

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. 46.

[REPORTED FOR THE CIRCULAR.]

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SPIRITUAL JUSTICE.

We should seek the spiritual mind, *in order to do justice*. We may seek it for our own comfort and peace, and for various personal reasons; but the motive which will bring us into real sympathy with God and the universe of truth, is a patriotic motive, and is, that we may do justice. A man who has any nobleness, wants to do justice to others, in all things: and if you reflect, you will be sure that you can do justice only in a crude, superficial way, unless you are spiritually minded. It is the spiritual mind only that can see deep interior truth, and can read character. A man who is not spiritually minded is doing injustice—outrageous injustice, unconsciously, all the time. That is the charge against the world with reference to God:—‘They glorified him not as God, neither were thankful,’ because, ‘not liking to retain God in their knowledge, they were given over to a reprobate mind and their foolish hearts were darkened.’ They did not *know* enough to glorify him and be thankful. Are they not then to blame? I say they are to blame for not being spiritually minded,

so as to see what they had to be thankful for. We may go along under immense benefits coming to us from the spiritual world, and be perfectly unconscious of the source of our blessings; but it will not do for us to say that we cannot help it, and that we must continue in this unconscious state, ignorant of our benefactors. I want to do justice to God, to Jesus Christ, the primitive church and the angels, and to appreciate what they have done for me. I do not want to receive benefits without acknowledging them, and making such return in the way of heart-service as becomes me; for that is a condition lower than the brutes—The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people do not consider.’

There is an infinite sphere of glorious truth, exhibiting the immensity of God’s love, in the cross of Christ, that is all shut to us so long as we are in the coarse, crude state of thought, which the animal life breeds; and our minds in that case are not only shut off from what would be beautiful to us, and would expand our imagination, but we are in no condition to have the *heart and feelings* expand, and do justice to the nobleness of Christ. Suppose I go to hear a

splended overture or opera, and have not cultivated my taste for music, so that I am not refined enough to appreciate it—I am in no condition to do justice to the composers, or performers; it is all discord to me. No more are we in condition to do justice to Jesus Christ, or to the God who sent him, while we are in the mind of the flesh. That mind is too coarse and has too little spiritual discernment, to enable it to look into the mysteries of the cross of Christ: so we pass it along as unintelligible to us. The primitive church, and angels, are enraptured with it, but it is too elevated for us; and it is because we are too coarse to perceive it. We ought to desire to be elevated enough to understand the mysteries of God, and so do him justice. There are beautiful, glorious stores of truth in the primitive church, and among the angels—oceans of spiritual music in their characters and history—which we have no access to, except as we become spiritually minded; and in the common way of the world, we pass them along as nonentities to us. We think of them as a dream, as things that are obliterated. Well, the primitive church can afford to do without our praise; but we cannot afford to live without doing justice to, the glorious spirits which God has made and trained.

Another point of view:—unless we are spiritually minded we cannot be lovers; we cannot enter into and take part in spiritual music; for we cannot certainly take part in it if we cannot appreciate it. And if we analyze it, we shall find that true love, in all its kinds, is nothing more or less than spiritual justice. A true lover is one who sees a true and just demand for love, and is capable of pouring out his heart where

it ought to go—who sees through the surface, and does not waste his heart on shams, but turns it in the right direction, where the just demand is. And there is no possibility of doing that, without the spiritual mind, which enables us to see where spiritual truth and beauty are, and of course where love ought to go. Spiritual justice will make love universal and perpetual, and regulate the whole disposal of the heart.

All we need desire is to do justice; and the highest praise of the kingdom of God is, that it is a kingdom of spiritual justice. We have sham justice in the world: what is called civilization, is a system to secure justice. The laws are arranged to save persons' property; but upon consideration it will be seen to be the coarsest of all shams. It prevents certain outward acts of wrong; but under cover of it the world is full of acts of deception, cruelty and abuse. The kingdom of God is to come in and fill a space that is not touched by the laws and courts of this world; i. e., to make us do spiritual justice; and that is not possible only among persons who are spiritually minded, and are capable of seeing the inner truth of characters and hearts around them—whose hearts love the law of justice, who love good and hate evil.

We need not expect real justice from any one who has not *faith*; for, faith is the refining element which connects us with the spiritual world, and makes us spiritual. If a man has no faith, however cultivated he may be in the world he is a coarse-minded man; he is indifferent to God and the angels and the primitive church; he knows and cares little about them, and of course he is doing outrageous injustice to his greatest benefactors. And if he treats

them so, of course he will treat us so, that is, he will do the same injustice to all that part of us that is invisible, that he does to God and Christ. If we are like him, coarseness meets coarseness; but if we are spiritual, a man without faith will certainly abuse us as he does God; and we need not expect any thing else from haters of God. Paul prayed to be 'delivered from unreasonable and wicked men: *for all men have not faith.*' This was as much as to say, that a man who has no faith is unreasonable and wicked; and so it is. In the law and nature of things, a man without faith is a brute; let his education in the world be what it may, he is egotistical, coarse, and cruel to refined life.

