

THE  
FREE CHURCH CIRCULAR.

— 00 —  
The Truth shall make you Free.—John 8: 32.  
— 00 —

VOL. III.] ONEIDA RESERVE, JANUARY 22, 1851. [NO. 23.

Home-Talk by J. H. N.—No. 50.

[REPORTED FOR THE CIRCULAR.]

THE CARNAL AND THE SPIRITUAL MIND.

*“ To be carnally minded is death; but to be spiritually minded is life and peace.”—Rom. 8: 6.*

It is very necessary that we clearly understand, and often define to ourselves the difference between the spiritual mind and the carnal mind; as it is the same life, the same individuality, which is carnally minded in the first stages of existence, which afterwards becomes spiritually minded. The inward life is not changed; the same *I* passes from the carnal to the spiritual state, and we want to know precisely what the difference between the two states is, and what produces the change. Well, I conceive of our life as a substance which has two sides. By way of simplifying it to the imagination, we may think of our life as like leather;—morocco, for instance, which has one highly polished side, and the other in a rough state. These two sides of our spirits are related to the two worlds that we appertain to. What we may call the inside of the spirit, is related in the nature of things to the spiritual world—God, angels, and the primitive church. What we may call the outside, relates to the body—to those

things which we see and feel and take in with our senses.

Well, the carnal mind is one that is entirely devoted, or on the whole devoted, to the activity of the outside surface of life, and the inside surface is neglected. The polish of the morocco is all on the side that turns outwards, toward the body, and material things; and the side that turns inward toward God and spiritual things, is inevitably coarse. But the truly spiritual mind is one that has completely shifted that action, and the polish, activity and refinement of the life is on the side where God and the spiritual world meet it. In the present state of things, such a person neglects the outer refinements; as we may say, the skinny side of the leather is outward, and the polished part inward toward God. I do not profess to understand minutely the processes in that interior sphere;—but I can see there is a correspondence to something in Swedenborg's theory like this:—The opening of the senses and receptivities on one side of our life, tends to close them on the other; and if a person's thoughts, consciousness, and feelings are running in the outward direction, open to the world without, that very openness closes the pores to the world within. There seems

to be an impossibility, or at least a difficulty in the way of being open on both sides. I believe a perfect state, is one in which we shall be open and active in both directions; but while we are children, at least—as we all are yet—there seems to be some natural difficulty in the way of our being open on both sides. The opening of one side tends to shut the other. The leather makes for itself a polish on one side, but is coarse on the other. We are not yet able to make morocco polished on both sides. Accordingly, when a person becomes spiritual, and his attention is absorbed in the things of God, the tendency for the present is to make him absent-minded in regard to the things of the world, and to suppress genial and friendly relations with the outward kingdom.

Now I say to Mrs S——, all this benevolence, which you have been so partial to, is perfectly consistent with the carnal mind, and may, in fact, close the life against God. We may become wholly polished, looking in the outward and downward direction, while the inward part is hardening and closing itself against the spiritual. Benevolence, in the common acceptation of the word, looks outward. It is the opening of our susceptibilities to the world and the creature;—and, of course, the more expansive and apparently refined this benevolence is, the more complete the snare. It is the polish of the outward surface of the character in a way that prevents the cultivation of the inner. It closes the heart to faith, prayer, and true spiritual acquaintance with God, absorbing the heart in the creature, and forgetting the Creator. In this view of it, the highly philanthropic mind, in the popular sense of the word, is the perfection of the carnal mind. It is the

mind in the strongest snare and delusion of the devil, 'worshipping the creature more than the Creator.' It is a mind of course, that will prove in its experience that its end is death. Paul says, 'To be carnally minded is death.' However beautiful and popular it may be, there is no peace nor rest in it. 'It casteth up mire and dirt.' The more refined the mind is, in its downward benevolence, the harder it is toward God, and the impressions of the only true Spirit in the universe. So there we strike at the highest virtue that the carnal mind is capable of. The grosser forms are, of course, condemned, and need not be spoken of particularly; but in attacking benevolence, we attack the most refined action of which the carnal mind is capable.

With this view of the difference between the carnal mind, and the spiritual mind, the nature of our life, and our relation to the two worlds, we get at a vein of truth that will lead us to an understanding of several important subjects related to these. We may understand now the difference between God's government in the world as it is, his general, universal government, and his kingdom in heaven. We pray, 'thy will be done on earth as it is in heaven.' Well, the will of God is done on earth;—done minutely in every particular. 'All things are of God,' and of course according to his will. But it is not true that the will of God is done on earth as it is done in heaven. God can govern us in two ways: he can come to us from within or from without. He can arrange circumstances that shall induce us to do things, and in that way come upon us from without. If you put a tuft of hay before a horse, you have given him an inducement to act, and he does your

will. Well, God governs minds in that way, making them do as he wants them to, by presenting inducements which are attractive to minds that are open to the outward. That is the nature of his government over beasts and devils; and he shows his wisdom and skill in arranging outward inducements suited to their minds. On the other hand, he can come to the inner side of our nature, and can awake in us the interior sense, an opening of spirit towards heaven and himself, and so bring to bear an influence of the nature of inspiration—inward inducement, which perhaps should not be called an inducement, but is of the nature of instinct. His control of the redeemed is of this character. He relies on the influences of his Spirit upon their hearts mainly, using outward inducements as auxiliaries to the inward. The will of God is done in heaven by the combined influence of direct appeals to their hearts proceeding from above, and outward inducements proceeding from below.

