

THE
FREE CHURCH CIRCULAR.

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The Truth shall make you Free.—John 8: 32.
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VOL. III.] ONEIDA RESERVE, MAY 6, 1850. [NO. 7.

Home-Talk by J. H. N.—No. 33.

[REPORTED FOR THE CIRCULAR.]

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CHRIST'S WORDS.

Christ said, 'Heaven and Earth shall pass away; but *my words shall not pass away.*' That is, my words are firmer things than all governments and institutions of this world; more substantial than every thing that man holds sacred or lives by. It would be an interesting idea to look over the four gospels and see how many of Christ's words have not been fulfilled: for, whether few or many, there is an import and certainty resting in them greater than in all other facts. All that Christ ever said will be proved before the wide creation to be the truth.

That desire swells my heart more than any other,—to prove all Christ's sayings to be true. By the world's stupidity and unbelief he is virtually held up as an imposter; as one who has made false pretensions. But he said, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto **THE TRUTH.**' Christ is the great general agent of the Spirit of Truth,—its voice and representative to the world. If we have been brought to know that Spirit and love it,

we also know that Christ will be found thorough in following all his words through to their entire fulfillment. The world will have to break down at last under every thing that he ever said.

There is much in the four gospels that has not been embodied yet—declarations that seem to lie hitherto only as words; and the world slip them over as things that never have been carried out and never will be. Christ prayed 'that the church might all be one;' and he said that 'the Father always heard him.' The world have never seen any such thing, and they deny that that prayer can be answered in this world. But he prayed for the miracle of unity to come in *this world* on purpose that men might know his true character. 'That the world may know,' he says, 'that thou hast sent me.' Christ is faithful, and this among his other words will be strictly inquired into and carried out to the fullest extent. If we cannot maintain that he is faithful then there is no faithfulness. All our hope of salvation of any kind lies in the certainty of his faithfulness.

To use a mercantile figure, Jesus Christ's paper is in the market of the world, and all men are obliged to make their estimate of its character and cash

value. We say that all the paper that he ever issued will be fully redeemed. We are willing to go into an investigation with the whole doubting board of mankind, and see how much of it has been taken up, how much is *still due*, and take our position in regard to its validity. It is a glorious privilege in the face of prevailing discount and distrust to stake our fortunes on the credit of Jesus Christ's firm, and to hazard our lives in the assertion that every outstanding note of his will be paid.

The churches represent him as doing business in a wholly theoretical and promissory way. It is true, that he has a great deal of paper out to this effect: 'He that believeth on me the works that I do, shall he do also, and greater works.' 'They shall take up serpents, and if they drink any deadly thing, it shall not hurt them,' &c. &c. Such notes as these the churches quietly set aside, as worthless,—never to be paid. But Christ will not stand such an accusation as is implied in this treatment of his words. He will break the world all to pieces, before he will suffer his paper to be mixed up and condemned with the unfaithfulness of this world.

My soul swells with ambition to see his name honored. The world and the churches flatter his name with soft sentimental talk, but they dishonor him by treating his paper as worthless. The importance of our decision on the merits of Christ's words, will appear by reference to certain of his sayings which are of the nature of prophecy. In the 25th of Matthew, he says, 'When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations,

and he shall separate them one from another, as a shepherd divideth the sheep from the goats.' He will separate the nations and decide their destinies.—There is paper that is yet to be taken up. Again, he says, 'All power is given unto me, in heaven and on earth.' That the world do not believe—they believe he is the head of the church, in a sort of poetical way, out of sight entirely, and having but little to do with it.—But **ALL POWER** has been given to him, and he will yet manifest that power. All things are put under him, even *death* itself. He has laid out his work; and it is more certain to be done, than that the cars will come in from Albany to night. Let your hearts be warmed and liberalized with that idea, and all the unbelieving doubts and fears that swarm around it, will disappear.

Talk not to me of the constitution of the United States. Christ says, 'Heaven and earth shall pass away, but my words shall not pass away.' *There* is the eternal constitution. Your laws and your human institutions will pass away; but the constitution of Jesus Christ will never fail. He who speaks from heaven, is bringing in a kingdom in which 'all that can be shaken, will be shaken, so that what cannot be shaken may remain.' We need not fear the destruction of the Constitution or any thing else, with our feet planted on the words of Christ. 'Heaven and earth shall pass away, but my words shall not pass away.'

It is interesting to see the whole country just now agitated with the question of the superiority of God's laws, to the laws of man. People, especially at the north, are finding out what is *reasonable* to do under certain circumstances, and planting themselves on it regardless of paper regulations. This is a timely

movement of the right kind. But we need not calculate on what the world will do. It is not so much a question with me whether the world is ripe for God's movement, but, What does God will and purpose? What he wills will be done. I do not imagine that the cities of the plain were *ready* for God's judgments; or that the inhabitants of the antediluvian world, if the matter had been discussed in the public papers at that period, would have thought society ripe for such an event as the flood.—The thing to be considered in such cases is, What is the will of God?

Christ will back us up if we are in earnest to prove *him true*; if instead of seeking to prove ourselves true witnesses, we go for the credit of the firm.—The question is not one of our own character and success and destiny, for that all comes right under the credit and success of Christ. Our own success is not a thing of great importance. Is Christ going to be successful? If so, and he has chosen us to work out his success we shall go through, and defeat is out of the case. God will not take special pains to prosper and succeed us, but he will take pains to prosper and succeed Christ in us. He has given us to him, and Christ says, 'No man shall pluck them out of my hand.' God has undertaken to prosper Christ, and he will do it for his own credit's sake. In his name, *not our own*, we shall face the nations; and in his name we are omnipotent.

