



THE

# FREE CHURCH CIRCULAR.

The Truth shall make you Free.--John 8: 32.

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## Home-Talk by J. H. N.--No. 34.

[REPORTED FOR THE CIRCULAR.]

### DARKNESS OF THE TRANSIT.

There is a common saying, that 'It is the darkest time just before day.' This is more true of spiritual operations than of any literal view of things. We have a great variety of facts indicating that in our conflicts with spiritual evils of any kind, there is a gradual thickening of the strife—the feelings increase and grow worse—and we come to the *worst* just before the final victory. At first view we might think that this process would be reversed, that the *first* battle would be the hardest, and from that we should gradually work out of evil influences. But this does not appear to be the fact in most cases. Generally the difficulties, darkness, and distressing sensations increase up to the point just before deliverance. We see in the cases of those who have not the power of self-management, who are in the lower stages of spirituality, that when they are possessed by evil spirits and under the discipline of the church, their characters grow worse and worse, and they come to a terrible state of self-will, darkness and obstinacy just before the power of evil is broken.—

All the labor of criticising and exhorting only increases the evil, until they come to a final clinch with the devil in open fight, and then comes deliverance. We find in all our conflicts with evil spirits within ourselves, where we are our own doctors, that this same process is repeated over and over. A difficulty begins to start, and gradually grows worse and worse; we battle with it and resist it to no effect, except to increase its power, until we get to a spot of desperation, and then we get deliverance.

We have a great example of this very thing in the history of Christ. He carried on the war with the devil, 'the Prince of the power of the air, and ruler of the darkness of this world,' from the time he commenced his public course till the end. But although he gained the victory in every battle, and kept a constant pressure upon the spirit of Satan, yet he did not give him any decisive blow, and his own sufferings increased, until the crisis in the garden, in what I should call *the darkness of the transit*. It was just before *day* with him when he said, 'Now is the judgment of this world; now shall the prince of this world be cast out.' The transaction in the garden and that on the cross were one and the same thing—the suffering

on the cross being the visible sign of the conflict of the spirit. In three days he gained the victory over death; so that it was the 'darkest time with him just before day.' The same thing is also seen in the history of the Primitive church if we take the word of prophecy instead of tradition. Prophecy tells us that just before the Second Coming there was to be a terrible dark time—false prophets should arise, and deceivers, who should deceive if it were possible the very elect; and fiery trials such as men never saw before. They found it was with them as with Christ; their darkest time was just before the opening glory of the Second Coming.

If we look below the surface of this mass of facts, we shall discover an important principle involved, which, if we thoroughly understand it, will help us to unravel many mysteries in our own experience, and put us in intelligent possession of the game that is going on. If it is properly a fact with reference to spiritual diseases, that they have such a run and crisis as has been described, it is important that we should understand it, that we may not, on the one hand, expect things before they are due, and on the other, that we may not get discouraged when things press hard on us. By not understanding the spiritual philosophy which governs these things, we are liable to those two mistakes: to be over sanguine in our expectations in the beginning of a conflict, and to be discouraged and cast down when the final pressure comes. But by going back to a knowledge of the fact and making ourselves masters of the phenomena and philosophy of it, we are in a condition to repel the influences of infidelity in a very critical place; for there is no spot where the infidel spirit

can assail us with more advantage than when it can say, that we are getting worse and worse, and instead of coming towards life and salvation are going the other way. If the spirit of infidelity can thrust that charge upon us, on the ground of seeming facts and appearances, the tendency will be to discourage us and cast down our faith.

I have an idea that in the first stages of our dealing with any spiritual evil, we are not dealing with the *vital spirit* of it, but with the diffused magnetism or emanation of it. Every spiritual centre has its emanation, as to power and spirit, whether good or evil. For instance, it is one thing for us to receive the radiation of God's spirit at a distance, and another to go right into the bosom of the Father and be one with him. Radiation from him comes to those who are in the lowest state of spiritual experience and know but little about him. But spiritual identity is the experience of those who have travelled a great way towards him. So the radiation of the Oneida Association is one thing and vital union with it is another. The radiation and circulation from it is felt as far as its name goes; but union with it is a very different thing. Persons who before felt its influence at a distance, find themselves in an entirely different position when immediately connected with it. The same thing is true of evil spirits. When we come within the magnetism of an evil spirit, the radiation from it affects us more or less, but that stage is comparatively a trifling affair. It is only when we have worked our way to the *vital centre* of it that we get a victory over it, and in this stage the conflict will be more severe than in any other. I can see now that when I am brought into contact with