To show precisely what I mean, I will put a case. Place a carnal mind in any given set of circumstances, that shall ensure a balance determining its action. Then let it become spiritual, so that God can have access to it from within;—and in precisely the same set of circumstances, it will not act. Outward inducements have no power over it to make it act at all; and if it does act, it may act very differently from what outward inducements would dictate. When Christ's brethren proposed to him to go to the feast of tabernacles with them, he proposed to them to go first. He meant to go, but he said, 'Go ye up unto this feast: I go not up yet; for my time is not yet fully come.' There he disclosed a principle of con-

duct, essentially different from the one they were under. 'Your time', he says, 'is always ready; you act from outward inducements, and are masters of your own actions from those inducements. When you move, you have nothing to consult but visible occasion. But I can not act as you do, as occasion invites me; I am open to God, and wait till he invites me.' The same idea is evidently conveyed when Christ says, 'the wind bloweth where it listeth, but thou canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit.' It is living, not in the presence and under the control of outward inducements, but under the control and presence of the spirit of God, holding outward inducements as only a subordinate and secondary part of God's management; and so making the character unaccountable and mysterious to those who are governed by outward inducements, and know of no other method of management.

To look a little deeper into this subject: We see in our subjection to the influences on either side, from the outward world, or from God, that we are *receptive* beings. All that we have been talking about may be summed up in the idea of *receiving impressions*. Our outward nature is capable of receiving impressions from the visible world, that seize our attention and become digested in us into action; so our spiritual nature is open to receive impressions from God, which in like manner become digested into action. The primary idea is that of *reception*, and action is only the result or product. Well, every one who is capable of being saved, or ever will be saved, has naturally a receptive inside surface. There is that in the nature of their spirits that is capable of salva-

tion, that can receive divine impressions. There is a fineness in it capable of being touched and worked by spiritual sympathy. That susceptibility may be dormant for any length of time; but it is there, in the very nature of the being. To be born again, born of the spirit, is the change which takes place when the inner susceptibility is awakened. God addresses the inner life, and chastens and closes for the time being the outward susceptibilities.

Now if I follow the Scripture, and what I see to be true in the nature of things, I have to conclude that there are spirits that are from the beginning closed, impenetrable; not susceptible to impressions from within. 'He that hath an ear, let him hear:' as much as to say, there are some who *have no ear*. And I see nothing in the nature of things, to preclude the supposition, that there are spirits born in human nature, that are too coarse to hear the Spirit of God; spirits that cannot be opened in that way; that are incurably carnal. Then the class that are to be saved, are carnal to begin with; i. e., their susceptibility to God's spirit is latent, but is finally awakened. Well, the question then is: what kind of spirits are they, that are most likely to be reprobate. If our philosophy is correct, that the completest opening of the outward susceptibilities most effectually closes the inward, then those spirits that carry out the refinements and susceptibilities of an outward character to the highest degree, are most likely to be impenetrable to God. Christ says to the Pharisees, 'Ye make clean the outside of the cup and platter.' He treats them as reprobates, 'as whitened sepulchres, outwardly beautiful, but within full of dead men's bones.' The inward surface of their nature, was per-

fectly uncivilized and impenetrable.— Their whole life had gone into the polish of the outward, and he says to that class, 'Ye are of your father the devil.' Where the balance of one's nature is such that the outward absorbs the life irrecoverably, that is the devil, and the true character of a reprobate spirit. It is no matter what the particular susceptibility is, of an outward character, that we run into. It makes no difference whether it is benevolence, or sensuality, or love of money; but whatever does not stand on the basis of communication with God, 'is making clean the outside of the cup and platter.'

On the one hand, I say then, there are spirits so coarse in their very nature, as to be impenetrable to the truth; they have no ear; but on the other hand, those who *have* an ear, are capable of receiving the impressions of God's spirit. Such will at last follow Christ. 'My sheep hear my voice, and they follow me'. God has power over them which he has not over the others. He will save all he can. He has no power to govern the reprobate spirit by this inward method. Paul speaks of those whom it is impossible to renew unto repentance. Then he *has* power over the elect, which makes an impossibility the other way. Christ says 'they shall deceive, if it were possible, the very elect.' The possibility of communication with God can not be destroyed, and God will avail himself of it and save all who have it.

It is his truth we are talking now.— I am not talking of your case or mine. Let us love the truth, be its relations to our case what they may. It is the truth, and let us love and believe the truth, without being hindered by benevolence or sympathy. Benevolence

must not blind us to those things. I must look into them with the simplicity of a judge on the bench, that wants to know the facts. And if I let my understanding work in that way, without allowing it to be controlled by benevolence or self-interest, I say I cannot come to any other conclusion; and I will get my benevolence and personal interest to conform themselves to this truth.

I don't know as we can tell the exact difference between a reprobate and an heir of salvation now; but we shall get it clearly defined sometime. Until we do, the devil will be continually pumping into us suspicions respecting ourselves, and we shall not get clear of them till we understand the difference. The only way to get out of the dark on this subject, is to face the truth in a manly way. If we look into it and see that we are not impenetrable to God, but that there is that in us which takes impressions from his spirit then we may know that we *have an ear*. It is certain that we shall be saved, and impossible that we should finally be deceived.—Whoever really and sincerely seeks to know the truth about these things, does an act that the reprobate spirit is not capable of, for that spirit hates the truth. The best sign that a man is not a reprobate, is that he is willing to face the truth on the subject;—and the best sign that he is a reprobate, is, a refusal to investigate the point. 'He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

When I was under conviction, I was tempted to believe that I was a damned spirit; and in that state I reasoned thus;—'If I am to be damned, the sooner I make an end of false hopes the better.