PRAY FOR INSPIRATION.

The great thing for us to seek, is full and permanent inspiration. This was the promise of Christ to his disciples; that he would send them the Comforter, the Holy Ghost. It was praying for the Holy Spirit, that he meant in an especial manner when he said, 'Ask and it shall be given; seek, and ye shall find'—as appears from his words immediately following; for he says, 'If ye being evil

know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.' He said to his disciples just before his ascension, 'Behold, I send the promise of my Father upon you,' &c. This promise, Peter on the day of Pentecost, declared to be fulfilled by the outpouring of the Holy Spirit. For he says, that Jesus, 'being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear.'

This great promise of inspiration, includes also the promise of answers to all specific requests, made in that state. 'If ye shall ask any thing in my name,' said Christ, 'I will do it.' Again: 'Whatsoever ye shall ask the Father, in my name, he will give it you.' (Jno. 14: 14, and 16: 23.) In order to ask any thing in *his name*, we must ask by the inspiration of his spirit; for it is only by being baptized into him by the Spirit, that we become members of him, and so ask in his name. 'This is confirmed by Paul, when he says, 'We know not what we should pray for as we ought; but *the Spirit* maketh intercession for us: . . . and he that searcheth the hearts knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God.' See also 1st. Jno. 3: 22. and 5: 14, 15.

Inspiration then is the primary, the indispensable thing we should pray for. It is with reference to this that we should apply the exhortation, 'Pray without ceasing.' Praying for this, we are sure is according to his will; and when this is bestowed on us, our specific requests under its guidance, we know must be also according to his will. God desires to give us his Spirit: he has

poured out his Spirit upon all flesh: it is pressing upon us like the atmosphere. But if the heart is full of other things, there is no room for God's Spirit there. When we have cast the idols from our hearts, and have a true desire for God's Spirit, thus making a vacuum within, we have only to open the mouth of our heart, that is, to pray, and the Spirit of God will flow into us. Then with his spirit possessing us, our prayers for specific things will be always and only according to his will.

This view is in harmony with the doctrine of the foreordination of events, and of special providences. It removes too, all the difficulty raised by those who ask in a coviling way if we expect to alter God's purposes by our prayers, and who think it derogatory to the dignity of his character, to suppose that he interests himself in our particular affairs and requests. The truth is, that God foreknew all events, and purposed to give us whatever he bestows on us. And in fulfilling his designs, he first leads us to pray for inspiration—then gives us his spirit, and that spirit joining us on to his purpose, leads us to ask for those things that are according to his will. Prayers that come to him in this way are checks on the Bank of Heaven,—checks payable *at par*, that will be met and honored whenever they are presented. The prevalent persuasion is that the Bank of Heaven, ever since the days of the Primitive Church, has suspended payment. This is a false persuasion, and an injurious imputation against the credit of that Bank. It has never failed, and never will. It is ready now as it ever has been to redeem its notes. But the difficulty is, and has been, that the world is full of counterfeit notes, and forged checks. These have been re-

fused at heaven's Bank, as they deserved to be. But all true notes, all checks drawn by inspiration of the Holy Spirit, will be promptly redeemed.

We must not be impatient, and insist on God's giving us every thing at once. He will give us inspiration in respect to the most important things first, and from these it will extend to smaller matters in due time. He may with regard to the most essential things, forbid us to act without his special direction, and yet say to us in relation to minor matters or details, 'do as you choose.' And while we set before us the hope of obtaining complete inspiration in every department of our nature, let us be grateful for what God has already done for us, and have that spirit of humility which says, 'the smallest favors thankfully received.'

The Reading of Providence.

[The following ideas were struck out in conversation, after hearing Ralph Waldo Emerson's celebrated Lecture on 'Books.' Reported from Brooklyn.]

To one who takes a right view of God's special providence, our whole life is a novel. When the novel reader is half through his book, he knows nothing how the story is coming out, but he is sure that every thing is conducting to an interesting conclusion. Belief in special providence gives the same dramatic interest to the book of life-experience. We do not know how it is coming out, but we know that God has an important and appropriate catastrophe at the end. Daily life becomes a regular story of the highest interest, in proportion as we recognize God's special providence. If we can understand it, every thing that takes place has concinnity in it, and is helping on a plot of the most skillful conception. If God has the gifts of genius, we shall see he is able to get

up scenes and combinations as artistic and imposing as any in novel writing.

The idea of special providence is highly favorable to Poetry and the field of imagination, and it is essential to the highest cultivation of taste. The greatest amateur of the arts is very deficient in taste, if he cannot appreciate the genius of God, exhibited in the drama of special providence—if he is not an admirer of the 'great unknown,' whose conceptions are written in events. No man can find his way to the soul of art, who ignores the doctrine of God's personal superintendence of human affairs. Poetry, aside from its natural beauty, pleases because it indicates intelligent design of harmony. A man may make a rhyme now and then accidentally, but if he makes a succession of rhymes we are attracted by the evidence of intention, and deliberate application of skill. In prose there is no intention to produce special harmonies, but in poetry, the sense, the measure, the rhymes, all together delight us as the artful expression of genius; it would be absurd to suppose their symphonious arrangement a freak of chance. Yet such is the position of those who do not believe in the doctrine of special providence. Events might chime and harmonize occasionally by chance, but a person of nice observation will see swells and jingles in his life, and in life all around him, which are not prose but poetry, i. e. the device of intelligent skillful power. We all see from time to time special providences which rhyme as curiously as any poetry we ever read; and we should as soon think that Poe's Raven was written without any intention of rhyme, as that these events had no meaning to them. To a believer every event is significant, harmonizing to produce a divine concep-

tion. He has a study in events and life-history infinitely more interesting than the lore of dead languages and ancient philosophers. Instead of studying Homer, study the works of God, in the language of special providence.—Here is a universal language that all can understand—free lectures that all may attend—books older than Homer, that all may read.