any spirit of evil God's object in the matter is, that I *destroy* the evil and not merely escape it. For that purpose it is necessary that I find my way to its centre and cut a hole through it there, and really injure the *vitality* of it. But in order thus to injure its central vitality I must approach it and go through stage after stage of its thickening influences, until I have reached its life, and pierced its real presence. That is the process that Christ went through, and we go through it on a small scale. In every conflict of the right kind we '*lead captivity captive*;' but things grow worse and worse with us until we reach that victorious point of deliverance. Thus '*it is the darkest time just before day.*'

If I wished to fix and intensify the idea by a word, I should take a term from the language of Astronomy. When one of the inferior planets passes between us and the sun, that passage is called the *transit* of the star. There was a transit of Venus in 1769. The period of transit across the sun's disk is short, but one in which the star is often wholly obscured. So this dark crisis that you pass through is the spot where your life and the evil life is in conjunction; you are in the *transit* through the spirit of darkness, and for the time being are nearly or totally obscured. We might say in the crisis, that we are in the *transit of darkness*; and if we understand the meaning of it, we shall see no difficulty in the case, because we shall perceive in it a token of our coming forth into a life and light that we never had before. If we merely throw off the *magnetism* of an evil spirit, and have not grappled with the vitality of it—not been through the transit darkness, then it will come again and again; and if we are wise we shall

desire to have things go on until it does come to an actual measurement of strength. Christ said, 'The things concerning me have an end.' What was the end? He went into that horrible darkness and sweating of blood, and his father hid his face from him; but *the end* was that he broke forth into resurrection life and led '*captivity captive.*' That power that attempted to crush him could never touch him again, for he had destroyed it. And in destroying that, he destroyed the central power of evil and of course then emerged from all evil.

With these principles fixed, we shall find that we know how to deal with spiritual and bodily diseases. We shall learn that when things seem to grow worse and worse with us it is a matter of encouragement; and so in the case of others, when things seem desperate, we shall be quiet and patient, and expect good results at last. We shall learn to look upon the most distressing symptoms as most encouraging, because signs of approaching battle and deliverance from the evil we are contending with.

#### HOME-TALK.—NO. 35.

##### INSPIRATION THE ELEMENT OF GENIUS

J—would say that our Association is in a state of *surveillance*, which crushes a man, and is unfavorable to the fire of genius. That is an objection that deserves to be considered and answered. The old Perfectionists fell into the same kind of a view, and condemned all organization because they found it in bad associations—in the churches.

I am satisfied that a state of *inspiration* is the only state in which a man can act himself out. It is the state above all others, favorable to a man's

fullest expansion and to the development of all the genius there is in him. But inspiration in its very nature implies a state of *surveillance* of the most perfect and thorough kind. 'All things are naked and open to him with whom we have to do.' Every secret spring of action is seen by God, and his spirit actually flows into and takes possession of an inspired man's spirit. It is an influence without himself, blown into him, and leading him implicitly whithersoever it will; another spirit flows into him, and he acts it out.

What is true between God and man may also be true between man and man. From what has been constantly seen in the Association, it is evident that the personal influence that is exercised there is not only compatible with, but necessary to the development of their powers. The question is, do they grow? If they are cramped down under general criticism, or any one spirit, then the objection stands good. But do they grow? Has this influence been of a nature like God's upon them? Manifestly they do grow; and that not in a parrot way—they are not imitators; there is thinking among them and writing, which shows that there is a far better chance for the development of genius there than these persons could have had in the world.

I maintain that the true development of genius does not imply a scope for devilry, or that it is necessary that a man should work wickedness in order to its development. On the other hand, in proportion as evil is checked and a man is turned from sensuality to spirituality, it will be found favorable to the development of true genius. Spirituality is really in a man's favor as to the liberty and growth of his mind. This

being the case, any thing which favors inspiration favors genius—favors liberty—the free and full expansion of the inner bent of the man. Inspiration is alone the element in which this can be done; therefore inspiration favors liberty. It is reported, and all we see goes to confirm the report, that the Association is full of inspiration; that is, life, vitality. Man is like a tree. If a tree has plenty of sap it will grow and bear fruit; and in that lies its glory and liberty. It would be no glory to it to be pulled up by the roots; its true liberty is liberty to grow. So a man is not free to tear himself out of society and abuse himself; that is not liberty, but the worst kind of slavery.