For my part I do not like to go on in a careless, heedless way, so that by and by I shall have to weep because I have abused some friend that I did not see, and have to wonder that I did not appreciate goodness. And if others treat me so, and I see how cruel it is, and know what repentance it will bring sometime, it is a great stimulus to me to do otherwise. I pray God to make me spiritually minded, so that I may know my benefactors.

Social pleasures depend on this same refinement. In approaches to spiritual life, conversation is easy and musical—a pleasant interchange—but with hard, cold, isolated character, conversation is difficult, except on coarse themes. So we can work it out in all directions, & demonstrate that 'to be carnally minded is death; but to be spiritually minded is life and peace.' All social enjoyment, all politeness, all benevolence, that is worth any thing, must have a spiritual mind for its basis—spiritual discernment, and spiritual geniality of heart and life.

God has the means of making us spiritually minded—the world has not. There is no scheme of education, no moral or spiritual machinery in the world, that can make us spiritually minded. And the difficulty is plain. We commence existence as animals; our first attachment of life is to flesh; and that attachment grows with our growth and strengthens with our strength. To be carnally minded, is to have the mind turned fleshward; that is, to be engrossed with the flesh and its interests. The first condition, then, in order to become spiritually minded, is to have that attachment broken, and have a life that is pervaded by other life that looks spiritward, that is enveloped and engrossed in life, instead of matter. This is a very great change; a change that involves death and the resurrection. It is required that something draw us away from our first attachment, and make another attachment; and the power to do that must be very strong. The only machinery that can effect that change in us, is an attraction proceeding from the inner center. 'That which is born of the flesh is flesh, and that which is born of the spirit is spirit;' and as all the machinery of the world is born of the flesh, and only goes to increase the influence of the carnal mind, our salvation depends upon our being drawn out of the flesh, by an inward attraction to the Spirit of Truth. Accordingly there is no other name under heaven given among men whereby we may be saved, except Jesus Christ. He came out from the Father as the Son of God. His spirit was an almighty spirit, and came in connection with flesh, so as to get between us and the flesh, and introduce into the seat of the difficulty an

almighty attraction that would draw us away from the flesh to the spirit. He perfected his introduction to the flesh, and made good his foothold against all infernal powers. He proved himself able to do that thing for us, when 'he offered himself through the Eternal Spirit to God,' and 'was raised from the dead by the glory of the Father.' 'That was a great transaction, and brought a perfect remedy into the flesh—the moral and spiritual machinery necessary for the work. 'As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up; that whosoever believeth on him should not perish but have everlasting life.' 'If we live after the flesh we shall die'—'Dust thou art, and unto dust shalt thou return.' All dust is absorbed into dust—flesh must perish; but the Son of man was lifted up, so that we need not perish, but have everlasting life. Christ, by securing the attention to his life, as revealed on the cross, gets hold of our spirits sufficiently to draw them out from their engrossment in the flesh. There is a spiritual suction in the cross; it is a great spiritual vortex;—and if it once gets our attention, it will suck us in.

One great reason why the cross of Christ purges our sins, is, that we cannot look into that transaction steadily without losing our egotism. You will see that such a marvellous display of its opposite, is like the great white throne, before which the heaven and the earth fled away; and when egotism is cleared out and dies, we begin to emerge from the flesh. Here is the beginning of the play of spiritual life between us and heaven, and between each other; and darkness and heaviness pass away. I would recommend therefore to any body,

not to attempt any other way of cure for egotism. There may be alleviations of it, and approximations to spirituality by other means; but the only final cure of egotism is in seeing the Lamb of God. On the day of Pentecost, Peter held up Christ, and the Jews' hardness and cruelty in not appreciating him, and in killing him. They were 'pricked to the heart;' and the moment the word went forth that he was reconciled to them, and all that he wanted was that they should believe on him, they at once found egotism all gone; and no man said that aught that he possessed was his own, but laid it at the apostles' feet. Their egotism was blown away with a puff, by a view of Christ. It was like the fire that came down on Elijah's sacrifice, and burned up the wood, and licked up the water that was in the trench. Paul saw wonderful beauty in the cross of Christ; his whole attention was absorbed by it. He counted all things but loss for the knowledge of Christ; and this he said in the face of the schools of the highest morality and refinement that the world ever produced. The Jewish school was a model of morality, and the Greek of refinement. 'The Jews require a sign, and the Greeks seek after wisdom;' but Paul said '*Christ* was the power of God and the wisdom of God.' The foolishness of God is wiser than men, and able to destroy egotism. It is the foolishness of the heart, which makes people *lose*. Again, Paul says, 'I came not unto you with excellency of speech, or of wisdom; for I determined to know nothing among you, save Jesus Christ, and him crucified.' He relied entirely on the spiritual power which would come upon men by the discovery of the cross, as a means of educating and re-