Jeremiah says, 'Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, *glory in this, that he understandeth and knoweth God.*' In this view of things, the least of us who begin to know God, are wiser than Emerson.

Faith in miracles, special providence, election, &c., is all one thing, the recognition of God's personal superintendence of human affairs; and here is the real line of distinction between believers and unbelievers. To the former, not a sparrow falls to the ground without the knowledge of God—he numbers the hairs of our head—he interferes with the natural laws as he pleases, and foreordains every circumstance. Unbelief takes opposite ground, in different forms of expression. Methodism is one form. Methodists deny the doctrine of election. Davis denies absolutely the doctrine of special providence. The churches assert that the age of miracles is past. Then there is this philosophical scorn of everything supernatural, and extolling the supremacy of the natural laws, stationing God in some remote corner of the universe, turning its machinery with a crank. All these forms of unbelief reduce existence to a dead incoherence. Faith vitalizes existence by infusing into it an intelligent spirit.

A Question.

Fifteen years ago what a glowing expectation prevailed of the approach of *the millennium*. That it had actually dawned, was the sanguine hope of those who were in the fervent atmosphere of the revivals. My mother and my Sabbath school, and all my religious nurture implanted in my youthful mind the idea of an approaching millennium. Every invocation from the pulpit or the closet made mention of it, at the time of which I speak. I had but a vague idea of what was meant, or the scriptural theory about it, only that the Christian religion was to cover the earth and there would be a universal reign of peace and righteousness.

Where is this beautiful vision now? It has faded out of mind—we hear nothing about a millennium. The idea seems to be abandoned. Did Millerism frighten away the thought; or the declension of spiritual life discourage the hope? Ministers and churches seem to have dropped it as a forbidden subject, as a disappointed speculation no more to be mentioned. Parents no more kindle the hearts of their children with its pleasing picture. The revivals have ceased, churches relapsed into coldness and no promised millennium; and the feeling must be, 'the summer is past, the harvest is ended and we are not saved.' But if the world has abandoned the idea of a millennium, shall we conclude that God was slack concerning his promise? No! The expectations he inspired, he answered, though in a manner like the birth of Christianity which was the long cherished hope of the Jewish nation, but failed to commend itself to their acceptance when it came. Still will not the lingering faith of the sincere disciples, feel round and find out that

though men believe not, God abideth faithful and has in this our day in deed and in truth opened the way of holiness for the ransomed to walk in and return to Zion with songs and everlasting joy; has given us a Kingdom which cannot be moved, and grace whereby we may serve him acceptably, with reverence and godly fear? Will they not now prove God, with the offering of their whole heart, and see if he will not open the windows of heaven and pour out blessings, that there be not room enough to receive them? **A BELIEVER.**

CRITICISM.

[SELECTIONS FROM REPORTS FURNISHED BY OUR SYSTEM OF CRITICISM.]

CRITICISM OF THE MOUTH.

The mouth is the seat of a great many mischiefs. It is the inlet of evil, and the outlet. It is in the body, like the seaport of a country—the centre of import and export, where foreigners come in, and all kinds of exchange is going on. There is no end to the corruption in these great seaports like New York. Every thing that is mean and pestilential breeds there. The mouth is such a place. By the mouth we hold communication with the external world—with matter and human society. It has more offices than the other senses—breathing, talking, and eating and drinking. Its contacts are more sensualizing and poisonous. The mouth is the great god of worldliness—'What shall we eat and drink?' is the devout question of ordinary life; and the head and whole body is servant to the mouth. The mouth thinks it was made for itself, and every thing else made for it; when it should count itself only the tributary of love, which is the true glory of existence. The im-

portance of this organ needs reducing.

Original sin came in through the mouth—first by talking, and then by eating. The woman saw that ‘the tree was good for food.’ God made control of the mouth the test of obedience in the case of Adam and Eve; and they broke their allegiance to God through the instigation of their mouths, operating with their desire to become wise.

If we go back to the beginning of the mischief in ourselves, we shall see that a pernicious process commences at birth in the mouth. We may be sure the devil begins to sow his seed where the first action commences, and that is in the mouth. The first action of the infant is in breathing, and crying, and sucking and swallowing. These modes of action get ahead of the spiritual and intellectual offices of the mouth. The devil infuses a morbid sickly irritability—an itching and fever in the lining of the mouth and throat; and this produces the propensity to whine and cry, and the morbid craving for something to eat and drink, or stuff in the mouth, manifested in infancy. These same propensities are acted out in after life in the love of gossip and egotistical expression, and intemperate eating and drinking. If any one will watch his mouth he will find evidence that his physical system has its beginning of corruption there. He will find the mouth the most uneasy, fleshly part of his system. Intemperance, gluttony, inordinate alimentiveness, have their seat in the mouth more than in the stomach. The gossiping spirit is an uneasy lust of the mouth—so is the proselyting spirit; there is a spirit in the mouth which takes delight in arguing and declaiming, and instigates to proselyting.