It will be real economy in me to know my state, and conform my feelings to it as soon as possible. So I want to find out if I am to be saved, and will dig in that direction.' That is the only rational attitude for a man to take; and I know if he will take that attitude, he will find out that God will be glad of a chance to save him.

The cultivation of the spiritual side of our nature implies a degree of discernment that reaches into the deep things of God. To solve the problem and get a clear idea of our own condition, so as to keep it clear, and have peace and a good hope of salvation, requires one to be spiritually minded. '*To be spiritually minded is life and peace.*'

### Our Duty in regard to Money.

[REPORTED FROM BROOKLYN.—JULY 1850.]

Having ascertained what God's purpose is, in taking possession of the world, and approving of it with our whole soul, as a glorious purpose, and feeling bound to render the full loyalty of our hearts to it, and to serve it faithfully—we are compelled to meet face to face the financial question, and enquire, What is our duty to God in regard to money? What has money to do with the execution of his purpose? I feel the necessity of being very cautious and deliberate in looking at this branch of the subject; because the love of money is a mighty principle. The spirit of it is a tremendous principality;—and it is somewhat difficult for us to look at our duty to God, to the fair demands of patriotism, and loyalty to the purpose of God, without a liability to mix in some of the influences of the love of money. Paul's exhortation is, 'Let your conversation be without covetousness.' The God of the world is covetousness. And it is pretty difficult, up to this time, for us to think and talk of money, without letting in more or less of the unclean

spirit of the world about it. But we must get by all difficulty of this kind; and the same grace of God that is found sufficient in dealing with other things, is fully equal to this. We have the same difficulties to meet here that we have with every other passion of our nature. It is difficult for us to handle the subject of *love*, because in letting loose the spiritual movement, we incur the hazard of licentious influences; yet we feel that we are summoned to the enterprise of possessing ourselves of the rights of love; and find ourselves held to it, at the peril of our salvation, that we learn to discriminate between God's works and the devil's works, in love. So the passion of the love of money stands in the same attitude; and, difficult as it may be, we shall find ourselves summoned to the enterprise of possessing ourselves of our own acquisitiveness, and giving it its legitimate play, and proper rights. And for that purpose, we must learn to discriminate between God's works and the devil's works in that passion; and be resolved, on the one hand, not to be influenced in the least by the corrupt love of money, and, on the other hand, not to be frightened away from the knowledge of our rights, and loyalty to God's demands, in regard to possessing ourselves of the goods of this world.

One way for us to let the Spirit of truth take the place of worldly covetousness, is, clearly and constantly to analyze in our minds the idea of the love of money, and not let it come upon us as an instinct from the world. We will not let the love of money stand in our minds as a sort of blind feeling and mystery; but we will see what the actual thing is, that intelligent and legitimate desire wants in this matter. It is not coin, nor bank-bills; it is *power*. Coin and bank-bills are the medium and representatives of physical power. Well, we want physical power; God wants physical power for us. The projects we are raising and pursuing under God's administration, are projects that involve physical power; involve the

strength and power of physical bodies, and the strength and power of mechanical facilities; and in seeking these things, in seeking for ourselves possession of presses and all the instrumentalities of publication, of course we are seeking all the surroundings of these instrumentalities, the sustenance of those engaged in them, &c. And in all this we are seeking the kingdom of heaven and its righteousness; i. e. we are seeking to establish on the throne, the Spirit of truth, and give it agencies. If we fairly and honestly keep this view of the matter before us, in our desire in the case, it is not love of money—at least not that love of money which is the root of all evil.

The physical treasures of the world in the present order of things, are locked up, and money is the key to them; and we want them, not for sordid purposes of our own, but for other purposes that God has inspired us with. There is a key to the store-room, which is locked up, and money is that key. The fanatical spirit would say, on the one hand, We do not want the key—God can open the door without it, or on the other hand, We may break in. But why not take the key? why break in? The only objection is, that money being connected with the devil's associations, you cannot touch it without being affected by it. But the truth is, we can take up any deadly thing and it shall not hurt us, even if it is a snake. And if the truth demands it, I think God will be better pleased to have us get the key, and make free with the treasures, than to break in. It is the easiest way, and makes the least disturbance; and we do not want to make unnecessary disturbance with the world. It is God's world, although it has got all his treasures locked up. But he is not so straitened, nor does he wish us to be, that we cannot go to them in a civil way and ask them for the key. It is true we may calculate at last to throw the store-room open; we may count the key a very foolish institution. But

what then? The case presents itself to our common sense in the way I have suggested. We will get the key, and throw the store-house open, and then throw away the lock and key.

Now to show that the old-fashioned faith ran in this channel—and I am not talking without the book—we will go back to the day of Pentecost. The community spirit, the spirit of heaven, came upon the church, and what was the first operation of it? On the one hand, it was an infusion of the community spirit that went to abolish distinction of property, and, of course, the love of money;—that is one view of it. On the other hand, it was a financial operation, manifestly; for the first movement in response to the movement of the Spirit was financial. ‘Believers sold all that they had, and laid the money at the apostles’ feet;’ that is, they gave it to the Holy Ghost, and the Holy Ghost was not afraid to touch it. He found himself able to make good use of money. So the abolition of money was not necessary; but there was a sublime manifestation of the spirit of heaven in taking possession of it, and distributing it among the saints. And we need not be righteous overmuch; we need not aspire to more purity than the Holy Ghost has, and say that we have no need of money. On the contrary, I feel that we are invited and encouraged as receivers from God, and followers of the Holy Ghost, to make use of money.