fining them, and making them spiritually minded.

My impression is now, that believers in the Association, and elsewhere, instead of having got by this lesson, and its being an old story to them, as many suppose, have just got through the previous law discipline necessary to enable them to receive Christ crucified. There is a certain measure of refinement of understanding necessary.—God took a great deal of pains with the Jewish nation, in the first place; and during Christ's personal ministry he took special pains with his disciples. All that previous education was not in vain, and not a substitute for the final education of the cross, but preparatory to it. It gave their minds a receptivity so that they could value the truths of the cross.

It would be a profitable thing for us before we go any farther, to get some substantial knowledge of what Christ has done for us and render to him the tribute of heart which he deserves, and not live along in this blind indifference to him. Then we shall be in a condition to do justice to Paul, and to each other, which we can never do till we do justice to Christ. Precisely that quality of mind which makes us appreciate Christ, will make us appreciate one another.

Labor and Finance.

[As we have not received from the writer on Christian Finance,* the continuation of his Biblical examination, we will supply a chapter on the same subject from our unexhausted file of Brooklyn Reports. The two discourses which follow, were reported from evening talks last summer. The occasion of the first was an article in the Tribune of Aug. 3, on Equitable Commerce,

* The Editor.

advocating the principle that *Cost is the limit of price*, in opposition to the principle in common practice, that "a thing is worth what it will bring, or *value is the limit of price*." An extract from the article will serve as a text for what follows:]

THE REWARD OF LABOR.

"Value has nothing whatever to do, upon scientific principles, as demonstrated by Mr. Warren, with settling the price at which any article of property should be sold. *Cost* is the only equitable limit, and by *cost* is meant the amount of labor bestowed on its production, that measure being again measured by the *painfulness* or *repugnance* of the labor itself—which point is the only one appropriately left to bargain or agreement between the parties."—*Tribune*.

Our first idea about this matter, is that *God owns us*,—and that we are valuable beings to him, and our highest productiveness is his object. Starting from this point of view, we come to the question—What is the reward that should be returned to labor? The truth in the case, I believe is fully illustrated by the course which farmers take with their land. A wise farmer owns land, and a certain part of that land produces a given quantity of corn.—What is the proper reward to the land? The farmer knows very well that the best return he can make to the land, is such treatment as will make it thrifty and productive—he knows it is not for his interest to exhaust it, but feed it with such nutriment as will keep it in heart—make it happy in itself—happy land as we may say. What does the farmer pay the land? He does not put on manure so thick as to burn it, or scatter the dollars about on it, that he gets for the corn. All he does is to make the land happy, so that its proper function will go on thrivingly. He gives it all it wants if he gives it such return as makes it produce well.

Apply this illustration to the Association. It considers itself appointed

by God, and has devoted itself to the function of printing—to producing and publishing truth; and there is a large amount of labor to be laid out on it, in one way and another. Now what is the proper return to make to the Association for its labor. As the farmer says, This piece of land shall produce so much corn, so God says to the Association, You shall produce the amount of truth necessary for the world. What has he to return to the Association by way of reward? The answer is as simple as in the case of the farmer. He is to see in the first place that they have a sufficiency of physical means to go on with their function successfully—that is, tools, money, or means of getting a living, and all the appurtenances necessary. They must have these, just as inevitably as the land must have manure. But what more? The farmer does not pile more manure on to the land than it wants. Suppose, instead of being contented with the amount of return that is necessary to produce all that is required, we demand that God shall pour in upon us money, physical means more than is necessary; then we must go right to taking care of it, and our attention is thus diverted from the main object. It would stop our press, just as pouring a cart-load of manure on a single spot would stop production. That is not the proper reward of labor. What would be the condition of the land, if manure was put on in heaps, and suffered to remain? It would become an intolerable offence. So for God to pour money on us in a way to stop our productiveness, would be to make us worse than useless.