So if we want to purify either soul or

body we must cleanse our mouths. One way to cleanse our mouths is to let the truth loose concerning them, criticise them, go back and make them confess their evils, and break up the devil’s nest. There is nothing more important than that our mouths should be subject to the Spirit of Truth—they were made for the special service of the Spirit of Truth, made to minister grace and edification, and confess the gospel unto salvation. The *peace of God* must reign throughout our whole natures, and when it rules in our tongue, glands, throat, &c., we shall have no morbid appetites, no unhealthy irritability in the mouth instigating us to evil. If our mouths are subject to the Spirit of Truth, what we eat and drink will not hurt us; and the best way to cure a morbid appetite is to turn our attention away from it, and go to helping the operation of the Spirit of Truth. Our food is sanctified by the word of God and prayer; and is good in proportion as we believe and know the truth, and receive it with thanksgiving. The difficulty often is, not that we eat too much, or unwholesome food, but that our food is not mixed up with the Spirit of Truth enough: this spirit is the strongest tonic in the world.

We can resist the devil in our mouths sometimes by speaking the truth—sometimes by being silent; and always by using them contrary to his manner of using them. There is a rationality in the silent meetings of the Quakers. A Quaker asked his friend, as he came out of one of these meetings, how he liked—to which, he replied, ‘It was enough to drive the devil away!’ ‘That is just what we want,’ said the Quaker.

The devil will make us dumb often when we should speak, and tempt us into gossiping and idle talk when we

should be silent : wilfully cross him in these things, and it will purify the mouth.

INEXPERIENCE AND SUPERFICIALITY.

We often hear it said of F. she is a 'good girl,' and it just expresses her popular estimation in the Community. Her organization is peculiarly happy. She has a pleasing person, large approbateness and benevolence, remarkably large self command, or secretiveness, which combined with mirthfulness, makes her witty and agreeable. It is very easy for her to be good, to act properly, and keep out of trouble, and she would have been a 'good girl' if she had lived in the world and never believed in Christ.

But in another light, her finely balanced natural character is very unfavorable to her attainment of the truest worth. She is self-complacent and superficial, unspiritual—lives on the surface, wants earnestness and depth and that subdued, broken spirit which God loves. She is not poor in spirit, and meek, and has not that hunger and thirst for righteousness to which the promise is made.

She has escaped suffering ; and human nature, unchastened and unrefined by suffering is but poor stuff at best. To say the least, suffering is a great means of grace. One whose natural character is more irregular, who has not so much self command will be much more likely to seek Christ, and become partaker of that goodness which only is worthy of the name. She needs to pray for suffering, to break up the great deep of her heart and interiorize her, and for the spirit of judgment to make her hate her own life, and abandon herself to Christ.

We shall show our friendship for F., not by flattering her self-complacency, but by sincere judgment, and invoking for her the chastening and rebuke of the Father of our spirits, who does it for our profit that we might be partakers of his holiness.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, MAY 6, 1850.

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

☞ In a late letter from Mr. Cragin, he informs us that he has put into the hands of a printer, a tract, with the following title-page :—“*Free Church Tracts, No. 1. FACTS AND FACTS : or a Confession of the Kingdom of God, and the Age of Miracles.* Edited by G. Cragin. New York. 1850.” This number will contain several articles formerly published in the *Spiritual Magazine*—‘*Has the Kingdom of God come,*’ ‘*Testimony of Three Witnesses,*’ ‘*Reply to Eastman,*’ &c., with other kindred matter, new and old. It is intended for free circulation.

Plans and Prospects.

Applications are frequently received from friends abroad for admission into this Community. To save the necessity of replying to these by letter, and to preclude them in future, we are authorized to say that this Association is now *completely full*—far more full, considering our conveniences, than comports with luxury in living. Our industrial force is competent to the plans we have matured ; and the policy which is unanimously favored at present, is that of finishing off and perfectly organizing the material that is already gathered here, rather than taking in more new.

We appreciate and reciprocate the friendliness which directs the desires of believers towards an outward junction with this community. We believe this sympathy in many cases, is a real spiritual one, based on union of faith. Under present circumstances, the

question will naturally arise with many. What shall we do? How shall our true inmost life assert itself against the devil's circumstances which surround us? We will endeavor to answer this by a few plain, but necessarily brief suggestions:

1. Let your hearts be enlarged with the idea that the Kingdom of God has commenced, and is henceforth the ascendant power in the world. Think of this; settle it. But the Kingdom of God is no local affair. It is not sented exclusively in this Community; it is a universal pervading inspiration, wherever faith exists. It imports universal conquest. The primitive church is resting down upon the world—their spirit is pressing like the atmosphere into every vacuum. This idea, thoroughly received and digested, will supplant the desire of seeking in Community merely a quiet home and resting place, a situation of ease and enjoyment. This is no part of our object here. We are citizens, politicians, public men, and not domestic pleasure-seekers. Our home is a state and business Convention,—not merely a place of comfortable personal settlement,—and the same public spirit that makes our enjoyment will also make any post abroad acceptable to every whole-hearted, loyal seeker of the Kingdom of God.

2. We cannot advise the formation of other Communities at present. This one has attained stability and permanence, only by overcoming step by step, through a course of years, the obstacles of inexperience within and prejudice without, and by the constant, miraculous care of God. Many of the same, and perhaps greater difficulties would at this time attend a second experiment of what we have successfully carried through. It would therefore be unwise to repeat it over, to encounter the same opposition that was necessary in the first instance, and waste strength in conquering over again on the same small scale a mere neighborhood peace. It would be unwise to move further in this way, until we have fully availed ourselves of the advantages which have already been gained.

3. Co-operate with us. Instead of waiting helplessly, or leaning on this Community for help, turn right round and commence helping the Community. In so doing you

will most directly and effectually help yourselves. This is taking a faith attitude—this is acting sincerely on the truth that God is successfully invading the world. The question is, will you doze and linger over your personal interests, or will you arouse and turn from them to meet his advance, to invite and actively conspire with him? It is time for action, patriotism, earnest practical faith. All God's premiums are for those who are awake to his presence and his interests, and for no others. Your supplies of life and hope will be just in proportion to the reality of your partizanship for the Kingdom of God. Your true policy is to identify yourselves recklessly with that cause—to sustain us at this post, and remain where you are, until called into other service. You can do so; you can be fully identified with this Community and effectually co-operate with it, and still remain at your present homes.

