

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. 45.

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The Spirit of Competition.

The *Spirit of Competition* manifests itself in two forms. Competition implies that two are seeking the same thing; and there is a different manifestation of the same spirit in both parties. In the one who is successful, it manifests itself in glorying, and in the one who is not successful, in envy. We all hate envy as a despicable, mean passion, but probably do not take as much notice of the equivalent on the other side—glorying. But it is very certain that human nature in its sinful state, does manifest a spirit of competition as much in glorying, as in envy. The fact that a person is free from a spirit of envy, i. e., does not envy any one in an odious way, does not prove that he has not a spirit of competition. He may have it just as strong as those who are envious. So I choose to speak of a spirit of *competition*, rather than of a spirit of envy, because the spirit of envy is only one branch of that spirit; and in reality the glorying manifestation is just as bad and odious as the envying manifestation. And if we consider how glorying provokes envy—

how contagious the spirit of competition is—how like electricity it passes from the glorying manifestation on the one side, to the envious on the other, we shall see before we can cure the spirit of envy, we must cure the spirit of glorying—that is to say, we must attack the central spirit of both, which is the spirit of competition. Many persons are in a situation of comfortable superiority where they have not much temptation to envy, yet they have a spirit that is as hateful as a spirit of envy; one that is just as bad as those are troubled with, who are in a more unfavorable position, and exposed to greater temptations from envy. Those in the superior position may be provoking envy around them, by swelling—by an exaggerated sense of their own importance, and self-glorying. I would not have any one take to themselves much self-complacency for being free from envy, till they see that they are free from a spirit that would *make* them envious, if they were in a different situation.

The spirit of competition is meat and drink to the world. It is not merely tolerated and endured as sin might be, but it is commended and approved, brought forward, and honorable

mention made of it. It is a common maxim, that competition is the life of business. It is one of the most common things in the world, for parents to try to get good behaviour out of their children, by competition. In schools and colleges, competition is made the great lever of propulsion in study. I believe there are some doubts of its usefulness beginning to rise—there have been some changes made—but in my time, all the best and most diligent students studied manifestly and almost avowedly under the influence of competition.—Certain special honors were held up to view at the end of the course, and all put in, in a regular life-and-death struggle. They entered the race like persons who were determined to study themselves to death, and run the life out of themselves like race-horses; while those who were distanced, and did not win the prize, were made perfect devils of, in that spirit. The same spirit of competition exists in all the professions now. I know that in the ministry there is a constant writhing, twisting and struggling, to get one above another, carried on, to be sure, under cover of decent outside show. We all know that competition on race-horse principles, is one of the conditions of universal traffic. Look at the secret workings of competition among women with regard to love and marriage—at the workings of this spirit in politics—see what awful struggles we have to go through every Presidential election. All together, what a school of competition this world is. People are taught it, as Moses insisted the fear of the Lord should be taught; when they rise up and when they sit down, in the house, and by the way-side—every where, and in all things, they are taught that com-

petition is the life of enterprise and business. Each one is struggling to get ahead of the other, and every body supposes it is right, and that the world gets ahead by it grandly. Well, in all this competition, the two forms that I have spoken of, are at work—on the one side or the other. There is just as much glorying and envying, as there is competition. It is understood when a man gets up a good thing that takes with the public, that it is right for any other man to follow close on his heels with the same thing, or an imitation of it, and run him down if he can.

This spirit has always been strong among reformers. All the philanthropic reforms are striving which shall be the greatest, each seeking to be the centre.

Every one who is acquainted with the history of Perfectionism, and will look back for a few years, can see what desolation has followed in the track of this spirit, in Connecticut, New York and elsewhere. But I will not enter into details on this point. I don't know as it is worth while to criticise this evil by showing its horrible effects. The socialists are holding it up in that light; and others believe it to be a miserable principle to introduce into education; but probably among conscientious persons like ourselves, the evils and miseries of competition affect us most in our own consciousness. I am pretty well satisfied, that the more honest and spiritual persons are, so that they are put back on self-examination, the more such persons suffer from the influence of this spirit; they find their minds abused by it, and evil-thinking almost inevitable. And I always feel free to assume that that spirit is at work in persons, spoiling their life and happiness, till it has been thoroughly judged in them.

James says, 'Do ye think the scripture saith in vain, the spirit that dwelleth in us lusteth to envy?' To make it of more universal application, we might say, 'Do ye think the scripture saith in vain, the spirit that is in us lusteth to competition manifesting itself either in envying or in glorying.' Wherever individualism exists, there is certainly either envying or glorying at work. Hence the assurance with which we may assume James' proposition. Every one that has a conscience and true refinement, will find as they work their way up to the radical elements in them, that their last and worst difficulty will be with this spirit, in one or the other of these forms. The scripture has placed in close connection, the two forms of the spirit of competition, *envying* and *vaunting one's self*. 1Cor. 13: 4.