What means must he supply beyond the physical means? He must make the

laborers happy. Then he has done all that he can—when he has given them the means of producing, and made them happy. How shall he make them happy?—by giving them money? Little children have no money, and they are happy. He must give them an education, give them peace of mind, joyfulness, spiritual prosperity. When he has done all this to make them happy, then all that they want to make them still happier—happy in the highest degree—is the means of present action. Here is a doctrine which carries us away from the doctrine of that article, and from the doctrine of the world.

I produced the Berean. Suppose you attempt to set a price on that by its value. Well, it is worth an eternity of happiness to some persons; so that you cannot set a value on it, in that way. Then try the other principle, that cost determines price; it cost me a hell of suffering; so you cannot set a price on it that way. What is the price that God sets on it? He has no reference to the value, or the cost. He will say there shall be just so much return to you, as shall enable you to go on with producing the book. I will pour you out sufficient means for the successful production of the book, and that shall be determined by the wants of the publishers. What do they want, to carry it on? With God in the world, and honesty in the people, which all these Social Reformers ignore, the just return which should be made for any established production can be easily ascertained with this principle.

Take another illustration: A father has a son, whom he sets about some profitable business. His object is to make him useful in that business. Is it necessary for him to go on in a way

of dicker with him; and estimate the cost and value of what he does? No. He says to his son, 'Go and do the best you can, and I will make you happy. I am not going to look at the value of the work, and see how much you can do. I am going to do the best I can for you.' That is what God will do for us. He does not say, 'I will give you money;' he says 'I will give you an education; I will introduce you to heaven; I will make you happy, so that you will have music in your hearts, and with one another.' He will deal with us as with sons, and not as hirelings. The father sets his son to work, and furnishes him with materials and tools; and rewards him with the universal gift of his good will, securing to him all good. The means given to the son to carry on the business, should not be regarded at all as the reward—and that is all that should take the shape of price. The reward does not take the shape of price at all; but is in the return of the father's good will to the son, securing his happiness.

It is a fact, that the productiveness of man is destroyed by accumulation, on the same principle that the productiveness of land is destroyed where it is over-manured. My father was a specimen of an active business man; and in his function as a merchant, he helped the interests of the country, and was useful in that business. After he had made all the money he thought necessary, he retired and became a kind of idler—had no responsibility and activity. There were some offsets, such as increased attention to the education of his children; but as a member of general society, he had stopped being

productive because he had got too much manure. And that must be the case with rich men generally. The first thing which I would propose to do for these rich men, would be to persuade them that they had better distribute what they have, and go to producing again. I say it is no privilege to men to stop producing. You are about a practical operation, and in performing it, you accumulate a great amount of money—now you must stop to take care of the money, and that will divert you from the business in hand. It is necessary for a man to be productive in any calling, to be a single man to that calling; and in order that he may be a single man to it, he should have no care of property—no care as to the amount of return that is coming in consequence of his business—in a word, he should have no accounts to keep. In our Association every man is free from all these considerations, how much he shall get, and how he shall take care of it. Now the question is—Is he not in a better condition to attend to what he is about, than the man who has returns to look after.

The chief object that men have in view in accumulating property, is, to be able to live at ease—without labor. Christ did not contemplate cessation from labor, as a reward for labor. The money system does. In fact, the whole system of the world holds up living without labor, as the reward of labor. Christ does not recognize any such principle. In the parable of the ten talents, he said to him who had been faithful in taking care of two talents, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' God will manage

to make his laborers happy, and give them plenty of means to labor with; and all those who have a position in God's kingdom in which they have the control of others, will find that all they have to do, is to carry out this simple idea. There is no accumulation about it. Just provide your means of labor, and make your people happy. It will be a universal fact under God's administration, if a man is appointed to a business, he will have the means to do the business, and be happy in it. We must not be in too much of a hurry. The man may be so much out of order as not to be happy in any function; but after he is thoroughly educated, if he is out of means and unhappy, it is safe to conclude that he is out of his place.

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SECOND EVENING.

Mr. D.—How are you getting along at Oneida? Do you expect to meet your expenses this year?

Mr. C.—I don't know;—that is a matter that we do not consider of the greatest importance.