What we want is to be happy; and happiness and liberty are identical. A man cannot be happy and not be free. But what, particularly, goes to constitute in us this happiness and freedom? My experience answers, *Fullness of Life*, i. e. Inspiration. If you are full of life you are happy. In communion with God and with each other, every thing in the universe goes well. As fast as we attract other life our resources are increased; there is a positive increase of nutriment about the roots of our tree. Inspiration and community of life are therefore favorable to happiness. If you are full of life you do not need to be seeing any thing or doing any thing—you do not need any outward change, but are perfectly happy in existence. That is the very condition of God. It is not necessary for him to be stirring about and doing something in order to be happy. He is the *blessed God*—full of life in himself, and therefore happy. As far as you approximate to him you are happy. As fast, on the other hand, as you approximate to death

you are barren, unfruitful, and therefore unhappy. In this state men cast about for something to do. They turn to eating and drinking, or to some sensual enjoyment that merely gets up a glow on the surface, but does not amount to any thing in the long run. We shall find ourselves free from a vast amount of temptation to evil, in proportion as our communication with God increases and we become full of life. This is seen in the case of little children. They are good natured and easy, not distressed lest they should starve, but overflowing with life.

Happiness is the natural element of man. To be full of happiness is to be full of liberty, genius, inspiration, and every thing that makes man fruitful. The true economy of life consists in finding out a way to have abiding communion with God, so that we shall be kept full of life; that is the great victory of our existence. Life may be considered as a tube with an inner and an outer opening. The inner opening is toward the fountain of life, and the outer toward the material universe.—So far as the outer end is open, and action predominates there, we find ourselves barren, exhausted. In such a state as this it is common to turn to some sensual enjoyment for life, such as eating and drinking. But eating food, however much it may *apparently* impart vitality, does not do so in reality. Every mouthful of food taken into the system has to be vitalized by the cater; so that in fact, all you eat goes to increase the labor and responsibility of life, as well as to support it. Suppose you have a given amount of life, a fixed and definite quantity. For every pound of food you take in, you take on the additional expense of vitalizing it. Eating is

necessary to carry on the external machinery, but it is true of this as well as of all sensual enjoyment, that it opens the outer end of the tube, and is therefore an expense of life. There is no objection to this if things are kept in their due proportion; that is, if the inner end is kept so wide open and the outer end so far closed that there is a larger flow of life into than out of the tube.

What we want in order to be happy, is to be full of life. How then shall we get this life? Answer: *By preaching faith and making use of free criticism.* Criticism closes the outer end of the tube. The universal testimony is, that the most stinging criticism, that which affects the outer surface the most, helps the interior life the most. It is better than the Graham system, or cold water. Follow after LIFE. You do not know what it will be to be full of life. We are like persons in State prison—mere phantoms, compared with what we shall be in a state of full inspiration. All will find themselves possessed of a wonderful fecundity or facility of invention & a power of genius of which we have now no idea. I find now that in those things which require nicety of operation, I am not half so dependent upon practice and acquired skill as upon the amount of inspiration which I have in regard to them. People talk about natural growth; but there is something better than is meant by this. We can put them in the way of growing by leading them to God, where they shall receive his life through every channel and faculty of their nature. Christ says of John the Baptist, that he was the greatest that was born of woman. I take it he meant that he had risen in genius and life above all who had appeared before him;

and yet, 'he that is least in the kingdom of God is greater than he.' Christ said 'I, if I be lifted up, will draw all men unto me.' He proposes to raise man to a level higher than the best geniuses in the world. David was a man of genius, but 'He that is feeble among you shall be as David, and the house of David shall be as God; for the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day when the Lord bindeth up the breach of his people and healeth the stroke of their wound.'

#### Home Phrases.

There is one feature of this Community that has always been interesting to the writer; and that is what may be called its *provincialisms*, or local phrases. They are coined chiefly in our school of criticism, where we are in the way of classifying characters, or rather of *identifying spirits*. When the illustrations of experience have produced a clear idea of some spirit, it takes a name, which becomes a convenient and comprehensive suggestive, adapted particularly to circulation in this Community. I will give two or three specimens with an attempt at definition; but a 'residence in the country,' as they say of the French language, can only ensure the best understanding of these idioms.