The way which I shall choose at present, to attack this spirit with a view to root it out of all minds, and discomfit it, will be to show that it is of no use—that it is a humbug; that in reality there is no such thing as competition. "Which of you by taking thought can add one cubit to his stature?—thou canst not make one hair white or black." Our destinies are all in God's hands. Struggling will not advance us one inch. This whole business of competition is founded in, and roots itself in unbelief. It is atheism—an assumption that there is no God, who distributes places, blessings and privileges to man. God setteth up one, and putteth down another. "Every good and perfect gift cometh from the Father of lights;" and this seeking things in the spirit which imagines we can get good ourselves, and sets us to wrestle and struggle to get the advantage of each other, is a lying spirit—there is no

truth in it; it is a struggle really with God, for God orders all our goings and circumstances, and all our pursuits; and if we struggle to make our condition and destiny different from what it is, we shall not succeed. The doctrine of election and fore-ordination, comes right down on this spirit of competition, and crushes it at once, and demonstrates that it is all a humbug. We can see that if God does manage all things, and is the distributor of all things, it is perfectly manifest that we shall not attain any good by trying to get ahead of some one else, but by pleasing God. And it is manifest, that to turn aside from the simple business of pleasing God, to studying how to beat each other by competition, is really to defeat our own object. I may say by way of illustration, I have beaten all competitors in the race of Perfectionism, simply because, while their eye has been on beating me, mine has been on pleasing God, and I have run them all down. This is the spirit destined at last to destroy competition. A real belief in the fundamental principle that God is the owner and distributor of all things, honors, places, love, will render competition impossible. Competition is possible only, by ignoring God and the truth. If we bring out the truth clearly and brightly to ourselves, we shall cut the sinews of that spirit, and paralyze it. It is hopeless for us to try to assign places to ourselves; to get this or the other good thing by striving for it, one with another—perfectly hopeless and useless.

Then another idea which attracts away the life from this whole spirit of competition, is the truth of our internal, essential union with each other. Individualism relates to our bodies, and grows by the magnifying of our bodies. It is

the limitation of matter which exists by division; and where division exists, there will be competition between the parts. But in socialism, the inner essence of our being, there is unity and no division; and competition is not possible; and it is by ignoring our unity, that we are in a condition to set up competition with each other. A man cannot run a race with himself in love; and it is not natural to run a race with his wife and children; he goes into competition with those farther off—with strangers; but condense interests, let there be unity, and competition cannot be conceived of.

Finally, I will call attention to the practical measures which God has taken, and is taking, to crush competition in the church. One thing is certain; in the church, embodying all the hosts of the redeemed, the highest office would naturally be the one that would tempt to competition the most. But God has assigned to that office his own Son,—a being from everlasting to everlasting—one who is immeasurably superior to any finite being, to any being born of woman. It is a hopeless thing for any being not begotten as Christ was, to aspire to his place. Hopeless for any being who has not always been in the bosom of the Father, and co-existent with him, to aspire to the office of President of the church; one might as well aspire to the place of God himself. Here comes in the tremendous importance of the fact, that he is the Son of God, one with the Father. Here, also, is seen the damnable nature of the spirit that has troubled the church from the beginning, striving to pull him down, and denying that he is the Son of God—a spirit that has been wiling itself in, in various ways, trying to make it out that Christ is not the everlasting

God—the female member in the divine duality. That spirit wants to reduce his immensity, so as to give others a chance for the race. C. H. Weld wanted to get ahead of Christ himself; and there are multitudes among these folks who talk about *Jesus*, as a good man, a first-rate man,—but they do not know on the whole but they are as good as he,—who have Weld's spirit. We see the wisdom and necessity of God's manifesting his Son in the flesh, to crush competition; and the importance of the confession that *Jesus Christ is the Son of God*.

To come down a step lower, to the next office, of prime minister of *Jesus Christ*; that office would be a natural object of competition—second only to the highest office in that respect; and people would naturally think that there, the question was left open still, because in that second place, the man must be born of a woman as usual, and it would be a matter of hope to many candidates, to get the second place. But every body will find in the attempt, that the second place is filled, and filled by a man who can crush all opposition almost as overwhelmingly as Christ himself, and that is Paul. Paul's actual merit and character is more obscured in the world, than Christ's. A spirit that would reduce Christ, has not prevailed so as to cover all Christendom, but the spirit which would depreciate Paul, has prevailed over all Christendom. What he did for the world, does not begin to be understood. It is to be presumed that the prime minister—the second in the kingdom, would be the man that would be most tempted to glorying; and God must find a man for that place, under such circumstances as would certainly preclude glorying. Accordingly Paul,

as the basis of his career, laid a foundation against glorying, in his terrible hostility to Christ, which amounted to a real spirit of murder. He was taken from that state of wrath and unbelief, and carried right up to the highest pitch of spirituality. He says himself to Timothy—"I thank Jesus Christ our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief; * * * * howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. 1: 12-16. From this we can see, that he is *the* man who has that in his experience, that precludes glorying, beyond any other man; therefore he is the very man for that place. He is the first link of connection between us and Christ, sealing the truth eternally, that salvation is of grace—and in that he is a pattern for ever and ever. Then look through his life and see what he did and suffered, and there is no man that ought to stand so high in the world's estimation as a hero, and a man of enterprise and talents—not even Napoleon. If we take a fair estimate of Paul's character, we shall find that he was qualified by nature, grace and circumstances, to crush all competition. Nobody can compare with Paul in the whole sphere of God's redeemed. I am satisfied that no one in the Primitive Church could race with him; and certainly there is no one in the present age of the church, nor will be, that could do it. And he bears a peculiar relation to us—he was the apostle to the