Mr. G.—But after all, it is a question of serious importance to know where our grub is coming from.—*A Ferry-Boat Colloquy.*

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I feel to-night like expressing my faith in God. 'All things are of God;' all things belong to God;—and we, as new creatures in Christ, perceive that God manages all things. This element of calculation,—the presence of God, and his providence over all our affairs, which is left out of account in the world,—is the principal element with us. So that the question, Shall you be able to meet your expenses?—shapes itself in our minds right away, thus:—Will God be able to pay our expenses? And the question, How are we going to get grub? turns right round in

our mind, and stands thus: How is God going to get grub for us? We are not at war on our own charges. God is the commander-in-chief of our expedition; he has enlisted and drilled us, and surrounds us, and has a purpose to accomplish by us. What is this purpose? It is to give free course to the word of God, and have it glorified. He chooses the press, as the first grand medium of his word. He has been at work sixteen years to raise a company of men to man the press. If we examine into the philosophy of things, we shall find this the true beginning of all organized business. The press is the king of trades: and if God is going to set up his kingdom in the world, which is a kingdom of harmony, he will make the press the nucleus of all other business; and we have signs that this is his purpose. There is one other element of calculation that must be brought in, which is this: We are living in the day of judgment—the day in which God comes into more close relations with men, judges the wicked, shows his nice appreciation of character,—the day in which he rewards every man according to his works. With these two elements of calculation in my mind, I believe in devoting ourselves to the work before us without fear; for we know that God will apply to us the principles of the day of judgment, which are the principles of just distribution. He will reward us according to our works.

We have said in regard to the physical returns in any business, it is God's principle to supply those engaged in it with means for producing, and make them happy in their work. That is the fair reward of labor; and I believe God will apply that principle to us. He will not furnish us with means to indulge and sensualize ourselves, or make us

happy in any mischievous suit.— But in the business of glorifying him and the truth, as a school, first, by our lives, and secondly, by our publications. I am sure that he will furnish us with the means of the highest form of productivity, and make us happy in it.

Then, in order to make our Association happy, the anxiety in regard to our living, the fear that we shall come to nought, must be taken away. God will take that away, first by improving our faith, and afterwards by giving us ample supplies, so that we shall have nothing to fear. I do not want he should give us these supplies till he has perfected our faith; but I am sure they will come, for he wants all we can produce, as much as the farmer does what he can produce from his land; and in order to have that, he must make us happy. Then another thing that will be taken away, is the fear of man around us; and in its place we shall have a sense of protection and safety. This will be done, first by raising our faith to a proper pitch, and secondly, by mollifying and rectifying our surroundings, so that we shall not only know, but feel ourselves safe. And I know as God has his eye fixed on the fruit we are to produce, he will destroy all our impediments.

God will also purge the Association of all internal annoyances and distresses, and cure all the spiritual and bodily diseases that afflict us. I know that his purpose demands that he should do it, and his purpose will not fail. He will clear the Association from every thing that hinders us from being happy in our work. We shall have good healthy bodies and souls, so that we can devote ourselves to God's purpose. This will be done by bringing the spiritual part of the Association to a high pitch

in favor of God's righteousness; and then the spirit of mischief, and the persons if need be who work mischief, will be purged out of the Association. I do not feel a responsibility to see that all persons in the Association serve God. If there are any who do not serve God, they are not members of the Association—they are only outsiders; and if they do not come up to the work of God, he will see that they are taken out of the way, because he does not mean we shall be burdened. The Association may fairly say of itself what Christ said of himself—'I am the vine, ye are the branches; every branch in me that beareth not fruit, he taketh away.' He does it, not we; the Father is the husbandman. My confidence is that all the branches in the Association that do not bear fruit will be cut away, and all impediments taken away from us, so that we can go on and do our work.

We shall come to consider it by and by an impertinent, not to say blasphemous, question, whether we are able to pay our way? God's word to us is, 'Seek first the kingdom of God and his righteousness, and all other things shall be added.' Every such question implies one of two things: either it is an insult to us, implying that we are not seeking the kingdom of God, or, if we are, that there is some danger of God's not fulfilling his promise. It is to be treated either as an insult to us or to God. We say in our Annual Report that 'in the approaching reign of inspiration, God will assert his ownership, be acknowledged and installed as distributor, and thus the reign of covetousness, competition, and violence will come to an end.' We accept him as our distributor; we see that he is coming near to us, taking the business in hand of just distribution.

that is, giving us means of productiveness, and making us happy; and the question is an insult either to us or to God, implying that we are not engaged in profitable business, or that he is not a just distributor. We will not take such insults, and it is high time that they should be characterized exactly as they are—the insults of infidelity.

My faith, expressed to-night, is faith in God's justice—faith in him as a distributor. I believe he will carry out his principle. I have ascertained that his principle is, to encourage production by providing sufficient means, protecting us, and making us happy;—and as certain as I know that there is a God, I know that God will do that by us.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA FREE VE. NOV. 15, 1850.

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

As we have no Editor these days, we shall be excused for the informality of over-running our usual 'editorial page' with communicated matter,—as well as for the omission of digested remarks on the 'Woman's Rights Convention,' the 'Fugitive Slave Law,' and other questions of comprehensive interest.

