew is a specimen of his instructions to his followers: '*Fear not them which can kill the body.*' The baptism of the Holy Ghost produced in his disciples the same unwonted boldness, and they carried out their master's instructions to the letter. Peter and John, filled with the Holy Ghost, proclaimed to the rulers and elders of Israel, that the man whom they had just crucified as a malefactor, was become the head of the corner—neither was there salvation in any other; and when they were forbidden to speak any more this way, they said, 'whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' Their boldness was a wonder to the mighty and learned before whom they were arraigned.

It takes one kind of courage to face the cannon's mouth, and another to face the criticisms of society—one kind of boldness to meet the violence of foes, and another to meet the inspection of friends. We have often contrasted the functions of the first and second church. The primitive church had to contend with the fear of religious persecution. To conquer social bashfulness, reserve of heart, fear of criticism, &c., seems to be more the character of our warfare.

#### A Leaf from our Community Journal.

Oct. 1.—We were pleased a few days since to see how the spirit of the day of Pentecost was working in our juvenile Community, as one fruit of the special attention devoted to them of late. They brought their little money-pieces, (such as one will find in children's purses every where,) and gave them to their teachers. This they did of their own cheerful will; to signify that they had no reserve, but would trust the generosity of God and the Community, for every thing they

wanted. Some of them had been tempted into evil by the possession of money, and did it in the zeal of their repentance. It was really a sign, and expression of the children's sympathy with the heart of the Community, which has been baptized anew with the devotion that seeks first the kingdom of heaven and its righteousness: and we have newly made an offering to God of all that we have, and are, for his use in the publication of the gospel.

The children's offering was sent to Mr. Cragin at Brooklyn; and he soon returned it to them in a dozen beautiful Bibles, which the teachers had the pleasure of surprising them with, in their morning bible-class. Now for a sequel to the story—this number was far from furnishing one apiece; and as the print was superior, and the size handy, and they were very cheap, Mr. H. was desirous all his class might have one. So in the evening meeting, he related these circumstances, and said, he was going to try an experiment. He presumed there could be found in the work-boxes, pockets, and laid-away purses of the adults, odd pieces enough to buy all the Bibles we wanted; and he proposed that this useless money should be put to interest—and what bank would pay better than the word of God?—or how could we lay up for our children so well, as by giving them a Bible education? His suggestion was very popular, and so the next evening, the little treasury box upon the centre-table, ran over with coins of various sizes and inscriptions, valued for their antiquity, or some curious distinction, or because they were 'presents'—no matter what—they were now gladly collected, and 'put to the exchangers.' An old half a crown had been kept by the donor 27 years. The whole counted quite a sum—enough to give all the children a new Bible, and to replace the cumbersome old family Bibles of several elderly persons, with the convenient, plain-printed publications of the American Bible Society, still leaving a surplus for

congenial uses—to add a concordance, dictionary, &c.

We cannot close without expressing our admiring interest in the operations of the American Bible Society; or rather our admiration of God's operations in blessing and establishing that society. The Bible that was sent to our children was an 18mo., of beautiful print and finish, and at the low cost of forty cents. In observing the enterprise and faithfulness and success of this institution, we are tempted to think that the business itself of working upon the Bible deserves some of the credit. We have heard it said that constant handling of money, as in banks, made men sordid and earth-bound; and why should not handling the word of God, and continually re-expressing it, communicate to the craftsmen the savor of its goodness? It seems to us it is not a poetical extravagance to imagine, that the book diffuses a heavenly aroma in the publishing rooms.

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### THE FREE CHURCH CIRCULAR.

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GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, OCT. 3, 1850.

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

☞ We derive exquisite satisfaction from time to time in marking the progress of this body in spiritual life: not because it gratifies self-complacency, but because this experience is nothing less than solving the problem of salvation from sin, and proving that Christ *does* save his people from their sins. We rejoice to see the simple confession of Christ our Savior, redeeming itself so gloriously. We rejoice to prove the power of Paul's gospel of faith, and the truth of Christ's promise to those that continue in his word—"Ye shall know the truth, and the truth shall make you free." Glorifying thus, we may say in Paul's words, 'no man shall stop us of this boasting.'