Gentiles—he is our shepherd; and it is high time that the Gentiles know him, and acknowledge him. We see then, that the first and second offices are filled by persons who are above all competition, and in view of whom competition wilts. The devil may say, 'Jesus I know, and Paul I know;' there is no escape from that, whether there is any one else known or not. * * * *

And we are certain that the same principles will run all through the whole organization of the church. It will be found step by step as we go forward, that competition is not possible; because every individual has a place, for which he is prepared, and for which no other individual is prepared. You will find that truth running through the whole. You will find when you get your place, that there will not be another one any where near you, and cannot be; because the members of the church are like the different members of the body. Each one has its own function, and in the exercise of that function is immensely superior to any other member.

The Glorified Church.

NOTES OF A DISCOURSE.

The Primitive Church, in common estimation, is set down indefinitely between the old Jewish church on the one hand, and the Gentile church on the other. It is supposed that there is some swell in the central organization—it is allowed perhaps to be the culminating point of religion in the world, shading off both ways; but the prevailing idea is, that the old Jewish church was the beginning which rose into the Primitive church, and that the Gentile church is a continuation of it, and it is all one thing.

But the truth is, the Primitive church is altogether a distinct thing—separate entirely from the Jewish church before it, and the Gentile church after it, in its principles and powers and spiritual position; and to a right apprehension it rises like a mountain out of the plain, with the Jewish church on the right hand and the Gentile church on the left. The churches that go before and after, should be regarded as a plain, leveled down to the principles of legality and sin; while the Primitive church mounts right up out of it, altogether a separate thing—the mountain of the Lord's house; upon the top of the mountains.

That church has the personal appearing of Jesus Christ in the flesh for its beginning, and his second coming in the clouds of heaven in the power and glory of God, for the end of its history in this world. Christ in his first and second coming was the Alpha and Omega, the first and the last; and the Primitive church is enclosed and built up in him. It is the temple which Paul describes as 'built upon the foundation of the apostles and prophets;' referring here not to the ancient prophets, but the prophets in the Primitive church. 'To some he gave apostles, to some prophets;' these were the two leading offices in the Primitive church, and I understand him to refer to them in this passage:—'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—The New Jerusalem is also spoken of in Revelations, on this wise: 'The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.' So that these foundations were not laid until the apostles were put in their places; and Jesus Christ be-

ing the corner stone, they were not laid until after his resurrection.

The New Jerusalem is not a city that dates back to Moses and the Jewish dispensation. It is the temple and city of God, the beauty and emporium of heaven and earth, and of all that are saved. It dates from the laying of the corner stone, and the foundation of the twelve apostles, and was enclosed and perfected in the invisible world at the second coming of Christ. 'And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.' Promises of this kind, of course make that city accessible on the one hand to all the nations of the old world—the Jewish saints in Hades; and on the other hand to all the nations of the Gentile saints; but the city itself is distinct entirely from the Jewish or Gentile churches of whatever name or nature.

That central organization which was founded in the period between the first and second coming of Christ, or inclusive of those events, was distinguished from all other churches before or since as the *Judgment* church. The righteousness of God ripened in that church to its perfection. Christ, the Alpha and Omega of it, digested those that were members of it, and carried them through the Judgment and perfected them. He found a man in Paul who loved a *finished* thing, and had a talent to persevere and fight the fight with hell necessary to the object before him, which was to see the church carried through into full salvation. And during the period between the beginning and end of the manifestation of Christ, the church ripened into a state in which it came

under the influence of Judgment doctrines.

He sent upon that church the spirit that 'teacheth all things'—not one that gives a superficial education, but one that teacheth all things. Paul says, 'The spirit searcheth all things, yea the deep things of God;' and when in reference to persons outside it could be said, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him,' he could say of those within the church, 'But he hath revealed them unto us by his spirit.' The sanctuary was open into the holiest. The way into the holiest had not been made manifest heretofore, but now he says, 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh.' So that it is all open now. It is a distinguishing characteristic of that church that the great secrets which must come out in the day of Judgment, by which God and man must be brought together, were disclosed to them. God and man cannot come together until man is prepared to know the deep things of God—to know ultimate, deep, irreversible truths; and that was the fact in relation to that church. The doctrine of salvation from sin, which was its distinguishing feature, is a *judgment truth*. In the days of men's ignorance when God winked at their iniquities, men could not bear that truth; so the correlative of that doctrine, the end of the law, is a judgment truth, which came out in that church. In the primitive church came out the original, innate distinction between the righteous and wicked. That is a judgment truth. The victory over

selfishness, exclusiveness, the fashion of the world in all its forms, was realized in that church. The honor belongs to them of seeing through the vail into the eternal glories first; and the nearer they came to the end, the clearer they saw. Paul says, 'the night is far spent, the day is at hand.' John says, 'the darkness is past, and the true light now shineth;' and in that light, he wrote glorious words about love. From the beginning, this church were seeing thro' the vail; and finally, at the second coming, it was entirely taken away, and they saw truth face to face.