The *public spirit* is at present one of our most popular local phrases. This is the antithesis of *egotism*, which is another word used here in a decidedly provincial signification. *Egotism* is a state in which personal interests occupy the heart. We find there are all degrees of refinement to this spirit, from open self-seeking to desperate *self-loathing*, from seeking self-exaltation to seeking selfishly a meek and quiet spirit,

from seeking private pleasure to seeking martyrdom of self. All these things may be the different expressions of intense personality, and isolation of life. By the *public spirit* we mean *sympathy with God's heart*—that union with him which makes us *feel* as he does, and throws the strength of our interest into his great purposes. We have sympathy with him in respect to our own improvement and prosperity, merging it in that of the whole, expecting it to coincide with the prosperity of the whole. This makes us whole-hearted in our abandonment to the general interest, and is the most comfortable of all spirits, not only because sympathy with God is sympathy with his happiness, but self-forgetfulness is the soil of all that is good and beautiful. The *public spirit* is a melted spirit, it is a spirit which makes a person, as one expressed it, *fill* the Association *with his gift*. Individuals are to the Association as lumps of ice in water, good for nothing only as they are melted into the water. We are learning to conceive of the Association, not as a collection of persons, but as one substance; and persons contribute to this substance only as they are melted out of *egotism* into the *public spirit*.

The *pleasure-seeking* spirit is a comprehensive term much in use here. I do not know as I can better define this than the spirit which seeks *enjoyment without God*. The Bible speaks of men who 'worshipped and served the creature more than the Creator,' who were 'lovers of pleasure more than lovers of God;' and this is the nature of the flesh; it is constantly at war with the spirit which is seeking union with God, who is *blessed* forever. This spirit is the centrifugal tendency of our life

which seeks excitement abroad, in the senses, in the creation and not in the Creator; and it takes as many forms as there are persons. We expect it will be overcome when we have learned to see God in all beauty and discern the Lord's body in every thing; and we oppose to pleasure-seeking *Christ seeking*, as the true search for pleasure.

The *consulting spirit* is a useful term in circulation with us, introduced by the necessities of community life. This spirit adopts the principle that 'two are better than one'—that 'in a multitude of counselors there is safety.' It is a spirit of respect for others' opinions, and modesty of private judgment. It appreciates the fact that there is no person in the world who is not our superior in some respect,—of whom we could not learn something. In forming a judgment the consulting spirit seeks the reflected wisdom of many minds, and loves a unanimous vote. The opposite spirit is self-sufficient, and loves to dictate rather than consult.

Then we have had many battles with the *frivolous spirit*; and are coveting earnestly the *edifying spirit*; this is the spirit which is to absorb the acquisitiveness and emulation of our members, and constitute the personal wealth and power of each. *Sincerity* is a growing word with us, gradually unfolding into more and more interesting meaning: it bids fair to become the governing word; but I could not do justice to its definition at present.

H.

## CRITICISM.

SELECTIONS FROM REPORTS FURNISHED BY OUR SYSTEM OF CRITICISM.]

### FRANKLINISM.

Franklin was a great Apostle to the American nation. He gave it a gospel, and a creed of morality, the conclusion of which is, that 'gain is godliness.' It may indeed be questioned, whether his character and maxims have not received

the homage of the national heart, more than Jesus Christ's. They have been oftener in the common mouth, and more pains is taken to impress them on the forming character. Rising generations have been taught 'Poor Richard's' proverbs with all the diligence that Moses enjoined concerning his law—'Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,' &c., &c.

Franklin was eminently *practical*—the model of practical philosophers; and his infidelity was eminently practical. In this he was the exact counterpart of Christ; one was a teacher of practical faith, the other of practical infidelity. They cross each other exactly in respect to the great governing principles of life, and a parallelism of their practical maxims would exhibit a perfect opposition.

Christ says, Serve God, and Franklin says, Serve Mammon—and both insist upon the same whole hearted devotion. Christ says 'What shall it profit a man if he gain the whole world and lose his own soul?' We learn of Franklin that there is nothing so profitable as worldly thrift. Christ says that 'a rich man shall hardly enter into the kingdom of heaven.' Franklin's wisdom was directed to pointing out the 'Way to Wealth,' and exciting the young and ambitious, contrary to Paul's warning, 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Poverty seems to be the only perdition Franklin believed in.