We are informed that Prof. Crosby, whose book on the Second Coming was noticed in the first number of the Circular, has left Dartmouth College in consequence of his heresy,—is living in Boston, and has come out a Restorationist.

The Association are enjoying a revival of interest in the study of the Bible at this time, on the subjects of the Second Coming, Antichrist destroyed, the Angelic world, the Hope of our Calling, New Covenant, &c.

Home-Talks from Brooklyn invite our enquiries, and stimulate our relish, and the 'sincere milk of the word' is becoming our delicious nurture. We hope, from the magnetic sympathy between us and believers abroad, that they enjoy similar experience, and that we can congratulate them also on glorious baptisms of life and joy: for these are truly 'times of refreshing from the presence of the Lord.'

John McDonogh, one of the wealthiest men of the South, died recently at New Orleans. He was probably the largest landholder of any private individual in the world. Money-making was the one great object of his life, and he pursued it with a purpose and energy which almost seemed religious devotion, affirming constantly, that God alone was the owner of his immense possessions, and himself only the steward, responsible for their use and destination. These peculiarities and the fact that he had no children, and treated his relations coldly, made the opening of his will a matter of public interest and curiosity. He bequeathed the bulk of his fortune, (several millions in real estate,) to the cities of Baltimore and New Orleans, for the establishment and perpetual support of schools for the poor of those cities—providing expressly, that the principles of religion and morality should be taught in them, and that the Bible be the principal class-book. As lovers of the Bible and progress of truth, we regard this bequest as among the favorable omens for the time.

The Past and Present.

We cut the following item from an old almanac:

The Bible.—The price of a Bible fairly written, with a commentary, was, in the year 1274, from \$150 to \$250, though in 1240 two arches of London bridge were built for \$125. The first printed edition of the whole Bible was the Latin Vulgate in 1492; the first in any modern language was the German in 1497. Tyndal printed his English Testament in 1526, for which he was strangled and burned.

This suggests many interesting comparisons of the past and present. By way of contrast, and as an admirable passage, we

extract the following from the Tribune of Nov. 5. It is a passage from a Phi Beta Kappa oration, select portions of which presented in this paper greatly excited our admiration.

THE MODERN PRESS.

"The superiority of the modern forms of the School over the ancient, is by no means as striking as that great triumph—and parent of triumphs—of modern over ancient ages, THE PRESS. What a sorry figure would the establishment of the fraternal copartnership of the Sossii & Co. exhibit—the crack publishing house of Augustan Rome—with their few hundreds of unwieldy volumes of rolled parchment, painfully transcribed with a reed or iron pen, beside our Harper & Brothers, whose mere advertisement catalogues would furnish more pages than all Augustan Rome ever published. Much the same figure which the squadrons of Persia and Grecian barques, which fought the sea fight of Salamis, would exhibit beside the modern "Ironsides" and "Peace makers" who achieve the Trafalgars and Navarinos of our day. President Jefferson's immortal squadron of gun-boats might have vanquished the whole navy of all antiquity in a single fight. But the glories of the modern press are yet to be unrolled, when the whole continent is to be overspread with its dense and living civilization; when the Rocky Mountains shall, like the black margin of a great book, demark but not divide, two great outspread pages of united empire, an empire that shall cover with a busy population, the hills and vales, the green river-sides and the broad Savannas of our young continent.

But as atheism itself cannot frame a world, without not only *matter*, but also *motion*, so our intellectual system would be inert, as the quagmires of chaos, if to the library and the press we could not add the *post*. Thinking is not mere thought, but as I may say, the *motion* of thought. What worth is mind, or idea, if it stand stock still? In spite of all past acquirement, this paralysis of the reflective action would be, in the individual, idiocy; in the public, barbarism. But, now, as the press is perpetually pouring permanent acquisitions into the library, so is it pouring the contents of the library, as well as its own ephemeral productions, with intense rapidity and measureless volume, through all parts of the public system. This is the movement of national thought; and so not only a national mind is formed, but it is set to thinking. Attention concentrates the grand faculties