But we will suppose that all these considerations in regard to the usefulness and necessity of money, as far as God is concerned, are set aside, and assume that God could have got along without money on the day of Pentecost, and that God can maintain us in some miraculous manner without it, and that all the considerations that have gone before, are out of the question;—still there is another side of the question that we must look at. Have we not a duty to perform toward those who have got money, and are making a God of it? It strikes me that the Holy Ghost and the

apostles were not the only persons benefited by the Pentecost speculation; those men who sold their lands and gave the money to the church, were benefited by it. There was a practical confession in the act, without which they could not be saved; and it was a favor conferred on them by the Holy Ghost and the apostles, to let them lay their money at the apostles’ feet. Instead of its being a favor conferred by them, it was a favor on them for the Holy Ghost to open a way for them out of their covetousness, and demand a surrender of their hearts to the community spirit. We will go back to Christ’s doctrine about money. He had a doctrine that went home to the centre of the subject. He brought to view his financial policy in the parable of the unjust steward. The unjust steward discovered that he was going to be turned out of his office; and he seized the opportunity that remained to him, and went round among his master’s debtors, and by discounting on his master’s claims to one and another of them he secured their hearts to himself. He cunningly secured his means of subsistence. The favor that he made by discounting on their behalf, would make them take him into their houses. Christ commended his policy, saying, ‘Make to yourselves friends with the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations;’ i. e., make friends with your money, as long as you have it. To make the parable ‘run on all fours’, it signifies this:—The devil, who is the prince of this world, who has the charge of the whole money system, has us involved with it. Every man who undertakes to serve God, is involved in his operations; but this is sure to come to an end, or we shall come to an end. Death will be the end of it. Christ says, now while you are in business and have control of money, lay hold of every opportunity that you have, as a money man, to pass over the devil’s interest to God’s side. Take all the money you

can get hold of, and build up heavenly interests. It is a temporary affair; your situation is precarious, so far as money is concerned; and your policy is to invest all you can, unscrupulously, in a community of hearts. Buy hearts; buy fellowship; buy immortal souls; that when ye fail, by death or otherwise, they may receive you into everlasting habitations. If that is Christ's financial policy, we have a two-fold duty to perform with reference to it. First, to carry out that policy with reference to our own property. I have done that. I employed all my patrimony, and all my means of money-making, in making everlasting friends. I laid it out to the best of my judgment, heartily and wholly, in heavenly stock. And not only so, but I took my wife's property, and laid it out in the same way, or helped her to do so, by showing her the best way to dispose of it. And I have served my brothers and sisters in the same way, and helped them to dispose of their property, in a way to secure to themselves everlasting habitations. And the whole Association, gathering around this nucleus, are doing the same thing—following out practically Christ's policy. That part of our duty is done. But there remains another part, i. e., to persuade every body else to carry out this policy, and invest their property in heavenly interests; and that because it is what they really need for their own spiritual life and comfort. It is a real mercy to men who have grown up in the Franklin spirit, to relieve them of their money;—and I feel called upon to take up my cross in the thing, and not only follow Christ's policy myself, but get every body else to do so as far as I can.

We will faithfully stand in that odious position, where we shall have to look sharp, and see that we are not drawn into love of money, on the one hand, and yet are bold to demand it of others for the service of God, without fear or favor. The truth is, we are engaged in a bank business that will pay a better per-

centage than any of the banks of this world. There is a promise on the spot, of an hundred-fold. And if any man does not understand his true interest well enough, and is not shrewd enough, to take God's note for an hundred-fold, that man is sure to have had luck, and he will not succeed. And, following the example of Baron Rothschild, 'I wish to form no connexion with an unlucky man.'

---

### THE FREE CHURCH CIRCULAR.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, JAN. 22, 1851.

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

---

### Communication from J. H. N.

*Brooklyn, Jan. 12, 1850.*

In 1834-5, Jesus Christ twice manifested as distinctly as was possible, by the infliction of spiritual judgment, his abhorrence of Charles H. Weld. I witnessed those manifestations, and have reported them in my 'Confessions of Religious Experience,' p. 27-30, and 57-59. The first manifestation, in consequence of my strong attachment to Weld, produced but a confused impression upon me. I was too much in sympathy with his sensual benevolence to understand its purport. The second manifestation peremptorily summoned me to an examination of Weld's character. After long and careful scrutiny, I ascertained beyond the shadow of a doubt, that he was an incorrigible driveller in service, a Lucifer in ambition, and, as to influence, a pestilence. Thereupon I endorsed intelligently the previous judgment of Christ, in a letter which was sent to Weld at the time, and which has since been published in the 'Witness,' Vol. 1, p. 19, and in the Appendix to the 'Confessions of Religious Experience,' p. 95. I am not anxious to make an end of the reproach which has come upon me for that endorsement; but my allegiance to Christ binds me to use all means in my power of vindicating the acts of his government. I shall therefore take the liberty, in this public manner,



to introduce Theodore D. Weld as a witness for the justice of his judgment. The fact that T. D. Weld is a brother of Charles, and still professes respect for him, will add to the weight of his reluctant testimony.

It has been reported to me by Abram C. Smith and Wm. R. Insee, that T. D. Weld in a recent conversation with them, said in substance, that an alienation had taken place between him and his brother; that the cause of it was Charles' assumption of spiritual supremacy; that Charles had undertaken to domineer over him, professing to be 'filled of God, and sent of God,' and had denounced him and his family for not yielding to these assumptions; that he (Theodore) thereupon told Charles that he was under a 'strong delusion,' and that he (Theodore) 'now saw the reason why Noyes wrote that letter.'

I have no reason to doubt the truth of this report, as it comes from the mouth of two reliable witnesses; and believing that in such a case as this, truth is public property, I take the responsibility of placing it on record.

JOHN H. NOYES.