It is so delightful to see the fruits of the

Spirit manifesting themselves upon the superficial character, as well as in the heart-experience of the Association—peace, quietness, temperance, possessing the passions and manners—the *spirit of organization* proving itself a harmonious instinct, which dispenses more and more with preconcerted management,—and a divine ambition for improvement, quickening every latent energy.

We rejoice also in the steady extension of our faith, and the gradual increase of our territory and members—not with sectarian exultation, but because it proves that this Association is the kingdom of God. The principle of *growth*, in spite of all obstruction, maintains itself, and even our temporary retreats only increase our advantage. There is no going back—no retraction or false motion. We joyfully recognize in this fact the reign of him of whom it is said, 'of the increase of his government and peace there shall be no end.'

### Paul not a Franklinite.

AN EXAMINATION OF 1 TIM. 5: 8.

It is a matter of fact, as serious as it is certain, that the present religion of the world is *Franklinism*. We say Franklinism, because, in looking at the real worship and most sacred thoughts and things of the age, we discover on every hand a transmitted mental and spiritual likeness of the great electrical, economical and infidel philosopher. In determining the *religion* of any age or people, it is for a cotemporary to enquire what subject takes the deepest hold of them—what interest is uppermost for good or evil in their consciousness, and what they are most unanimous in making the real end of life. By this test, however unpleasantly it may strike the moral feelings, it must be said that the present religion of mankind is—*to make and save money*. In the matter of *Sunday* belief and doctrine, the world is divided into Orthodox and heterodox, Catholic, Protestant, Jew, Christian and

Infidel. But this does not express their religion, the deep practical sentiment that they live by from day to day. The real creed that the world is unanimous upon,—the one that merges all other disagreements and enlists their sincerest practical devotion, is connected with money, and the means of getting and enjoying a living. In brief, the mass of men act upon the supposition that ‘*gain is godliness* ;’ this is their religion and creed. And we should say that the great mediator, apostle and exponent of this religion, was Dr. Franklin.

Franklinism then being the theory of life, the Bible is very properly placed down among the secondary abstractions that are suitable for Sunday attention ; while the maxims of ‘*Poor Richard*’ and others of a like spirit are made the real rule of faith and practice. But there is still an indefinite, fearful regard for the Bible, growing out of its unapproachable divinity, which makes its sanction to the course men take, always desirable for their peace. Where among its eternal truths shall they find an endorsement of the Franklin gospel ? Where is the passage that by implication or extortion will seem to justify the business of their lives ? The godsend is at last found in a verse of Paul’s first epistle to Timothy, which, as it is the only resource of mammonists in the Bible, we will give in conspicuous prominence :—

**“If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”**

This saying of Paul will be recognized as the special favorite quotation of money-loving church members. But it is found to suit all classes of the great religion equally well. The unprincipled speculator who scarcely knows another line of Scripture, agrees with the thrifty

deacon as to the soundness and consolation of this text. It is used in the first place, (whether rightfully or not we shall see,) to perpetually justify and enforce the present selfish mode of society ; and then beyond that, it is made to serve as a license for all the individual stinginess that a man may choose to indulge in. It is the grand argument (next to the appointment of a legal guardian) which people use against any one who crosses the track of selfishness by refusing to seek his own in the matter of property. But it is further probable, that many persons who do not sympathise with the spirit in which this passage is quoted by the covetous, are still made to hesitate conscientiously in view of the passage itself. They are not prepared to answer the force with which it is urged upon them by those who are interested to retain them in the world, and to justify their own careful unbelief. We propose to examine the text alluded to, and see whether Paul’s meaning is fairly represented by those who use it in defense of Franklinism. We will first show the connection in which the passage is found :—

“Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home and to requite their parents : for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers, night and day. But she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man,

well reported of for good works, &c. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house. \* \* \* \* For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."—1 Tim. 5: 3—16.

It is apparent that the apostle alluded in the whole passage to an institution by which the church took upon itself the support of aged and friendless women of acknowledged spirituality. The word '*honor*,' in the sentence, '*Honor widows that are widows indeed*,' has reference to this system of relief, as is evident from the use of the same word in the 17th verse, where he says that the elders that rule well should be counted worthy of double *honor*, especially they who labor in the word and doctrine; '*For*,' he adds, '*the Scripture saith*, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.'