This is the state of the primitive church as we should conceive of it; and it is a scandalous abuse of them to mix them up in our imaginations with either the Gentile or Jewish church. We must form our conceptions of that church in its first organization and inauguration, as the city of God; that is, during the space between the first and second coming of Christ; and then we have only a view of its infancy. That same church is now eighteen hundred years old; and although we are not able at present to learn specifically its history, yet in proportion as our spiritual intelligence enlarges and increases, we can learn to infer their history from what knowledge of their character we have. By studying the germs which are open to us we may understand something of their progress, expanded and glorified by eighteen hundred years exercise of their functions and faculties in the spiritual world.

That church we are approaching; or rather, it is approaching us. 'The holy city is coming down from God out of heaven.' It is that church that we find ourselves called upon to become annexed to, to give it place in the world, and become its embodiment. And there is plenty of evidence that God is preparing a people to be a branch of that

church and become visible exponents of it. There is evidence that he is enabling us to perceive that church in its distinctness; and we are learning how clearly it stands far above all the religions which came before or after; and also evidence that our hearts are opening themselves to perceive the principles and spiritual powers that are in that church. Now, as at the beginning, all the great secrets that have been hid for generations and ages, are being made manifest. The Spirit that teacheth all things, is come again. Paul said that the mysteries which had been hid were in his time 'made manifest;' and we may safely say that mysteries now being made known to us, were hid from the Gentile church before us. Christ the hope of glory, for one thing. Christ in you a Savior from sin, and conqueror over death, for another.

If we want to prosper in our spiritual enterprise, our way is undoubtedly to clearly understand our relations to that church. It is necessary that we should understand that we are not made for ourselves. We have, and are to have, no primary existence as an organization; but are simply ornaments with which God is decking out his bride. Her husband is going to give her a dress and let her walk abroad in the world; and our business is to become that dress. Let us not seek our own even in the establishment of the kingdom of God and the organization of the church; but seek the things which be Jesus Christ's, and which belong to the New Jerusalem, that church to which we are but an appendage. God is coming to be 'glorified in his saints, and admired in all them who believe;' and first of all, in them who believed first. He will be glorified in his apostles and prophets, and the believers who first trusted in Christ—in the glorious phalanx who were beheaded for the witness of Jesus, and who loved not their lives unto the death, and who were faithful to Jesus Christ in his first appearing in the world. He will be glorified and admired in them, not in us.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, OCT. 21, 1850.

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

Editorial Correspondence.

Brooklyn, Sept. 29, 1850.

During the few weeks of my visit here nothing of particular interest has occurred in the outward world to attract our attention. Since Greeley's endorsement of the 'Rappings' these singular manifestations have been less intrusive than formerly, and, in fact, seem to be retiring from public notice, perhaps to make way for still more decisive tokens of the judgment. The impression that has been made by this class of facts is important—forming a forced preparation in the popular mind for the whole train of tremendous truths that are pressing their entrance into the world.

Jenny Lind, her music and movements, are the exciting topics of the moment.—Beyond the elevation of art or spiritual beauty in the popular estimation, and the corresponding discount of money value, we do not see any positive moral or theocratic meaning in this event, though something may appear hereafter. It is certain that she has bewitched the people here, by her six concerts, out of more than a hundred thousand dollars, a considerable portion of which she has returned again in the shape of generous gifts to different benevolent societies. So far, it is very well. We may surmise that the presence at this time of such an all-captivating female character, will add capital to the new woman's rights movement, which you will see by the papers is going forward. Their next convention is to be held in Worcester, October 23 and 24.

In the absence of any special object of interest outside, we are glad to pass the news of the day with a glance, and turn to the more direct study of the inner world. And here the field of view is in the highest degree interesting at the present time. We

may see silently, but purely as the stars in their courses, the kingdom of God rising. It stands out in our consciousness, and in our perceptions, more definite and distinct from the world than ever before. The Primitive church are seen drawing near, silently bending their wisdom and strength to set judgment in the earth, and inspiring the hearts of believers with an omnipotent purpose that God's will shall be done on earth as it is in heaven. The present seems to form an epoch in the history of our cause, a point where several important processes have worked out and converged to a common centre of sincerity. And I find in the quiet leisure from detail which I have here, a favorable opportunity to survey the operations of the past, the attainments of the present, and the progress which impends. I will mention some of the points that have come out in our conversations.

We have as an Association encountered and passed the two great perils which would necessarily attend the setting up of the kingdom of heaven. To struggle thro' the first was our work at Putney; we have met and overcome the last at Oneida. The first great difficulty was to gain our freedom--to emancipate ourselves from the control of the world. This was required at the outset, in order that the reign of God might be introduced. His purpose was to bring out a body who should be under his exclusive tuition and management; and hence all other channels of influence were to be cut off. With persevering pains and infinite skill, he gradually broke up in us the cramping ties of education and interest, and the bondage of legal conscience, and finally the whole web of influences which bind men in worldliness, and brought us where we looked to Him alone for rules and guidance. This of itself was a miraculous work, and necessarily involved much severe experience. The labor at Putney was to keep us cheerful and hopeful during this process--to prevent us from sinking under condemnation and the darkness which the surrounding world shed upon our untried path. But God sustained us through a trial of years, and the victory of INDEPENDENCE was won.