### Historical.

#### NEW HAVEN AND NEWARK.

We have learned some facts lately concerning the early settlement of New Haven, Ct., and Newark, N. J., which connect the two places in an interesting manner, and afford the grounds for certain curious coincidences in their subsequent history, their connection with Perfectionism, &c.

New Haven, it is well known, was settled by religious people, with a religious object. A colony of God-fearing persons, the very choicest of the Puritan stock, first took possession of the place, and with the avowed intention of there realizing the kingdom of God. They actually attempted to establish a Theocracy. The settlement was made with that object, and every thing was conformed to the principle that God should rule over them. They carried out the Theocratic principle that the church is the state. It was a fundamental rule of their constitution, that none but church members should vote, or legislate in the affairs of the colony. The Church was invested with the control of all matters, and legislation was

made with direct reference to the will of God.

But in process of time, the parts of the State around them were colonized by another class of persons, with different views. The majority came to be against them. The ordinary colonial organization was formed with its seat at Hartford, and possession was claimed of the whole territory. The Hartford dynasty claimed that the Church and colony of New Haven should be annexed to, and merged in the general organization. Though opposed to the union, the New Haven people had to submit, and thus the Theocratic movement in that place was overlaid by 'the powers that be.'

At this juncture, however, there was still a part of the New Haven body who could not consent to be swallowed up in that worldly government, and who actually emigrated to Newark in New Jersey, for the purpose of again attempting to establish God's kingdom in the world. This fact, which is new to us, we derive from a historical discourse by Rev. Dr. Stearns, of Newark. The following is from a newspaper report of it:

"After alluding to the fact that the past was full of lessons for the thoughtful, he commenced a refreshing historical sketch of the religious history of Newark, the first settlers of which had a religious enterprise to carry out. They were emigrants from Millford, Guilford and Branford, who, believing that the liberty and purity of their church were endangered by the union of the two colonies of New Haven and Hartford—by which the right of suffrage was extended to others than church members—resolved to seek a new country beyond that jurisdiction. The first party came from Millford with Robert Treat, May 21st, 1666, and on the 24th of June, 1667, the whole signed the fundamental agreement, the first article of which was the restriction of suffrage to church members. On February 6th, 1668, the lands were divided by lot, on condition that each settler should pay his proportion to sustain the gospel, and if any one came among them who entertained religious sentiments contrary to theirs, he should keep them to himself, or depart peaceably—compensation being allowed him for his loss. On the 10th of September following, provision was made for a minister and house of worship, which was the germ of the church they were then worshipping in."

This little company were of course, soon

swallowed up as before; but it is an interesting fact that they were *exiles of exiles*, men and women who had twice left their homes, and made a second attempt to found a Theocracy. Newark, like New Haven, has at its lowest foundations, the seeds of a faith that will let God into the world, and give the kingdom to him. It is a remarkable fact that those two places, have been more distinguished for powerful revivals, than any others in the United States. Whenever in former days there was a general awakening in religious matters, New Haven and Newark were the centres of it.

So far as any location is concerned, Newark and New Haven have been particularly connected with the rise of Perfectionism; and in the light of facts on this point, it is interesting to see how after 200 years, the old struggle of principles is still going on in those two places; how God and the devil still haunt them, reviving the old issues, and reopening the war. Perfectionism, which is a mature development of Theocratic principles, came out at New Haven in 1834. Charles H. Weld, representing the spirit of the world and the old Priesthood, was then at Hartford, the seat of ancient opposition to New Haven spirituality. He came on and attempted to swallow up the movement in its infancy, and so far succeeded, that the whole operation, at that time and place was apparently extinguished. It was Hartford again prevailing over New Haven.

But after this suppression of the truth at New Haven, it reappeared in Newark and got a foothold there, and has been working ever since. And as God repeated his former move in the transfer from New Haven to Newark, so the genius of evil stood ready to follow suit, and meet him on the new ground. Charles H. Weld, several years since settled at Belleville, in the near neighborhood of Newark, where he now lives in apparent retirement. Here is a curious combination of facts, and collocation of spiritual forces, of which New Haven, Newark, Brooklyn and Belleville, seem to be the prominent centres. We shall expect a course of steady development till the end and meaning of these coinciding events is accomplished.

G. W. N

### Characteristics.

In a late conversation about C. H. Weld, a distinction was remarked between him and J. H. N. which we thought very true and interesting, and note it, as involving principles of broad application. It is the opposite tendency of their minds, one to the *prophetic* and the other to the *historical*. Weld and Gates, and all who take their cue from them, have their forte in prophesying and speculating on the future. J. H. N. is not given to prophesying, but is very fond of digging up things in the past. That is precisely what wicked persons have no taste for. It takes an innocent man to love history. On the other hand, a wicked man loves to let his imagination run riot as to what things are going to be. A wicked man has to live in hope. The past looks bad to him; and he has to let himself out into a feeling of satisfaction by prophecy. In the place of this everlasting effusion of prophetic talk among the Millerites, J. H. N. goes back, and digs up the truth concerning the Second Coming as a historical affair. It is a more modest, laborious, pains-taking business, to dig up the truth about the past, than to prophesy: there is not so much licence about it. Men feel at liberty to ransack the future, and make any thing of it they choose. But the past is fixed, and to make a satisfactory thing of it, one must be modest, and plod.

### The Customs of Sincerity.

A friend in travelling lately, fell in company with a stranger, with whom he had a free conversation about our Association, its history, principles, &c., and considerable amicable discussion on a variety of points. As they parted, the stranger said he thought he should make us a call sometime. Our friend, in reply, told him if he would, he should have the '*benefit of a criticism*'—a courtesy of rather dubious import to the other. But this is one of our commonest household phrases, and all in good faith, too. According to all our ideas of etiquette, it is a most hospitable offer to friendship—this '*benefit of a criticism*.' We do not impose the favor, but sometimes we

invite our friends to accept it, always confident that the effect will be to make them converts to our taste.