It will be noticed that this institution was not one of mere charity or ordinary benevolence, but was established with a direct view to the profit of the church. All needy persons were not included in its design; it was only for those who were '*widows indeed*,' and of the truly spiritual class described by Paul. Such a circle of persons who were destitute of the ordinary connections of life, and loosened from all the ties of this world, and who would give themselves up to prayer, would be in every respect a profitable medium of spirituality to the church. The interest of the church in

this respect was more prominently in view than any thing else. Hence the younger widows who would be liable to take advantage of the free support of the church, to become idle and profane, were to be refused.

We may now understand the situation of things in the church over which Timothy presided, and the abuse which Paul was attempting to correct, in the remarks quoted. The abuse was this: that whereas there was a system established for the public maintenance of a certain class as a spiritual core, for the spiritual benefit of the church, some took advantage of the circumstance to convert it into a mere benevolent institution for the benefit of widows in general. Young widows of doubtful character pressed into it on the one hand, and on the other, lazy, covetous persons took occasion to put off their dependent relatives on to the church, and thereby to choke up the institution with a class who were not contemplated in its design, or favorable to its object. In the passage under consideration, Paul intended to rebuke this operation: and if so, then the declaration which is used so much in *favor* of covetousness, was actually *aimed against* covetousness and self-seeking. Men who wanted all their money to themselves and children, and who had the world's idea grained into them, that they must take care of themselves, and cultivate a penurious spirit, would very naturally take advantage of such a system as we have seen exhibited, to pack off their burdens on to the church. It was covetousness, charging and bleeding the church; and against this unprincipled abuse Paul directed his sharp words:—If any provide not for his own, and especially those of his own house, he hath denied the faith, &c.

'If any have widows, let them relieve them, and let not the church be charged.' He is clearly driving at the spirit of *private interest*. Loyalty to the faith would dictate to every man, that the church should not be charged with unnecessary burdens; but the spirit of private interest would instigate the very course which it appears some pursued, in shifting to the church the support of their poor relations, that they might devote themselves to laying up for themselves and their children.

It is evident then, that the declaration before us is really aimed, point blank, against the *money-making* and *scheming covetousness* of worldly religionists—against that spirit which, under cover of a profession of religion, would cheat God and the church.—There being no longer in the churches the same generosity and vital unity which led the primitive church to take care of its poor members, the precise circumstances which led to Paul's remark cannot now exist; and in the absence of such circumstances, its real meaning is easily overlooked, so that it is construed into a license for the very thing it was intended to condemn. To the appeals of conscience, and the demands of God's Kingdom on men's property, the universal, ready answer is, 'If a man provide not for his own he is worse than an infidel.' But we would ask those who are so prompt and devout in citing this passage, 'Do you take charge of your old aunt, or your poor cousin, for the sake of relieving the church of their support?' If not, you do not begin to fulfil the apostle's injunction; and your reference to it is shown to be only a cloak of covetousness. Certain it is, that in this passage the apostle is looking out for the church; his

demand is for the church, and his express indignation is against that selfish private interest which would see it unprofitably and unnecessarily burdened.

Another thing that should be taken into the account in judging of this passage, will appear from an inspection of the remainder of the epistle. It is manifest from such an inspection, that Paul was writing in the last times before the Second Coming and judgment, when corruption was deeply at work in the church. In the chapter before the one in which our text occurs, he says, 'The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy,' &c. And in the chapter following, he exposes and rebukes particularly the money-loving spirit. He alludes to some in the church as 'supposing that gain is godliness;' and to some 'who would be rich;' and takes occasion to discourse at length, on the tendency to covetousness which he discovered in the church. This falls in precisely with the view we have taken of the state of things which made his previous notable remark necessary.—'The simplicity of the day of Pentecost was gone. False spirits had come in, and infected the body with worldliness. Many were falling back from the original community devotion which gave up every thing to the church; and finally individuals went so far as to make gain out of the church; turning off their poor on to it, in order that they might better follow their own private interests. Under these circumstances Paul came out against them, insisting that if they could not give up their property and themselves to the church, they should at least not make gain of it. In view

of the whole connection, can there be any doubt that this was his sole object in directing persons to 'provide for their own?'

That we may bring out more clearly the general fact we have stated concerning the internal tendencies of the church, and to show at the same time the arrant dishonesty of those who make law and gospel of this simple text, we will introduce here in offset the other passages in this same epistle which bear upon the subject. The simple balance, as it stands, without any argument, is sufficient to destroy the common interpretation of the verse in question, with any honest mind.