At this time of inward victory, the outward blow fell; and God prepared a place

for the Association at Oneida, where it took in a new element, and entered upon a new warfare, which is but now accomplished. The spirit of *pleasure-seeking* is the subtle enemy which we have found most dangerous and difficult to overcome at Oneida. This is the opposite principality of that which withstood us at the threshold. The one was the spirit of Phariseism, and the other of Sadducism:--forming together the two great departments that cover all worldliness.-- Without going into detail, it is enough to say, that the contest with this latter evil has been long continued, and that righteous desperation has at last resulted in decisive victory. We know that the poison has been drawn out, and expelled from the body of the Association;--and henceforth we shall stand with the armor of righteousness on the right hand and on the left, in respect to the two great generic forms of evil--*legality and pleasure-seeking*. The result is something more than mere victory; it is security. We can never have either of the diseases again. 'Salvation is appointed for walls and bulwarks.'

Looking then to the future, we see expansion before us on every side. Until the points were fully gained which we have described, we were not in a condition to extend ourselves safely. We devoutly thank our God that we have been kept within a limited compass of action while these evils remained in any degree latent among us, and their liabilities unprovided for. But we say to the world now, that we have demonstrated salvation for ourselves, and our victory is available for them. The reconciliation of liberty and order, the harmony of enjoyment and improvement, is worked out in our Association. We are sure henceforth that the mission of any part of that body, sent forth among men, will be safe and effectual. Wherever they may be invited abroad, the fire of judgment will kindle, and positive righteousness will grow. We are ready so far as circumstances invite, to turn missionaries; in fact, we expect to be dispersed. And, on the other hand, God is moving in the circle outside of us, preparing the way, and opening many homes for the truth.

Such, briefly, are the aspects of our cause as they appear to me. G. W. N.

Christian Finance.

As we believe that the Primitive Church, are descending upon the world, or in other words that their spirit is taking possession of men, and so their substantial, living presence is being revealed, it is to be expected that our interest in their written history will continually increase. This certainly is the case; and as our sympathy with that body enlarges by their present action on our spirits, light is also continually reflected back on the record which is left of their former lives on earth. The result of both these operations is to excite our utmost enthusiasm, and awaken our inmost hearts in their cause.

While it is commonly conceded that they were Christians, in the indefinite sense that is given to that word, we have long insisted that they were perfect Christians; and now we are prepared to go a great deal further. We believe there was more philosophy, more heroism, and universal genius shown in that body than in all the generations of men before or since. We believe they were the truest philanthropists and reformers; they founded the first and only successful school of Association. And among other things we are convinced that the system of *Finance* which was taught them by the spirit of God, was as much more truthful and practically sublime than that of the world, as heaven is higher than Wall st. Perhaps we cannot now fully develop the great Christian idea of subsistence, production and exchange, as it was held by them, but we are sure some interesting and suggestive hints may be gathered from the occasional mention of facts in relation to this subject in the New Testament. We will at least venture with the reader into the uncertain gloom which the

devil has contrived to throw over this one bright spot in the world's history, and see what, (in the increasing light, thank God!) we can pick up of heavenly theory and practice in the matter of Finance.

The field before us may be conveniently examined in three divisions; 1st, that part which relates to the instructions of Christ and the initial practice of the disciples as related in the Evangelists; 2d, the theory and practice of the church after its organization on the day of Pentecost, for which we may refer to the Book of Acts; 3d, the history and writings of Paul as connected with the Financial policy of the Primitive church.

I. FINANCES UNDER CHRIST'S PERSONAL MINISTRY.

The personal instructions of Christ, bring out with great power the deep, primary principles which lay at the foundation of the subject. While with one hand he points with irresistible effect to our 'Father in heaven,' with the other he sublimely strikes down the spirit which denies his providence. It will be found that many of his instructions are of a strongly *negative* character, specially designed to break up the ideas and practices which his disciples had formed from the world in regard to 'getting a living.' Thus, in his very first discourse, he sweeps away their Franklinitism, with such point-blank discharges as the following:—

'LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH, where moth and rust doth corrupt, and where thieves break through and steal. * * * No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than rai-

ment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? *And why take ye thought for raiment?* Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? *Therefore 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) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. **TAKE THEREFORE NO THOUGHT FOR THE MORROW: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**" Matt. 6: 19-34.

A little after this discourse, we learn that Christ set the example himself, to the letter, of what he required in his disciples:

"A certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, FOLLOW ME; and let the dead bury their dead." Matt. 8: 19-22.