4. 'How co-operate?' We answer, By standing as our partners in the work of presenting a FREE GOSPEL to the world, through the medium of our Press. This henceforth is to be our business,—the central object around which all other interests will cluster. Thus, if our friends will consider, has been the secret of God's interest in our behalf—the end for which he has patiently brought this Community to its present position. We cannot, nor do we wish to, avoid the responsibility which is laid upon us. We propose to offer the world freely the news of salvation—a gospel, not promissory and theoretical like that of the churches, but present, practical, and exemplified in the lives and experience of men; not partial and impotent like that of the Reformers, but a salvation that covers all interests, and is 'the power of God.' We do this not in a proselyting spirit, for the purpose of making converts; but because the facts are in us, and we must 'bear witness of the truth.'

5. It is through the medium of Printing undoubtedly, that the Spirit of Truth will primarily operate on the world. Salvation facts, by this art, may be carried home in a permanent form to unlimited multitudes. The Printing Press has furnished the means of the fulfillment of God's promise to Abra-

ham, 'In thee, and in thy seed shall all nations of the earth be blessed.' We expect to make the business of printing and publishing more and more our central interest. But the gospel of God is a free gift; and, so far as we are able to publish, it shall be offered to all, freely. Here then, is a chance for those who are inspired by the Truth, everywhere, to co-operate with us. The time has come, we believe, when the Word of Life and the testimony of Jesus is to go forth freely, without price or condition, and be sustained. But it will be done by the frank and absolute partnership of those who have found its worth, and who have faith in God.

We submit these suggestions to the reflections of our readers, and shall perhaps resume the subject more explicitly hereafter.

Community Common-places.

It is only necessary to thoroughly dig to the bottom of things and discover facts, to become a good theologian. The doctrine of the Second Coming was only a discovery of a fact previously existing—so also of salvation from sin. Every one knows that all their spiritual experience is only a waking up to facts previously existing.

The Bible commends *quietness*. 'In quietness and confidence shall be your strength; in returning and rest shall ye be saved.'—'Your strength is to sit still.' It is not unprofitable occasionally to make a literal application of these sayings—it is an effectual way to resist the devil sometimes, to sit down and compel yourself to be perfectly still. The devil cannot live in such a spirit—he is uneasy and writhing and twisting all the time. God is still except when he means to do something. He is called the God of *peace*—He loves to have us still. Here is a practical way of grieving the devil and pleasing God.

In our criticism of character, we must dig into the recesses of the *past* in order to explain the *present*, and get at the springs of evil. The past and present are so connected that we cannot understand the present without reference to the past. It will call into action all the sagacity, skill and

patience we are master of, to ferret out the beginnings of good and evil in us; but faithful *historical criticism* is more important than studying the present surface of character.

If God takes pains to detect our faults and show them to us, we may take it as a sign that he will surely clear them out.

There is a way out of all difficulty if we can *stoop low enough*. Whatever your trouble is, *look low* and you will find the outlet of escape. Lose your life, and you will find it. God resisteth the proud, but giveth grace to the humble. 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am *meek and lowly* in heart: and ye shall find rest unto your souls.'

Letter-Day Pamphlets.

We find in Carlyle's 'Letter-Day Pamphlets' a good deal of healthy reading; and commence in this No. a series of Extracts which we propose to make for the benefit of those of our readers who may not find it convenient to obtain the 'Pamphlets' themselves. The passages below are taken from his last tract, entitled 'Model Prisons.'

It will be seen that he 'walks into' the delicate philanthropy and universalism which is the element of the popular Reform movement with most unceremonious vigor, and dissolves with the mere glance of his honest eye, the air-castles which are built upon the wishes of godless benevolence.

We like the manly view he takes of things—his earnest appreciation of the good and the evil among men, and his free, vindictive rejection of 'scoundrels.' His present work is far more an utterance of downright sincerity, than the drowsy flatteries of mere peace-making Reformers. It was intended to rebuke this class, and it will do it. It reminds us of the Home Talk in the 3d No. of the Circular, on the 'Importance of Revenge.'

Still we should give the Philanthropists their due. The Non-resistant, universal-sympathy spirit has not been without its use. It was a necessary development, at this time, one-sided and imperfect, but suggestive of good. We are now glad to see

Carlyle bringing out the opposite truth, which demands universal and uncompromising vengeance on evil. It is the privilege of the Free Church to show the world these two elements perfected and harmonized in one spirit—a benevolence broader and more tender than that of Howard, a severity more earnest and practical than that of Carlyle or Cromwell.

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From Carlyle's 'Model Prisons.'

Several months ago, some friends took me with them to see one of the London Prisons—a Prison of the exemplary or model kind—an immense circuit of buildings, cut out, girt with a high ring-wall, from the lanes and streets of the quarter, which is a dim and crowded one; gateway as to a fortified place; then a spacious court, like the square of a city; broad stair-cases, passages to interior courts; fronts of stately architecture all around. It lodges some thousand or twelve hundred prisoners, besides the officers of the establishment—surely one of the most perfect buildings within the compass of London. We looked at the apartments, sleeping-cells, dining-rooms, working-rooms, general courts, or special and private: excellent all, the ne plus ultra of human care and ingenuity; in my life I never saw so clean a building; probably no Duke in England lives in a mansion of such perfect and thorough cleanliness.