THE SUPPOSED FRANKLINISM.

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"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim 5: 8.

NOTE.

Those in Paul's time who made gain of the church, and called out the rebuke for not providing for their own, were doubtless the same who are afterwards spoken of as putting gain in the place of godliness:—'Men of corrupt minds, and destitute of the truth, supposing that gain is godliness.' The reader will see that this just expression is precisely applicable to that class now, who

ANTI-FRANKLIN.

\* \* \* \* "Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.—But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. \* \* \* Charge

take the apostle's language and turn it into an exhortation to make money. So that we are also able to identify them with the very set who in Paul's time did not provide for their own. The mark that is common to both is, 'supposing that gain is godliness.'

them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 5—19.

As a proper conclusion to the discussion, we will glance over the whole Testament, and see how the balance of testimony stands in relation to this subject. In the first place there is a great variety of such positive injunctions as these: 'Labor not for the meat which perisheth.' 'Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek. . . . But seek first the kingdom of God and his righteousness,' &c. &c. These are general injunctions which cover the whole ground, and exclude the careful, selfish providence of the world. Then, secondly, there are many specific instructions in regard to household and family claims, of which the following are specimens: 'If any man come to me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.' 'Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.' Here the doctrine of renunciation is extended to a worldly relations, and is just as explicit as the text so often quoted by Paul.—Thirdly, we may come to facts in the history of Christ and the disciples. At the outset of his course, he found men fishing,—getting a living in the usual way for themselves and their families; and he directed them in accordance

with his declaration just quoted, to leave all and follow him. In doing so, both he and they trampled on the injunctions of Paul's text, if the common understanding of it is correct. One who wished to become his disciple, said, 'Suffer me to go and bury my father;' but Christ rebuked him as not being up to the mark, declaring that hesitation on account of kindred or property, showed a man 'unfit for the kingdom of God.' Again, in the case of the rich young man, who enquired of Jesus the way of salvation, he was told to 'sell all that he had' and give his estate to the poor, which was, in fact, to renounce the usual 'provision,' which he had already made for himself and his household. From all this it is conclusively shown that Jesus Christ was the greatest violator, through his whole life, of the principle which the world wish to connect with Paul's declaration about providing for one's own. He was its greatest violator both by his own conduct and example, and by his actively inducing others to disregard the lusts and maxims of the world in this matter.

We may refer further to the day of Pentecost. Did the spirit that was poured out on that day teach men to labor, and lay up for themselves? Did it encourage a narrow, restricted care for their own isolated households? So far from this, it led them to quit providing for their individual interests altogether; and brought them to a spiritual view which regarded the whole church as every man's own household, and made all their property common.

Thus, upon a review of the whole Testament, we find a principle stated, broadly at variance with the use that is made of Paul's text; we find a large array of facts illustrating this principle, and showing the actual practice of Christ and the church in accordance with it; and finally on sifting down the passage in question, it is found to be not contradictory, but itself a real confirmation of the same clear, bible position. Its real object and purpose was,

as we have shown, to protect the church, i. e. the community interest against the hypocrisy of rapacious money-lovers, and persons who are seeking their own.

In planting themselves under this text as a shelter to covetousness and exclusiveness, the world have for once, signally mistaken their ground, and will have to move. Though the mistake has long gone unchallenged, yet Paul's words, in this case, as in the 7th of Romans, will at last have to be yielded up to the true meaning of their author, which certainly was not to enforce *selfish thrift*. We are especially glad that the time has come when Paul may be vindicated from the satanic perversions which, as they have made him the chief apostle of sinful Christianity, would also make him a teacher of Franklinism.

### The Beauty of Faith.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. *Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."* Ps.

This passage is so full of edification that we feel disposed to refresh our readers with

it here; and we will suggest a new application which heightens its beauty to us. We have been taught to apply it to evils in ourselves, and to pursue the same calm policy of turning away from them, to the cultivation of positive good; and trust to see them wither and vanish, so that we shall 'diligently consider their place and they shall not be.' Our faults derive their life from spiritual principalities—powers of evil outside of us, that God alone can destroy; so that it is in vain to fret ourselves—Rather let us delight ourselves in the Lord, and he will give us the desires of our heart—perfect and eternal deliverance from the wicked one.