The spirit of Franklin's maxims puts men upon a course of absolute devotion to their natural wants. Christ relieve

his disciples from all care about them—  
 • Your Heavenly Father knoweth that ye have need of all these things—Seek first the kingdom of heaven and its righteousness and they shall be added unto you. Franklin would say, Trust nothing but money in hand, and make sure of a life competence: Christ taught his disciples to trust in him who feedeth the ravens and let the morrow take thought for the things of itself. Christ would have us all become children; Franklin would encourage an early feeling of self-dependence and independence.

Franklin says 'Time is Money'. To us, Time is Salvation, and there is no spendthrift or idler like him who lays up treasure for himself, and is not rich toward God.

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### THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, MAY 21, 1850.

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

☞ We have received a copy of the Tract mentioned in our last, as about to be issued by Mr. Cragin in New York, entitled 'A Confession of the Kingdom of God, and the Age of Miracles.' The republished matter of this pamphlet acquires a new interest from its connected arrangement; and altogether we consider it an invaluable work at this time. It is a compact body of facts and arguments charged with spiritual life and faith; and wherever it circulates it will be felt.

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### The 'Woman Question.'

A convention of Women, called for the purpose of agitating a reform of their condition and moving for their rights, has lately been held in Ohio. A correspondent of the N. Y. Tribune, describing the convention, says, 'The whole subject of woman's position, political, social, and intel-

lectual, was pretty thoroughly canvassed. Among those most active in the proceedings were many who occupy the highest plane of society in our western villages—women of vigorous and cultivated minds, and distinguished for all the virtues pertaining to the sex. The call was addressed to the Women of Ohio, and excited a very deep interest in many portions of the State. From this and the adjoining Counties the attendance was large, and many came from a distance.'

The convention passed resolutions and issued addresses, strongly setting forth the wrongs and degradation of women under the present system of civilization, and demanding full equality of rights and privileges with men.

This movement of inquiry into the rights and wrongs of women is acquiring considerable dignity and force. The Tribune and Home Journal speak very respectfully of the late convention. Many legislatures are amending the laws, so as to protect the rights of married women in their separate property.

We are in favor of this agitation so far as it goes to expose the diseases of the social state, so far as it promises to lead at last to a discovery of the real evil and the real remedy. Mrs. E. C. Stanton thus states the case of women in a letter to the convention:—

"A married woman has no legal existence; she has no more absolute rights than a slave on a Southern plantation. She takes the name of her master, holds nothing, owns nothing, can bring no action in her own name; and the principle on which she and the slave are educated is the same. The slave is taught what is considered best for him to know—which is nothing; the woman is taught what is best for her to know—which is little more than nothing; man being the umpire in both cases. A woman cannot follow out the impulses of her own immortal mind in her sphere any farther than the slave can in his sphere. Civilly, socially and religiously, she is what man chooses her to be—nothing more or less—and such is the slave. It is impossible for us to con-



vince man that we think and feel exactly as he does, that we have the same sense of right and justice; the same love of freedom and independence. Some men regard us as devils, and some as angels; hence one class would shut us up in a certain sphere for fear of the evil we might do, and the other for fear of the evil that *might be done to us*. Thus, except for the sentiment of the thing for all the good it does us, we might as well be thought the one as the other. But we ourselves have to do with what *we are*, and what *we shall be*.

Men cannot legislate for us. Our statute-books and all past experience teach us this fact. His laws, where we are concerned, have been, without an exception, unjust, cruel and aggressive. Having denied our identity with himself, he has no data to go upon in judging of our wants and interests. If we are alike in our mental structure, then there is no reason why we should not have a voice in making the laws which govern us; but if we are not alike, then most certainly we must make laws for ourselves, for who else can understand what we need and desire?

There is an oblique pointing at the truth in this statement, but it is far from probing the real depths of the case. It shows indeed that there is selfishness and a terrible want of truth in the life relations of man and woman, and that the woman, as the weaker party, is most grossly the sufferer. But this whole field must be frankly and fully explored before any radical reform can be instituted. We believe the time is near when the impervious covering of sanctity and shame, which has hitherto shut up in darkness the most important of human relations, will be broken up, and its dumb miseries and wrongs be disclosed. As one step towards this result, the present convention struck us with some interest.