upon some one grand object; by step after step, does the great simultaneous mind march through the process of problems after problem; upon the basis of each established conclusion does our corporate man take his stand for the achievement of farther discoveries. All this, with such masterly unanimity that upon great central questions, what all know, each knows. And under the term *post*, I do not include alone the *mail*, which carries the products of the daily, weekly, and quarterly periodical. When the network of electric wires has completely woven its lightning texture over our whole land, one idea may at one and the same moment be thought in San Francisco and in Portland. Nay, at one instant, every main point of our whole continental surface may be thinking of the same matter. Some knotty enigma of politics, or science, may at one moment, puzzle the general cogitations; one shock of feeling may thrill through the general heart; one master witicism may shake the ponderous sides of our man-continent, with mirth far out-roaring, what *Æschylus* calls, the "countless laughers of old Ocean's cheeks." And such may be the transmissibility of thought, that the nation's mind may know its own mental operations, making the highest step of intellect from reasoning to consciousness. With wondrous reflectiveness, it may watch its subjective processes; review its own judgments, and analyze its own interior traits. And thus may the collective, as well as the individual mind, attain the height of subtle and accomplished intellect."

[FOR THE CIRCULAR.]

A Communication.

David Wilder died at Smithville Flatts, Chenango co., Oct. 13. David and Geo. Wilder were the main instruments in introducing me to the doctrine of holiness and the Second Coming, as taught by Mr. Noyes, and of putting the Putney publications into my hand in 1842 and 1843; which resulted in my conversion to the faith of Mr. Noyes, and confession of Christ, and, subsequently, in my becoming identified with the Oneida Association. At this time David was a warm friend and advocate of Mr. Noyes and the Putney testimony, and was a man whom I loved and respected

highly in our early acquaintance and my first experience;—and now the remembrance of his exhortations and brotherly assistance, in my first trials of faith with the spirit of legality and condemnation, awaken in me feelings of grateful interest.

In 1844 he became involved in a spirit which resulted in an open rupture with the Putney Church, and for the last five years has been possessed with a spirit of uncompromising, bitter enmity towards them. In the beginning of this disagreement I was seriously involved with him, but was rescued by the grace of God after a season of severe trial, and was enabled to break out of the net that I was in, and return to my fellowship with Putney. After my restoration I corresponded with David, urging *him* to review his difficulty, being fully convinced that if he would yield himself to the spirit of candid examination he would recover himself from the spirit he was under. In this I did not succeed, and our personal acquaintance ended. Latterly I have been disposed to give place to feelings of charity, hoping that the light and truth of our position would yet shine in upon him, and dispel his enmity and prejudice.

For some three years past, he has been engaged in the practice of medicine, in the place where he died; and I am informed, had an extensive practice.

E. H. H.

Almost Happy.

It is the effect of enjoyment to enlarge the capacity for enjoyment, and so create a *want*. Suppose a pleasurable sensation creates a want for another, and when that is gratified, it creates a want for still more—and we go on, in a succession of pleasurable sensations, cre-

ating want. Is that happiness? Suppose the want of more is constantly getting ahead of the actual pleasure, if this process could be condensed in one sensation, what is it? It is *almost* happiness. You have what you want *almost*—but you want a little more to make you *quite* happy. This is not happiness—being almost happy and wanting a little more. We must get where we can be happy *now*, and stop this wanting more. W. had a new situation, which he thought delightful compared with his former circumstances—but the desire for more pleasure increased faster than his actual supply. Of course, his unhappiness was proportioned to his blessings. To be happy, we must be in a state where actual pleasure increases faster than the desire for it; where supply will be always greater than demand; then we shall have a continual overflow of real happiness.

These ideas are illustrated by a morbid appetite for food, which, it is well known, no enjoyment can appease. Sometimes people may be said to *want to want things*; they have an appetite that comes from memory—not fresh, spontaneous desire, but memory of past enjoyment, which makes them try to revive the appetite, without waiting for internal inspiration. *Rest* is what we want—rest in enjoyment.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.—Emerson.

Home Communications.

Brooklyn, Nov. 4, 1850.

DEAR SISTER M.—I felt in my heart like writing you a few lines. When you left, our family was quite small; but Mr. N. left us a rich subject to feed upon.—I can say to the praise of Christ that it was not in vain. I read the New Testament, and was surprised to find so much said by Paul about rejoicing. It gladdened my heart to think that I was learning how to do justice to Christ, by rejoicing in a salvation that was purchased for us, that has never changed. ‘He died once for all.’ What a glorious thought, ‘to be dead indeed unto sin, and alive unto God, through Jesus Christ our Lord.’ We can rejoice in the Lord as much as we please; and I am certain that God loves a thankful spirit. I find my faith has increased, and the world has passed away. By receiving Christ into our hearts, we partake of his pure nature. I never had so much union with the Primitive church and the angels as now; and the joy, peace and love that they impart is beautiful. My cup runneth over with blessings; how good God is to us. I should think the spirit of fear was destroyed.