### A Complaint Answered.

¶ Charles Degroff of Wisconsin, writes to a person in the Association as follows:

It would require some time to give you a history of religious affairs here: it is sufficient to say, that B— has delivered two discourses on 'Noyesism,' as he terms it, in our neighborhood. By the same, I think he has not made his peace like a river, nor Christ's righteousness like a wave of the sea. He has, I have been informed, received the expose of 'Noyesism' published at Putney.

Having the privilege of addressing the people every other sabbath, I have not taken the trouble to refute any thing, neither to answer in turn; but have endeavored to unfold to them the deep mysteries contained in the gospel, and thus to benefit, not to excite the people. I have the good will of all but those that are enemies to the doctrine of holiness, but tell them that I cannot swerve from the *truth* for the friendship of man. The doctrine of the Association as to the *sexes*, has been a *great damper* on the minds of the people here, as to their feelings in favor of the doctrine of holiness, and a *great weapon* in the hands of its *enemies*, all others having been proved groundless. And now when I look over the world, and see its many thousands, and proclaim to a few the doctrine of holiness, and be-

hold with what attention they hear it, until they hear of this one thing, and then see with what disgust they turn away from it, *I am led to ask from the depths of my soul*, had it not been better for the honor of God, the good of the cause, and the salvation of immortal souls, for all Perfectionists to have said with the great apostle, "If my meat offend, I will eat no *meat* while the world standeth."

I will enclose one dollar in this for the Association, for which you will please send me the Circular. . . . .

CHARLES DEGROFF.

### REMARKS.

Mr. Degroff was a former subscriber to the *Spiritual Magazine*, but discontinued his paper at the close of the last volume. Assuming that he has not been a reader of our current publications, the complaint that he makes against us, is hasty and unfair, and at any rate it is unfounded. But as the same thought may have worked in others, we will give it a passing notice.

The complaint is, that our social theory, which is that of simple community, under the control of God, is an offense to the world, and a barrier to their reception of the doctrine of perfect holiness. But how is it? Was not the truth of Salvation from sin, and the gospel of holiness, offered to the world long before the special offense arose, which is complained of? And what was its reception? It excited a momentary attention, or perhaps we should say invitation, and then the returning wave of unbelief, under the direction of the priests, apparently swept it from the earth. The people closed their ears; and but for the special care of God in raising up a man who was sufficient for the occasion, the whole movement would this day have been lost, sunk in the common bog of worldliness. *History* then shows that men's opposition to the doctrine of holiness, whatever the pretence may be, does not arise from any recent cause. We not only deny the charge, which Mr. Degroff insinuates, but we assert that the contrary of it is the fact. There never was a time when the doctrine of perfect holiness, and those who are sincere, practical professors of it, en-

forced the respect of the world so much as now. We are satisfied that Eastman's lying book is doing a good work for the truth; more, probably, than all the half-hearted preaching of worldly believers.

The truth is, the doctrine of Salvation from sin, is, by itself, only a half-way thing. It is a true doctrine certainly; but it is unfinished and ineffectual, until it is pinned to practical results. Some practical effect—some outstanding test must go with that doctrine, in order to give it force on the conscience of the world. We say, the test which is the proper companion and complement of that doctrine, is FREEDOM FROM SELFISHNESS; and this test the Community are daily crowding upon the world, showing it what Salvation from sin actually means. Is Mr. Degroff doing as much?

The doctrine of holiness must not only be an unsuccessful one, disunited from the practical test we have named, but it is also a dangerous one. It is an easy thing to get a theoretical view of the gospel, and to come into a profession of holiness. It would have been an easy thing, if all had betrayed the spirit that accompanied its first announcement, and consented to let it remain a mere doctrine and profession, to have outlived its odium, and swept the religious world with Perfectionism. And Satan would doubtless have been well pleased with such a reform. If Mr. Degroff looks abroad, he may now see many that profess Perfectionism, and "are saved from sin," who are yet a great deal worse off than before, making their theory an escape from conscience, while yet it covers worldliness and carnality of the worst kind. If he is ambitious of making more such Perfectionists, we are not.