The bread, the cocoa, soup, meat, all the various sorts of food, in their respective cooking-places, we tasted—found them of excellence superlative. The prisoners sat at work, light work, picking oakum, and the like, in airy apartments with glass roofs, of agreeable temperature and perfect ventilation; silent, or at least conversing only by secret signs: others were out, taking their hour of promenade in clean flagged courts: methodic composure, cleanliness, peace, substantial wholesome comfort reigned every where supreme. The women in other apartments, some notable murderers among them, all in the like state of methodic composure and substantial

wholesome comfort, sat sewing: in long ranges of wash-houses, drying-houses, and whatever pertains to the getting up of clean linen, were certain others, with all conceivable mechanical furtherances not too arduously working. The notable murderesses were, though with great precaution of privacy, pointed out to us, and we were requested not to look openly at them, or seem to notice them at all, as it was found to "cherish their vanity" when visitors looked at them. Schools too were there; intelligent teachers of both sexes, studiously instructing the still ignorant of these thieves.

From an inner upper room or gallery, we looked down into a range of private courts, where certain Chartist Notabilities were undergoing their term. Chartist Notability First struck me very much: I had seen him about a year before, by involuntary accident and much to my disgust, magnetizing a silly young person, and had noted well the unlovely voracious look of him, his thick, oily skin, his heavy, dull-burning eyes, his greedy mouth, the dusky, potent, insatiable *animalism* that looked out of every feature of him—a fellow adequate to animal-magnetize most things, I did suppose; and here was the post I now found him arrived at.

Next neighbor to him was Notability second, a philosophic or literary Chartist, walking rapidly to and fro in his private court—a clean, high-walled place; the world and its cares quite excluded, for some months to come; master of his own time and spiritual resources to, as I supposed, a really enviable extent. What "literary man" to an equal extent! I fancied, for my own part, so left with paper and ink and all taxes and botherations shut out from me, could have written such a Book as no reader will here ever get of me. Never O reader, never here, in a mere house with taxes and botherations. Here alas one has to snatch one's poor Book, bit by bit, as from a conflagration, and to think and live, comparatively, as if the house were not one's own, but mainly the world's

and the devil's. Notability Second might have filled one with envy.

The Captain of the place, a gentleman of ancient Military or Royal-Navy habits, was one of the most perfect governors: professionally and by nature zealous for cleanliness, punctuality, good order of every kind; a humane heart, and yet a strong one; soft of speech and manner, yet with inflexible rigor of command, so far as his limits went; "iron hand in a velvet glove," as Napoleon defined it. A man of real worth, challenging at once love and respect; the light of those mild bright eyes seemed to permeate the place as with an all-pervading vigilance, and kindly yet victorious illumination; in the soft definite voice it was as if nature herself were promulgating her orders—gentlest, mildest orders, which however, in the end, there would be no disobeying—which in the end there would be no living without fulfilment of. A true "*aristos*" and commander of men. A man worthy to have commanded and guided forward, in good ways, twelve hundred of the best common people in London or the world: he was here, for many years past, giving all his care and faculty, to command and guide forward in such ways as there were, twelve hundred of the worst. I looked with considerable admiration on this gentleman, and with considerable astonishment, the reverse of admiration, on the work he had been set upon.

This excellent Captain was too old a Commander to complain of any thing; indeed, he struggled visibly the other way, to find in his mind that all here was best; but I could sufficiently discern that, in his natural instincts, if not mounting up to the region of his thoughts, there was a continual protest going on against much of it; that nature and all his inarticulate persuasion (however much forbidden to articulate itself) taught him the futility and unfeasibility of the system followed here. The Visiting Magistrates, he gently regretted, rather than complained, had

lately taken his tread-wheel from him; men were just now pulling it down; and how he was henceforth to enforce discipline on these bad subjects, was much a difficulty with him. "They cared for nothing but the tread-wheel and for having their rations cut short:" of the two sole penalties, hard work and occasional hunger there remained now, only one, and that by no means the better one, as he thought. The "sympathy" of visitors, too, their "pity" for his interesting scoundrel subjects, though he tried to like it, was evidently no joy to this practical mind. Pity, yes; but pity for the scoundrel species? For those who will not have pity on themselves, and will force the Universe and the Laws of Nature to have no "pity" on them? Meseems I could discover fitter objects of pity!

In fact, it was too clear, this excellent man had got a field for his faculties which, in several respects, was by no means the suitable one. To drill twelve hundred scoundrels by "the method of kindness," and of abolishing your very tread-wheel—how could any commander rejoice to have such a work cut out for him? You had but to look in the faces of these twelve hundred, and despair, for most part, of ever "commanding" them at all. Miserable, distorted blockheads, the generality:—ape-faces, imp-faces, angry dog-faces, heavy, sullen ox-faces, degraded under-foot perverse creatures, sons of *indocility*, great mutinous darkness, and in one word, of *STUPIDITY*, which is the general mother of such. Stupidity intellectual and stupidity moral (for the one always means the other, as you will, with surprise or not, discover if you look) had borne this progeny: base-natured beings, on whom, in the course of a maleficent subterranean life of London Scoundrelism, the Genius of Darkness (called Satan, Devil, and other names) had now visibly impressed his seal, and had marked them out as soldiers of Chaos and of him—appointed to serve in *his* Regiments, First of the line, Second

ditto, and so on in their order. Him, you could perceive, they would serve, but not easily another than him. These were the subjects whom our brave Captain and Prison-Governor was appointed to command, and reclaim to *other* service, by 'the method of love,' with a tread-wheel abolished. * * * * *