I was glad that you was pleased with your new home. I thought what a cunning workman God is, in taking us out of the hands of the unreasonable and wicked, and placing us where we can be educated to dwell with angels for ever. When I look back I think that goodness and mercy has followed me all the days of my life, and brought me where I can rejoice and be thankful. To ‘seek those things which are above, where Christ sitteth on the right hand of God,’ is beautiful employment. No matter what our outward circumstances may be, by patience and endurance we shall be

brought through safely. This has been a great comfort to me in time of trial: ‘Greater is he that is in you than he that is in the world.’ This I have proved to my satisfaction.

We are much interested in the subject of woman’s rights. Our meetings grow more and more interesting. The glory of God rests upon us, and remains with us, and the union which Christ prayed for is going on to perfection.

Your sister in the truth, E. W.

M——, Nov. 3, 1850.

DEAR BRO. H.—I have thoughts and feelings that seek expression, and sit down to gratify them by writing to you. Christ in us is an ever-flowing fountain, which will only be satisfied by an eternity of good deeds and words. I feel this mighty power in me seeking expression. Its first appropriate work is to break up old habits. In order to do this the eyes of our understanding must be opened to perceive them, and the power which is to destroy them. In accordance with this view the prayer of the church here is, that our spiritual senses may be quickened, that we may do justice to spiritual things, which are the most real of all, and appreciate and enjoy the salvation which is *finished*.

The greatness and majesty of these things has in a great measure drawn away my consciousness from the evil that pertains to things visible. I feel that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. I know that living in this appreciation of spiritual things as in the presence of an innumerable company of angels, and of God the Judge of all, and the spirits of just men made perfect, and of Jesus the

mediator of the new covenant, it is impossible to be disturbed by little crossing circumstances that pertain to the flesh. I know that there is no permanent salvation from any evil except through Christ who dwells in our spirits, and by directing our attention spiritward. I feel a renewal of my first love for Christ and the church. I perceive a childlike life and simplicity in the members that visit us from Oneida that charms me. I am thankful to God for your and Mr. B's. visit here. It has been the occasion of a real resurrection to me. Truly the joy of the Lord is our strength. H. J. S.

N——, Oct. 19, 1850.

DEAR A.—Mrs. C. said yesterday that she had had some new ideas lately of God's getting her attention. She said, love and attraction towards God, as towards our fellows, was not by our own will, but a gift. We could not keep our attention on God ourselves, but must trust him to outwit the devil. She felt like saying to temptations, 'come on'—now is a good time to show God's power;—and when they did 'come on,' she would keep saying, 'you are not almighty.' Now, A., let us fall back upon Christ, for he is certainly a greater sorcerer than the devil, and is, by his mighty power in us, *subduing all things unto himself*. This thought encourages and strengthens my heart exceedingly.

Oct. 31.—The Spirit of the living God is moving in this place I doubt not, though his tread is light. I feel that we have but one thing to do; i. e., to fall back upon Christ in the spirit of a little child. The idea of our living in a trying situation has passed away among the 'old things.' My daily, and I may say, constant belief and confession now is, 'I am dead to sin, and alive to God'

—'risen with Christ.' 'Old things are passed away, and all things are become new.' I sometimes do this in the face of contradictory feelings, but 'let God be true, and every man a liar.' Every spirit and feeling that confesses not that Jesus is the Christ, is not worthy of a hearing. S. B. C.

Oneida Community, Nov. 7, 1850.

DEAR FRIENDS AT M.—You may be assured I have not forgotten you, my new scenes. I shall attend your messenger to the office to night, and see that the expecting circle at home are not disappointed in receiving the promised packet from Oneida, and think lovingly of you, as I see you remove the tea things from the table, and gather round it again, for the feast of letters and your evening studies. After saying good morning to you yesterday, I had a quiet ride without incident to Oneida Depot. As I left the cars, the side-walk looked inviting, but remembering your charges, I thought I would not be disobedient, and suffered the coach to take me to the Castle—for which I was not sorry, (as I believe we never are when we take advice,) my walk proving quite long enough as it was. There was a fresh wind in my face, and you know I could not set my bonnet as seamen do their sails, to take advantage of it, and what was more, I had the trammels of fashionable dress about my feet. I thought admiringly as I walked, of the oriental expression, 'their garments girt about them,' and appreciated the good sense of J.'s remark, that one grand practical way for woman to assert her "rights," would be to defy fashion, and assume the conveniences of man in respect to dress and hair. However I made a pleasant walk of it, watching for the first sight of our beloved domain, and making the most of new impressions from absence. From the first rise of ground, I saw the new shingled roof of the mill, and heard the echo of the hammer; soon appeared the printing office,