Finally, all the doctrines of our school have each its concrete, practical result, without which, they are useless, and even mischievous in their tendency. The doctrine of the Second Coming may be preached as an abstract theory simply, and then it is dangerous, inasmuch as it proves the judgment post, and takes away its fear from men. But the real design of that doctrine, and its true practical consequence, is to prepare the way, and to land us in a present judgment. This has been its effect upon our Community; and only in such a

connection is it safe. God is following out here into their concrete forms, those great doctrines which, with all their greatness, would only leave us on the barren level of the other sects, if this supplementary work were neglected. We think Mr. Degroff will do well to examine the point in question again, and see if we are not rather deserving of confidence, than criticism.

¶ We received Mr. Degroff's letter, and the above remarks, prepared for the Circular, some time since, from our still absent Editor. They were read in our evening meeting, and drew out considerable conversation. Observing it reported in the note-book of a young friend, (who takes down our discussions by way of exercise in phonographic reporting,) we thought some of it would make a good supplement to the foregoing, and append a fragment. H.

J. R. M.—I am glad this subject has come up for discussion. I think the spirit of Degroff's letter is very general with half-hearted believers. They seem to talk about our 'Social Theory' as though it was left for us to choose—as though we, as servants of God, could choose what truth we would bring out to the world, and what not.

H. J. S.—I do not think it possible for persons to be saved unless they have a spirit of recklessness in following the truth that they see—recklessness in regard to the consequences. If we refuse to adopt what we know to be the truth for fear of results, it shows that we are half-hearted—not fit for the kingdom of God. And I think it is a great gain to have some reproach connected with the truth. It seems as though God had always placed something as an offense—so that people would have to sacrifice selfishness and egotism before they could embrace the truth.

E. H. H.—I like very much what has been said about the doctrine of salvation from sin, being a dangerous doctrine, as a theory, separate from its results. I have seen many instances that prove the truth of that assertion. I know that the worst kind of worldliness will entrench itself behind the confession and theory of salvation from sin.

I know that no one can stand in the simplicity of spirit that accompanies the true confession of Christ, and preserve their first love, only as they walk along in the spirit that separates them from the world—and let it become such a sincere matter with them, that there shall be a separation in which the world will hate them and they the world.—Now it is perfectly clear to us that those who are quarreling with us about our social theory, are deeply involved in the world. I cannot allow much credit for honesty to those Perfectionists that stand mixed up with the world at the present time. The doctrine of holiness has not removed them out from the spirit of the world; and it is as impossible for them to appreciate us in that atmosphere, as it would be for us to see to read in the dark.

**J. R. M.**—I think it is manifest that those who have only the theory of salvation from sin, and still live in worldliness, are the worst enemies of the truth. We can see the same spirit in Mr. D. that has existed from the first—there has always been something in the way—something that the half-hearted wished to have left out. But the truth never has been popular with the world—and I thank God that he is bringing out truth that is not popular with the world—truth that will separate those that receive it from the world. The preaching of Christ was not popular with the spirit of the world, and the preaching of his apostles was not.

**E. H. H.**—The statement is made in that letter, that our 'Social Theory' is a stumbling-block in the way of salvation from sin—that the doctrine of holiness has fallen into disrepute because of it. Well, George replies, that it is not so; it is not the fact—that the time never was when our whole position as it stands now, was so much respected and pressing on the world, as at present. That is true—we know it to be true; and yet it is equally true, that our position never was more unpalatable to the worldly spirit. And it is very plain that so far

as we have won respect, and so far as the truth attracts it, it is of a different kind from that which Mr. D. is seeking. There is a large class who would like to receive the doctrine of holiness, and not have it disturb their old relations, but leave them to go on in worldliness, and become a popular sect. We have no such aim. Yet we are demanding and receiving respect from even the churches themselves—all God-fearing persons that become acquainted with us, respect us, because they see the practical fear of the Lord, that we carry about with us—there is no mistaking it. And they will give us the best of credit, only they except one or two points; and these points involve the very life of selfishness. They will give us credit for being strictly honest, and have unlimited confidence in us—in our integrity, good sense, kindness, and general civilization. When I was on board the Sloop, there was a Tract distributor came on board. Well, he found our men reading the Bible—that was a very strange thing for him to see, and it was something which commanded his respect. And we, no doubt, had more of the true fear of the Lord than he had, though we were engaged about 'worldly' business. We are pushing the practical fear of the Lord right into the midst of the world, and claiming the respect of all that fear the Lord. And that is all the respect we wish for, and we shall get that as often as such come in contact with us. We mean to have it so, that the only medium through which any can approach us will be the fear of the Lord, and the crucifixion of selfishness.

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