We will proceed, summarily, to group together, without much comment, the most important passages connected with the subject in hand. Nothing can be added to the force of his unequivocal declarations against the spirit and practice of the world in laying up treasures for the future;—

"These twelve Jesus sent forth, and commanded them, saying, . . . Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: or the workman is worthy of his meat." Matt. 10: 5-10. "The cares of this world

and the deceitfulness of riches choke the word and he becometh unfruitful." 13: 22. "What is a man profited, if he shall gain the whole world, and lose his own soul?" 16: 26. "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, and follow me. . . . Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." 19: 23, 24. "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves, . . . saying, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark: 15-17. "He lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God, Blessed are ye that hunger now; for ye shall be filled. . . . But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. . . Give to every man that asketh of thee: and of him that taketh away thy goods, ask them not again. . . . Do good and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest. . . . Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6. "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. . . Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not," &c. 12. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." 14: 33. "Make to yourselves friends of [i. e. with] the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." 14: 9. "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." Jno. 6: 27.

In these discourses of Christ, the great question of *Subsistence*, is amply discussed and eternally settled. This is the proper order in which to approach the subject of Finance. The basis of life-support being determined, production, exchange, and the various business of life become possible, and are questions of interest in their turn. We

find ourselves placed here in a state of existence, and subject to certain wants and necessities, which are essential to our support in that state. The first question then arises, What are we to depend on for our living? The world answers, On our own labor—on what we can earn and accumulate, that is, on ourselves. By hook or by crook, by fair means or foul, we must get our own living; and God, if there be one, must excuse us from his service, until this important thing is secured. Indeed it is commonly assumed, (and not unreasonably, if God has thrown the responsibility of self-support on us,) that laboring for ourselves, is serving him; and thus, that “gain is godliness.”

This position, endorsed with one accord by priest and people, and backed up by the foregoing example of all the ages of Satan's rule in mankind, Christ set himself to overthrow. Here, at the outset, he entered the combat, and used the first fresh vehemence of his spirit to pull the stupendous falsehood down. In assaulting it, he is wholly reckless and unreserved. He commands his followers to quit working for meat—to forsake or give away their accumulations, and to take no thought for the future. He admits of no proviso—no qualification to cover the money-careful spirit, but places every believer on the same ground that God placed the Jews during their forty years travel in the wilderness,—one of exclusive reliance on Providence. He offsets his scorching rebukes of mammonism, by continually pointing them to the Almighty God, as their real Father, able and willing to supply all their wants. With what touching warm eloquence, do his words on this point come home to the heart:

“After this manner therefore, pray ye: *Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven: Give us this day our daily bread: &c* Your heavenly Father knoweth that ye have need of all these things.” Matt. 6:32. “Ask, and ye shall receive: . . . What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.” 7: 9-11. “Jesus said, Suffer little children to come unto me, for of such is the kingdom of heaven.” Matt. 19: 14.

The platform which God proposes in regard to subsistence may be briefly defined thus: He says to men, If you will leave your own, and follow the business of my kingdom, it is my interest to look out for your support. All things shall be added unto you; ye shall lack for nothing. In a word, you attend to my interests and I will take care of yours. If such a transfer and exchange of interests can be made, by which we shall enlist the patronage of Heaven's government in our behalf, what a transcendent advantage do we gain! Yet this exchange is offered,—nay it is required of men at their eternal peril; and in terms that nothing but the devil's spirit could misunderstand. What are the objections to this plan? What doubt can there be of its practical security? It cannot be questioned that God has still a use for men. He certainly has interests here, which all heaven are engaged in forwarding, and which demand our instant co-operation. What could be more rational or inevitable than the fulfilment of his pledge to support those who sincerely throw themselves into his service?

But how will he do it? The proper answer to this is, It is none of your business. This question only exposes the sneaking infidelity which lurks un-

der the whole system of 'getting a living' in the world. It is enough to know that God's wealth and resources are without limit; and that if it comes to a necessity, he can send bread by the ravens, or manna from heaven, as he has already once done. Christ did not specify the mode; yet his disciples believed, and proved his word true. They were supported without care during the whole period of the primitive church. It is enough that we are called from our mousing self-dependence—from our downcast, blind burrowing for subsistence, to look up and see a God and Father over us. It is enough to have the trustful spirit of a child, who occupies himself as his Father directs, without a thought of doubt in relation to his future provision.

In the present No. we have got at the foundation principle which Christ laid for the financial system of his followers. Its further development in the Primitive Church, will be the subject of future examination.

Home Communications.

[We are always pleased when the mails contribute a supply of matter for our columns of correspondence. We regard it as a favorite department of the paper, capable of great interest and edification; and we hope some time to see it more liberally sustained. Meanwhile we have a good deal of private correspondence—family letters from absent members of the community—and a friend suggests that we make a new department, for the admission of occasional extracts from our domestic files. Touches of experience, original observations—even the local incidents and personal adventures communicated in this way, may have a fresh and significant interest not unfavorable to the fraternal relations between us and our readers.]

With this note of apology, we introduce the matter that follows:]

TO THE WOMEN OF THE ASSOCIATION.

Brooklyn, Oct. 1, 1850.