As a method of introduction to the Community, a frank criticism is often much better than the customary ceremonies. The dissimulation of common politeness, hinders acquaintance. *Sincerity* is our grand usher,—in all negotiations of the heart especially; and we find it has more than a courtier's tact for removing embarrassment and giving graceful ease to social intercourse. We feel more and more awkward where *Sincerity* does not preside, and wonder how any society can dispense with its offices.

To vary the comparison:—Criticism is to our society what mirrors are to fashion. Mirrors are always among the elegancies of the drawing-room; but they are certainly very superficial reflectors. How much better to have a looking-glass for the manners, the spirit, and character. Burns appreciated this desideratum:

“O wad some power the giftie gie us,  
To see ourselves as others see us;  
It would frae mony a blunder free us,  
And foolish notion.”

We have realized the poet's wish, by invoking the good genius *Sincerity*, and furnishing ourselves with the looking-glass of truthful, loving criticism. And why should criticism be judged invidious or uncivil? It never produces uncomeliness; it is only a reflection. Or why should it be thought un-courteous to tell a friend of a defect in his character, which is distressingly apparent perhaps to every one but himself?

The world is not civilized enough yet, to appreciate the use of looking-glasses. It is conceivable that persons of indifferent taste should neglect their looking-glass, or that it should even become odious to one, hopeless of improvement; but it is an indispensable friend to the fastidious, and very attractive to beauty. So with our mirror of criticism: it is true to our faults; but it reflects our improvement too, and when it praises us, we can innocently enjoy it, because we are sure it never flatters.

We do not say however, that free criticism is peculiar to our social circle. There is no lack of it in common society; but it is anything but a ‘benefit’ there; those who might turn it to profit, are never so happy as to be present where it is bestowed.

### A Mother's Thank Offering.

It is generally known that our Community consider the children's department, as one of the most important and interesting fields of labor that Christian Association presents. We find that the discipline and experience of our children is a miniature copy of our own; and that we stand in relation to them more as the monitors in a large school to the small classes placed in their charge by the principal teacher, than as independent and irresponsible governors. We believe, in short, that in proportion as obedience, sincerity and other fruits of the spirit are wrought in us, to the same degree we shall be able to instill and infuse these principles into them. We understand now, as never before, how to fulfill Paul's injunction to parents, to bring up their children in the ‘nurture and admonition of the Lord.’ It is a cause of heart-felt gratitude to those of us who are parents, that we have ourselves been placed in a school where the combined powers of love and criticism have been steadily employed in cultivating the good, and weeding out the evil of our natures. God has furnished here, in the ruling spirit of the church, all the elements of nurture and admonition too. The same influences are employed upon our children. And in giving our children to the church unreservedly, we place them where they can have the full benefit of both. We know in our own experience, that we should never fully see our faults, unless a perfectly *disinterested* person held up the mirror of criticism to us. So with our children, who are a part of ourselves—they need the love and criticism of impartial guardians, to make them healthy and pure in their spirits and bodies.

This was commenced with the inten-

tion of writing a tribute of thankfulness, more especially for the health and physical prosperity of our children during the past year. But thoughts of the means and preservation of health enjoyed, here crowded upon us, and naturally pressed for utterance. We feel that in alluding to the fact that our children are the property of the church, and are the subjects of the nurture and admonition of the Lord, we have fairly indicated the only grounds of their spiritual and physical prosperity. We look back with thankfulness, through the heats of the past summer, and see that among our fifty children, of all ages from 12 years to a few months, there has not been one case of dysentery or any summer disease, and that up to the present time, the middle of winter, there has been a similar and very manifest exemption from colds, sore throats, and other disorders which attack children in cold weather. Truly the experience of the past fills us with gratitude, and the future is radiant with hope.

C. A. M.

### Community Common-places.

—The Spirit of Truth is a *good natured* spirit. Good nature might be substituted for Charity in Paul's description. God is full of good natured wrath. There is no war between honesty and good nature.

—The true rule of walking in the Spirit, is to wait and let God invite us. He will in some way invite us to what he wants us to do, and let us know that it is a clear case.

—It is an axiom worthy of all acceptance, that *We never tire in the service of God*; and if we find ourselves burdened, and cannot go about our work in a good, genial spirit, and make sport of it, it is time to inquire if we are not taking upon ourselves something that God does not want us to.

—We shall be rewarded according to our works, not according to their results. Works belong to us—results to God.

—Honor is sought in many ways; but what shall we be praised for? Paul says to one of his churches, 'Your *faith* is spoken of throughout the whole world.' We will seek to be distinguished as a people who are 'earnestly contending for the faith.'

—It is a blessed victory, when we get rid of the spirit which connects happiness with *place*, instead of a meek and lowly spirit.

—The last battle with the claiming spirit will be on the ground of *faithfulness*. Those who have borne the burden and heat of the day, will be tempted to grumble at those who come in at the eleventh hour; but God will receive the prodigal, and make every one lay it to heart—that 'having done all, they are unprofitable servants.' None will arrogate merit to themselves, but each one will say, 'O Lord, thou hast wrought all our works in us.' One thing have I desired from the Lord, that will I seek after: to be entirely delivered from the *claiming spirit*, toward him or his people, and be thankful and rejoice in the great gift of salvation. God owes me nothing; and it is owing to his *faithfulness*, and not *mine*, that I am not among those who have wandered away from the fold, or made shipwreck of faith.