On the whole, what a beautiful Establishment here fitted up for the accommodation of the scoundrel world, male and female! As I said, no Duke in England is, for all rational purposes which a human being can or ought to aim at, lodged, fed, tended, taken care of with such perfection. Of poor craftsmen that pay rates and taxes from their day's wages; of the dim millions that toil and moil continually under the sun, we know what is the lodging and the tending. Of the Johnsons, Goldsmiths, lodged in their squalid garrets, working often enough amid famine, darkness, tumult, dust, and desolation, what work *they* have to do—of these, as of "spiritual backwoodsmen," understood to be pre-appointed to such a life, and like the pigs to killing, "quite used to it," I say nothing. But of Dukes, which Duke, I could ask, has cocoa, soup, meat, and food in general made ready, so fit for keeping him in health, in ability to do and to enjoy? Which Duke has a house so thoroughly clean, pure and airy—lives in an element so wholesome, and perfectly adapted to the uses of soul and body as this same, which is provided here for the Devil's regiments of the line? No Duke that I have ever known. Dukes are waited on by deleterious French cooks, by perfunctory grooms of the chamber, and expensive crowds of eye-servants, more imaginary than real: while here, sincere, Human Intellect, and Beneficence have searched and sat studious, eager to do their very best: they have chosen a real Artist in Governing to see their best, in all details of it, done. Happy regiments of the line, what soldier to any earthly or celestial Power has such a lodging and attendance as you here? No soldier or servant,

direct or indirect, of God or of man, in this England at present. Joy to you, regiments of the line! Your Master, I am told, has his Elect, and professes to be 'Prince of the Kingdoms of this World;' and truly I see he has power to do a good turn to those he loves, in England at least. Shall we say, May *he*—may the Devil give you good of it, ye Elect of Scoundrelism? I will rather pass by, uttering no prayer at all; musing rather in silence on the singular "worship of God," or practical "reverence done to Human Worth" (which is the outcome and essence of all real "worship" whatever) among the Posterity of Adam at this day. * * * *

If I had a commonwealth to reform or to govern, certainly it should not be the Devil's regiments of the line that I would first of all concentrate my attention on. With them I should be apt to make rather brief work; to them one would apply the besom, try to sweep *them* with some rapidity into the dust-bin, and well out of one's road, I should rather say. Fill your thrashing-floor with docks, ragweeds, mugworths, and ply your flail upon them—that is not the method to obtain sacks of wheat. Away, you! begone swiftly, ye regiments of the line! in the name of God and of his poor struggling servants, sore put to it to live in these bad days, I mean to rid myself of you with some degree of brevity. To feed you in palaces, to hire captains, and schoolmasters, and the choicest spiritual and material artificers to expend their industries on you—no, by the Eternal! I have quite other work for that class of artists; seven and twenty millions of neglected mortals who have not quite declared for the Devil. Mark it, my diabolic friends, I mean to lay leather on the backs of you, collars round the necks of you; and will teach you, after the example of the gods, that this world is *not* your inheritance, or glad to see you in it! You, ye diabolic canaille, what has a Governor much to do with you? You, I think, he will rather swiftly dismiss from his

thoughts—which have the whole celestial and terrestrial for their scope, and not the subterranean of scoundrel-dom alone. You, I consider, he will sweep pretty rapidly into some Norfolk Island, into some special Convict Colony or remote domestic Moorland, into some stone-walled Silent System, under hard drill-sergeants, just as Rhadamanthus, and inflexible as he, and there leave you to reap what you have sown; he meanwhile, turning his endeavors to the thousand-fold immeasurable interests of men and gods—dismissing the one extremely contemptible interest of scoundrels; sweeping that into the cess-pool, tumbling that over London Bridge, in a very brief manner, if needful! Who are you, ye thrifless sweepings of Creation, that we should forever be pestered with you? Have we no work to do but drilling Devil's regiments of the line?

If I had schoolmasters, my benevolent friend, do you imagine I would set them on teaching a set of unteachables, who, as you perceive, have already made up their mind that black is white—that the Devil, namely, is the advantageous Master to serve in this world? My esteemed Benefactor of Humanity, it shall be far from me. Minds open to that particular conviction are not the material I like to work upon. When once my schoolmasters have gone over all the other classes of society from top to bottom, and have no other soul to try with teaching, all being thoroughly taught, I will then send them to operate on *these* regiments of the line—then, and, assure yourself, never till then. The truth is, I am sick of scoundrel-dom, my esteemed Benefactor; it always was detestable to me; and here, where I find it lodged in palaces and waited on by the benevolent of the world, it is more detestable, not to say insufferable, to me than ever.

The most Refined Sense.

DEAR G.—I heard the remark not long since, that our sense of smell was the most elevated and refined, though the most neglected of all our senses. It approached the

verge of spirituality; and the sensation produced by an exquisite smell was like the fellowship of spirits. Allusion was made to the incense-burning of ancient worship, and the delight which God took in sweet-smelling savors; and it was observed that more reference is made in the Bible to sweet smells than even to music. From these suggestions, I was curious to collect the Scripture items on this subject, and as they are not without a moral, perhaps they will edify your readers. H.

For a description of the altar of incense, the incense, &c., read Exodus 30: 1-10, and 34-38. It seemed to be a point that the altar should be of gold, or overlaid with gold. We remark this from a passage in Isaiah 65: 3. 'A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick.' Nadab and Abihu, sons of Aaron were slain by fire from the Lord for burning incense in the way God had not appointed, and offering strange fire before the Lord; and Korah and his company were overthrown for being ambitious to take Aaron's place in burning incense. The two hundred and fifty censers which they used, were made broad plates for a covering to the altar; 'for a memorial' it says, 'unto the children of Israel, that no stranger which is not of the seed of Aaron come near to offer incense before the Lord, that he be not as Korah and his company.'