DEAR SISTERS:—It would be very pleasant to me to answer the summons that calls you together in your

afternoon gatherings in the parlor, and exchange friendly conversation with you; but as that cannot be done at present, I can do the next best thing; and through this medium open the door of my heart to you, and let you know what most occupies my thoughts just at this time.

I have been interested lately in reading Paul's epistles, with my eye upon his expressions of love for those to whom he wrote. I confess that they have become invested with new interest since Mr. N. remarked that we are to be the dress in which God intends to present his bride to the world. The illustration struck my fancy particularly, and seemed to bring home to my heart the truth that they are much interested in our progress and future relations to them. A bride we all know contemplates the silks and satins and jewels which are to deck her loveliness, with much satisfaction; and their artistic combination very naturally occupies much of her thoughts. 'Can a maid forget her ornaments, or a bride her attire?' But when we take into account that in this case the dress is to be pervaded and saturated by the spirit of the bride herself, and is to be put on as an index of her internal beauty, I think we shall at once see that our manufacture, so to speak, is one of considerable importance to the bride, and so far, too, as we are concerned, may well be deemed a 'high and heavenly calling.'

But to return to the passages in question—which, as I said before, were induced with a new charm for me after I received the inspiring idea into my heart that I am to make part of the dress of the beautiful bride. To the Corinthians Paul writes as 'Dearly beloved'—as 'our epistle written in our hearts'—'Ye are in our hearts to die and live with you'—'Not having dominion over your faith, but helpers of your joy'—'We are glad when we are weak and ye are strong.' To the Colossians, as the 'elect of God, holy and beloved.' To the Philippians, 'I thank my God

upon every remembrance of you,' always in every prayer of mine for you all making request with joy, for your fellowship in the gospel, from the first day until now'—'Even as it is meet for me to think this of you all, *because I have you in my heart.* 'For God is my record how greatly I long after you all in the bowels of Jesus Christ'—'Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved.' To the Thessalonians, 'We were gentle among you, even as a nurse cherisheth her children.' 'So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. For what is our hope or joy, or crown, of rejoicing? Are not even ye, in the presence of the Lord Jesus Christ at his coming? For ye are our glory and our joy. For now we live if ye stand fast in the Lord.—For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God.—Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.'

These are only a small portion of the affectionate expressions with which Paul's epistles abound, not to speak of his prayers for them, which bespeak the liveliest interest in their welfare. The world talk of a mother's love, and of woman's devotion; but it strikes me, women as well as men, will yet have to sit at the feet of Paul in learning the art of love itself, as well as the tasteful and happy expression of it. We are not, of course, capable of attracting as much love from that church in our present state of experience as did the believers to whom Paul wrote; but, thinking of ourselves as bearing the same relation to them that they did to Paul—called of God to show forth the beauty of their character to the world,—I think we may safely appropriate these expressions of love as a revelation of their heart toward us, and comfort

ourselves with the idea that in spite of the weakness of our faith, our inexperience, need of chastening and rebuke, yet we are 'dearly beloved and longed for,' their future 'joy and crown of rejoicing.'

This saying of Paul has also been of service to me in my approaches to the Primitive church: 'But Jerusalem which is above is *free, which is the mother of us all.*' Gal. 4: 26. 'Thinking of that church as a mother, has a tendency to clear away from my mind that excess of reverence which a sense of their glory and grandeur would beget, when unaccompanied with a remembrance of their meekness and lowliness and affection. I cannot think of my mother as cold and grand and unapproachable by me, however much she is my superior; but naturally associate with that relation, love, affectionate desire, and sympathy in my joys and sorrows. I must think of her as 'longing for her children,' as does any affectionate mother—rejoicing in the hope of their future greatness—interested in their pursuits,—and watching with a friendly eye their progress through that part of the journey of life which she has trodden before them. If I think of her boundless stores of wealth, I am also entitled to think of myself as her heir; and, bidding poverty and littleness of heart stand aside, fix my eye on my future inheritance, for the right enjoyment of which I am going through the needful discipline now. I see personal acquaintance with God and with his Son Jesus Christ, love, joy, peace, temperance, all the fruits of the spirit, genius, ambition, immortal youth, before me—and even now being dealt out to me just as fast as I can bear them. In proportion as my mother's self-possession enters into me, her wealth will also flow in the same channel, until I shall be entirely beyond the reach of discouragement or poverty-stricken envy. My security lies in my mother's love; and if I find myself thwarted and crossed in all endeavors to be a loving and dutiful daughter to one who

is my mother after the flesh, I find for her forsaking of me, 'a hundred fold' in the love of my true mother, 'which is above, which is free, and the mother of us all.'

These two illustrations then help me to draw nigh to the Primitive church. On the one hand, the idea of being a part of the dress of the 'bride, the Lamb's wife,' fires my ambition to 'walk worthy of the vocation wherewith I am called,' and makes me aspire to shine for her sake; and, on the other hand, the thought that she is my mother encourages me to fall back in confidence upon her affection, expecting that she will enable me to overcome the difficulties which surround me, and prepare me for her future use when I am 'without spot or wrinkle or any such thing.'

If you find in these suggestions any thing which will help you in your approaches to her, the object of this letter will be accomplished.