### Reverence and Love.

It is plain to me that respect is the only element in which love can exist. When respect ceases, love dies. Love immediately quenches itself, when it draws so near an object as to cease to respect it. In the right order of things there is no quarrel between reverence and love, but on the contrary, when reverence fulfills its proper function, it is the conducting medium of the breath of life to love. The difficulty with most persons is, that they have not discovered the true reconciliation of respect with love. It is quite a problem to solve.—The tendency is to feel that reverence is an enemy of love; and people accordingly rush into love without it, or else on the other hand, let reverence come

in to a degree that suppresses and chills love. These two mischiefs are continually at work—love without reverence, that ends in corruption, or reverence of the nature of fear, that prevents love. Well, we have the problem before us, and we must work it out and learn how to reconcile reverence with love.

I say again, that reverence is the truest friend to love, and the only element in which love can exist for any length of time. What is it, I ask, that makes people enjoy courting better than the state which comes after it? If you analyze closely you will find, that in courting there exists great reverence for one another. There is a sense of unfathomed mystery, curiosity; and a feeling on each side, of vast superiority in the other. If a man loves a woman, he feels that he is not worthy of her—that it is heaven's condescension for him to obtain her heart; and the woman feels just so. Each thinks more highly of the other than themselves. Paul says, 'Let each esteem others better than themselves;' and in every thing like genuine heart-love this is the fact. Each feels that it is generous condescension in the other to take notice of them. Is that feeling in them false? They finally approach one another, and as they come in contact they meet with many rough, disagreeable things; their imaginations collapse; and then they imagine themselves mistaken in each other. Is that the fact? Are their second thoughts best? I say their first thoughts were best. Each is an unfathomable mystery to the other still, if they did but know it. Each one is not a mere human being, but an image of God; and each makes the great mistake of thinking that they know the whole of each other; when the fact is, they have stopped at the show

and forget that the Godhead is behind. While they are approaching, there is a feeling of sacredness amounting to worship—a feeling of depth which corresponds to sublimity; and in that attitude of mind each has an instinct that perceives God behind the human being. But after they have sensualized themselves by familiarity, they lose all their respect for each other—lose all their ideas of the Godhead. What is required then, in order that they may regain their first love and perpetuate it, is, that they stand back far enough, not to lose their clairvoyance; for if they get close enough to spoil that, they spoil the sport. Clairvoyance in the case sees and worships the Creator; and there is the unfathomable mystery of love. You admire a picture if you stand far enough off to perceive the idea of the painter; but suppose you go close enough to perceive the brush-work, you will find yourself in contact with very coarse stuff. So with the painting of God; if you stand far enough off to get his idea, it is beautiful; but you must not get so near as to see the brush-work. Sentimental people talk of finding their ideal, but there is no ideal to be seen in that way. Beauty is God, and can be seen only while we have reverence and worship. That is what gives us eyesight. Let us renounce the idea that reverence is at war with love. We know it must be a false idea; and it is only because we are coarse creatures that we cannot put the two things together.

All things are bathed in the glory of God. 'In him we live, and move, and have our being.' There is infinite depth and mystery in every thing, if we only have discernment enough to see it.

The consequence is, that knowledge of the truth, and faithfulness to the

truth, will make us respectful, not to certain persons and things while we despise the rest, but respectful toward every thing; every thing which exists will claim our respect

You will say perhaps, that it is the business of an inferior to respect a superior, but not of a superior to respect an inferior. This is not so. There is no person for whom we have not infinite reason to feel respect; and a feeling of reverence is an element which should come in to lubricate our relations to one another, and to every thing.

Our liability is to have too much reverence in some directions, and not enough in others. If a lady sends a lock of hair to her sweetheart, he feels great respect for it. He would feel that it was a sort of profanity for him to throw it down and tread on it. Why so? What is there about it that is respectable? You say, it is the spiritual magnetism of the thing that he values. But all things come to us surrounded by God's magnetism, as really as that lock of hair is a vehicle of the lady's magnetism. For I can prove by the Bible that God has taken pains with our hairs to count them all; and if he took pains to count them, he is certainly interested in them, and they deserve some respect from us. If the sparrows do not fall to the ground without his knowledge, then the sparrows deserve our attention and respect.

The only thing that is really contemptible, is contempt. And when we come to search into the character of the damned spirits, it will be found that they are the dregs of the universe by virtue of the fact that they are contemptuous spirits, and have no reverence in them; no respect for God's universe; there is the essence of their vileness. The fear

of the Lord is the beginning of wisdom.

The lack of reverence for God and God's works, is a damnable characteristic; and everlasting shame and contempt is going to be poured upon contempt itself. Every thing else is respectable but contempt, and that will be cast out as dregs.

This idea of being respectful to our superiors only, is like serving the Lord Sundays. But if a man does not serve the Lord all the days of the week, he does not serve him Sundays. A man who does not respect every body and all things, does not really respect any thing. The apostles insisted even upon respecting the devil. Jude says that 'Michael the archangel durst not bring against the devil a railing accusation, but said, The Lord rebuke thee;' and Peter, speaking of those who are 'presumptuous, self-willed—not afraid to speak evil of dignities', says, 'Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' To be contemptuous is considered a mark of loftiness; but it is a mark of lowness. Angels are above being contemptuous; they are too lofty to despise even the devil. The being which is capable of the most respect, is the loftiest. Respect implies insight, clairvoyance—perception of mystery and depth; and the being who can see the deepest, who has the most far-reaching insight, is capable of the most respect. Contempt implies ignorance. Christ says 'He that is greatest among you, let him be your minister.' The greatest man will be the most respectful man.