When Aaron went into the holy of holies once a year, he was to take a censer full of burning coals from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil, and put incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony. The burning of incense was evidently a

very important part of the tabernacle service. From the way it is often mentioned, it would seem to be the most important: in such passages as these, for instance; 'Aaron was separated that he should sanctify the most holy things, he and his sons forever, to *burn incense* before the Lord, to minister unto him;' &c. Solomon says of his temple, 'I build an house to the name of the Lord my God, to dedicate it to him and to *burn before him sweet incense*, and for the continual shew bread,' &c.

The particular form of much of the idolatry of the children of Israel was to *burn incense* to other gods. 'Because they have forsaken me and *burned incense* to other gods, that they might provoke me to anger &c., is a common expression, and they always showed their repentance by the destruction of altars of incense to Baal and false gods. In his judgments of the Jewish people, God refused the smell of the incense. 'I will not smell the savor of your sweet odors, I hate, I despise your feast days, and I will not smell in your solemn assemblies; bring no more vain oblations; incense is an abomination.' In describing the adulteries of Israel God says, 'thou hast set mine oil and mine incense before thy gods; my meat also which I gave thee, fine flour and honey, wherewith I fed thee, thou hast even set it before them for a sweet savor.'

Burning incense appears to have been a form of worship before the time of Moses, and universal among heathen nations, as well as a part of the Jewish worship. Noah built an altar unto the Lord, (See Gen. 8: 20,) on coming out of the ark, and the Lord smelled a sweet savour from his burnt offering and said in his heart, 'I will not again curse the ground any more for man's

sake,' &c. When Daniel had interpreted Nebuchadnezzar's dream, Nebuchadnezzar fell upon his face and worshipped him, and commanded that they should offer oblations and *sweet odours* unto him. From many allusions in the Bible it appears that kings had much to do with perfumes. Esther purified herself with oils and sweet odours for twelve months before being received by Ahasuerus.—Of Christ it is said, 'Thou hast loved righteousness and hated iniquity, therefore thy God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes and cassia, out of the ivory palaces,' &c. Solomon's song is full of allusions to perfumes. 'Awake O north wind, and come thou south, blow upon my garden that the spices may flow out.' Beds of spices, sweet smelling myrrh, frankincense, spikenard, camphire &c. are repeatedly mentioned.

The beautiful offering of Mary is thus described: Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odour of the ointment.

Incense is a symbol of praise and prayer, rather than a sin offering, or a propitiation. This we remark from several scriptures. When the Lamb took the book from the right hand of him that sat upon the throne, the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints; and again another angel came and stood at the altar, having a golden censer, and there was given to him much incense, that he should offer it with the prayers of the saints, upon the golden altar, which was before the throne; and the smoke of the incense, with the prayers of the saints, ascended up before God' &c. David says, 'Let every prayer be set before thee as in.

cense, and the offering of my hands, as the evening sacrifice.' It is probably in similar allusion to this sacrifice, that Paul says, 'By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips,' &c.

Of Christ it is said, that he gave himself for us, 'an offering and a sacrifice to God, for a sweet smelling savor.' Paul in receiving a gift from the Philippians, bestowed this praise upon it, that 'it was an odor of a sweet smell, a sacrifice well pleasing to God.'

CORRESPONDENCE.

Grand Detour, Ogle Co. Ill.,
April 20, 1850.

—Enclosed I send you one dollar, and wish you to send me the Circular.

For some three months past I have had access through the kindness of friends, to your Magazine, and have also read your Annual Reports. The impressions made on my mind are such that I cannot refrain from expressing myself deeply thankful to that providence of God, which seemed to throw them in my way. I look upon the truths set forth in your writings, though bold and new, as lovely and beautiful—God-like, and directly calculated to mould man's character after that blessed pattern, our Savior Jesus Christ.

In the world, *in pious, isolated life*, the Scripture is construed, Seek every thing else first, and then the kingdom of God. There is a power in your example at Oneida, which I feel to be none other than the power of God, and it does seem as though the Scripture applied to you, which says, 'I will be your God, and ye shall be my people.'

The writings and sentiments of your school are of incalculable moment, at this era of human destiny. The revolutions of all past time sink in comparison with the great revolution which seems now to have begun; and the idea is gaining place, that an everlasting kingdom is about to be set up, which shall never end.

I know and feel your sympathy;

space cannot prevent the communion of soul. I know you love truth, and I do too; and that is the bond of union. I try to perfect myself, and that is the main business of your lives at Oneida. Here is a similarity of pursuit, which makes us friendly travelers together; and though we do not travel together in body, yet we do in mind. Pure love, begotten of God in the soul, how it will change a man! first the interior, then as a matter of course the exterior. He stands in a new position, in a new light; yes even he himself constitutes a part of that great moral light which lights up the world. But the unconverted world around are looking to us to furnish a brighter light than has yet appeared—a better example they require at our hands. We have the power to set that example; and thanks be to God, we are to use it.

I am fully persuaded as to the truthfulness of your theories, and shall never feel satisfied until I enjoy community life, either with you, or some one that shall be established on the same principles. We want books here very much. I wish I could have the Berean, but suppose it cannot be sent by mail.

I am a printer by trade, and often wish I could be there to help you, and if it is God's will I mean to be. Do not distrust me, although a stranger; my heart gushes forth in love and friendship to you.

The best wishes and regard for your welfare and happiness, I now present for myself and several friends, and remain your sincere friend,

JACOB RICHARDS.

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 *Editor of Free Church Circular, Oneida Castle, N. Y.*

LEONARD AND COMPANY, PRINTERS.