Truly your's, M. E. CRAGIN.

Brooklyn, Oct. 10, 1850.

DEAR FRIENDS:—Mr. N. has returned much refreshed in spirit and body from his western visit. He says that he was let into an enlarged & glorious train of thought, on the primary and central principles of the gospel—salvation and justification by Christ, the second coming, &c. He criticised the spirit of the family here as under the perturbation of external influences, lacking in receptivity, and cramping his flow of thought in this direction. I know that these hints, which came with the healing power of the spirit, were just in season for me. It is good to be called back from the outward politics of the cause whether prosperous or adverse, and even from the morality of our position, which it has been necessary to urge by way of criticism, to the primary, simple study of Christ. 'To be carnally minded is death; to be spiritually minded is life and peace.' The latter in its most absolute sense is attention to the great,

central object of *knowing Christ*. This Mr. N. says is the only medicine of health; it is magnetic, electric vitalizing truth. I was much interested in these ideas, and would like particularly to commend them to mother, and all who want new life.

Yours, G.

M—, Oct. 9, 1850.

DEAR C.—I hope you will continue to give me your interior experience; I will tell you some of mine. I have been under considerable pressure from outward tendencies—the temptations of new circumstances—and have seen that as a household we were in a good deal of 'perturbation,' as G. says—a strong current drifting toward worldliness. But I was led into *this* view of the case, which has anchored my heart: Paul says, 'When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.' This is reversed by our union with Christ, and the motions of his life will work in the same way in our spirits, without our own care, by force of its own energy. 'Greater is he that is in you, than he that is in the world.' Confessing this truth with my heart and tongue, has been life and strength to me. I expect to see the spirit of life in Christ Jesus overcome and carry us away with it, just as the lusts of the flesh do under the law. The blood of Christ which courses my veins, is full of good propensities and instincts, and I shall be tempted and overcome of them—'when I would do evil, good is present with me.' I am not a debtor to the flesh, but am married to Christ, that I should bring forth fruit unto God. I think we shall learn to have *no confidence in the flesh*, but to wait for the hope of righteousness by faith in every thing, and not be weary in well doing; for in *due season* we shall reap if we faint not. H.

B—, Sept. 25, 1850.

DEAR SISTER.—I received your letter and was pleased that you conquered

yourself in the matter of letter-writing, and agreeably to my promise write you in return. We are having good times here, daily proving that 'the Lord is in the midst of us,' and that 'he is mighty.' G. has gained a beautiful victory lately, and is full of zeal, and confidence in the presence of the Primitive Church. L. has had a victory over a non-edifying, dumb spirit: and I find myself doing well—my faith increasing, and my heart taking more deep hold of the fellowship of the Primitive Church. It occurred to me today, that I need not be too *eager* in my desires for their fellowship. If they have excited my desires toward them, they will certainly gratify me. 'In quietness and confidence shall be your strength.' A remark that Mr. N. made just before he left, upon the subject of temperance in eating, I think we may apply to 'love, joy, peace,' and all the fruits of the Spirit. His remark was this—"Temperance is one of the fruits of the Spirit; and if persons will fall back upon that truth, they will find it oozing into them and they will be temperate before they know it." Is not this comforting? I thought of some in the Association who are struggling with alimentiveness; and through you I send all such the comfort of his remark, hoping it will do them as much good as it did me. It seems plain to me that we may say the same of love, health, faith, and all other good things. They are all fruits of the Spirit, of which God says, "Ask, and ye shall receive;" fruits of the Spirit that is already in us, and struggling to expand itself into our whole character, and will certainly do so eventually, for Christ says, "Greater is he that is in you than he that is in the world." M.

Our Books in New York.

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

The Right Motive.

"Ye ask and receive not, because ye ask amiss."

We may fail of getting up to the spirit of faith in our efforts to clear ourselves of evil, by not praying in the name of Christ. I want to get rid of certain annoyances, things that curse my spirit and body, and are distressing to me; but if I have no other motive but to ease myself, it will not put me in fellowship with God; he is not anxious about my comfort on any such account as that; and in making a request on such grounds, my spirit has no purchase to work upon, no strength or faith in the matter. But if I take the view that I want these annoyances cleared out so that I can serve God, then there is a motive that God can appreciate. I have liberty then to pray. I can pray in the name of Christ, because it is for his interest. Just so far as we get that view of the matter, and want all impediments out of the way, so that we can be useful to God, then we are in a position to pray effectually in the name of Christ; and there is no difficulty in taking this position. 'Deliver us from evil,' is one of the petitions in Christ's prayer; and evil has no right to reign over us. This is what we want:—'that being delivered out of the hands of our enemies, we may serve God without fear;' and if this is our purpose, it is one that coincides with God's, and he approves of it.

"Wouldst thou from sorrow find a sweet relief?
Or is thy heart oppress'd with woes untold?
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold,
Tis when the rose is wrapped in many a fold
Close to its heart, the worm is wasting there
Its life and beauty; not when, all unroll'd,
Leaf after leaf, its bosom rich and fair
Breathes freely its perfumes throughout the ambient air."

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