—*Prompt obedience pleases Christ. Persons are often times ready to obey, but they must take their time for it, and interpose a certain amount of deliberation and argument between the command and execution. This tardy spirit robs obedience of its chief charm. We should obey Christ without putting him to the trouble to speak twice to us. When the mind is clear, first thoughts are best.*

### The Secret of Happiness.

*"If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness."*

The plain inference of this text is, that our whole character and state is determined by the direction which our attention takes. Our feelings are gloomy or bright, happy or unhappy, according to the state of the eye. To illustrate this idea: I invite a beggar, living in the street without shelter or comfort, to come and live in my house. Now so long as his eye is on the simple benefit which he has gained by passing from the street to a comfortable dwelling, he is perfectly happy, ready to dance for joy. But after living in the house a while, suppose his attention turns away from the simple thought that made him happy at first, and fixes on the idea that it would be a grand thing for him to own the whole house. This is out of the question, and would really do him no good if it were feasible. His eye now being on the lack of good, becomes evil, and he is unthankful and unhappy.—'His whole body is full of darkness.'—Suppose now I reason with him and resist him; and finally, through much tribulation his attention is turned back from his imaginary lack, to the substantial, original benefit. He becomes happy again. Here you have the secret of first love experience. We are happy in our first love, because our attention is directed toward the goodness of God in saving us. We lose our happiness by losing sight of the substantial benefit of salvation, and fixing our attention on some condition and special personal advantage which we want and cannot get. When we have worried ourselves long enough to listen to God's voice, we turn our eye away again from

what we want, to what we have, and our first happiness comes back.

Suppose again that the beggar, who came in at first perfectly happy with the simple thought of having a home, afterwards fixes his attention on having the *best room* in the house, if he cannot have the whole; but I find it necessary to refuse him. His eye becomes evil toward me, and he quarrels with me.

Finally, I choose to invite another beggar in, and for good reasons give him the best room in the house. Here the evil eye which generated a quarrel with me, now generates envy toward the preferred beggar. Thus the evil eye breeds one mischief after another, making the victim of it perfectly hateful, and perfectly unhappy. The cure for all these evils is the return of the attention to the simple view of things which the beggar had at the beginning. It is not essential to his real comfort that he should have the whole house, or have the best room in the house. On the contrary, the more beggars I take in, and the better I treat them, the more real comfort there is in his situation.—It is enough that he has a home. It was enough at first to make him happy, and may be again, whenever he is simple enough to fix his attention on it.

We can apply this illustration in three ways. First, to our union with God. We come into the shelter of this union as beggars; and if we expect to be happy perpetually, as we were in our first love, our attention must be so fixed on the value of simple union with God, or simple salvation, that we have no serious care about the circumstances and arrangements which God appoints, for us, whether we are high or low, great or small. Second, we may apply the illustration to our union with th-

Association. No man ought to join the Association who has not confidence enough in it to feel that it offers him a shelter from the world, as a rich man might offer a beggar shelter. Coming in in this way, if his eye is single he will settle it forever in his heart that the questions whether he shall be high or low in the body, whether he shall have such a situation and such advantages, such exemptions or special claims, are of no account. His union with the Association is good enough to absorb his attention; and the various apparent evils that arise by circumstances, and by comparison with others, are as nothing to him. His eye is single and his whole body is full of light. Finally, we apply the illustration to our union with individuals. A woman loves her husband. If her eye is single, it is sufficient; it is sufficient that God has given her union with him. But marriage puts the idea into her head that she must have him altogether to herself. This is really like the beggar's claiming the whole house; for he does not belong to her, nor even to himself. He is God's property—God's house. And she is a beggar so far as any right against God the real owner is concerned. If she claims the whole house, or, when driven from that position, claims the best room in the house, her eye is evil, and her whole body will be full of darkness. She will quarrel with God—complain of her husband, and be jealous of women around her. The secret of happiness for her, lies in going back to simple love without ownership, and in attending to God's giving her a good thing in union with the man she loves, without worrying about the circumstances and limitations of the gift.

In a word, the secret of happiness lies in fixing the attention on good, and not on the limitations of it.

### The Spirit of Progress.

The gloomy night is breaking!  
E'en now the sunbeams rest,  
With a faint, yet cheering radiance,  
On the hill-tops of the west.

The mists are slowly rising  
From the valley and the plain;  
And a spirit is awaking  
That shall never sleep again!

And ye may hear, that listen,  
The spirit's stirring song,  
That surges like the ocean  
With its solemn bass along:

"Ho! can ye stay the Rivers,  
Or bind the wings of Light?  
Or bring back to the morning  
The old departed Night?

Nor shall ye stay its impulse,  
Nor check it for an hour;  
Until earth's groaning millions  
Have felt its healing power!"

That spirit is PROGRESSION,  
In the vigor of its youth;  
The foeman of Oppression,—  
And its armor is the Truth!

Old Error with his legions,  
Must fall beneath its wrath;  
Nor blood, nor tears, nor anguish  
Will mark its brilliant path!

But onward—upward—heavenward!  
The spirit still will soar,  
Till Peace and Love shall triumph,  
And falsehood reign no more.

---

### THE FREE CHURCH CIRCULAR

Is published semi-monthly, by the Free Church Association at Oneida Reserve, N. York. The price of it, is \$1.00 for 24 numbers. Subscribers, however, will be left to judge for themselves what amount of remuneration agrees with its value and with their ability. It is offered freely to all who are interested in its doctrines.

☐ Letters may be addressed to "The Free Church Circular, Oneida Castle, Oneida Co., N. Y."

---

LEONARD AND COMPANY, PRINTERS.