But what a cure is here proposed by the women for their wrongs: the 'Right of Suffrage and Political Equality!' Such a shallow idea never came from the real heart of the movers. They did injustice to themselves and their true instincts, in giving such a form to their discontent. They do

not want these rights which they claim. The demand is a stale and borrowed insincerity of past Abolitionism. It is the doctrine and spirit of the 'Human Rights' movement carried out to a degree of ripeness where its nonsense becomes broadly perceptible.

For in merely pursuing our rights—asserting them one against the other, we are pushing straight towards forlorn egotism; and all we really gain in this spirit, is an approach towards the liberty of solitary selfishness. Hence we say that the democratic movement, though a necessary phase of the transition to true order, is yet of itself the furthest opposite from our proper destiny. To stop in it, to rest in the mere establishment of human rights, is to stop on the sliding threshold of chaos and the gulf of hell. Cannot the women of this convention see, that whatever may be their grievances, the establishment merely of their independence would be a barren mockery of freedom, as well as an express denial of their real nature?

No: what they and all want is the right to live under the government of God; the right of *union* with him and with each other. All other rights are in the long run delusive; the pursuit of them is unhappy, and in many cases the attainment of them would be complete misery. In respect to the relations of man and woman, especially, the idea of introducing 'rights' as a remedy for oppression, seems more entirely reprobate than the original evil. It is renouncing even the shadow, which has existed to remind them of their original unity, renouncing all hope and prophecy of their ultimate return to it.

We believe that something better than this is for us,—that even now the great spiral revolution is complete which shall restore, on the high level of *security*, the social innocence of original Eden. The RECONCILIATION and *spiritual reunion* of man and woman—this is the great, golden, long lost idea that is kindling with hope and inspiration the real heart of the world. Toward this, and not toward the ominous settlement of separate rights, every true instinct points. Any earnest mind may see this consummation even now advancing;

and it needs but a glimpse of its glorious importance filling the future, to put out of mind all inferior attempts at reform.

### Decline of the Professions.

A late Tribune notices with remarks and extracts a Report from Dr. Wayland, as chairman of a committee, to which was referred by the corporation of Brown University the subject of changes in the system of Collegiate education. It is appearing that the American colleges are ill adapted to the wants of the country and the age, and are threatened with decline and bankruptcy, unless there is some change corresponding to the progress in civilization. At present they are mere schools for the professions; and their course of instruction is merely preparatory to the study of Law, Medicine or Divinity. In fact they are, originally copies from the English universities, which were established purely for the benefit of the clergy, and belong to an age long past. The change in society, demanding change in its system of collegiate education, is thus presented by Dr. W.:

"Any one who will observe the progress which, within the last thirty years, has been made by the productive classes of society, in power, wealth, and influence, must be convinced that a system of education, practically restricted to a class vastly smaller, and rapidly decreasing in influence, cannot possibly continue.—Within a few years, the manufacturing interest has wrung the Corn Laws from the aristocracy of Great Britain. Let any one recall the relative position of the professions, and of the mercantile and manufacturing interests, in any of our cities, twenty years since, and compare it with their relative position now, and he cannot but be convinced, that a great and a progressive change has taken place. Men who do not design to educate their sons for the professions, are capable of determining upon the kind of instruction which they need. If the Colleges will not furnish it, they are able to provide it themselves; and they will provide it. In New-York and Massachusetts, incipient measures have been taken for establishing Agri-

cultural Colleges. The bill before the Legislature of New-York, provides for instruction in all the branches taught in our Colleges, with the exception of the languages. It is to be, in fact, an institution for giving all the education which we now give, agricultural science being substituted for Latin and Greek. What is proposed to be done for the farmers, must soon be done either for or by the manufacturers and merchants.

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If, by this dissemination of science among all the other classes of society, the tendency toward the professions should be still further arrested, the Colleges will be deserted by yet larger numbers. They may become very good foundations for the support of instructors, but very few will be found to avail themselves of their instructions."

### Community Common-places.

—If we want to improve we must cultivate acquaintance and fellowship with society above us; we must seek acquaintance and fellowship with the *primitive church*. That will be the opposite of the proselyting spirit, which pulls us down.

—The separations which take place, interrupting our external intercourse are brought about for the purpose of teaching us the great and important lesson that we are to have spiritual fellowship with each other, just as we do with God. We may settle it in our hearts that *that* is the lesson to be learned. Spiritual fellowship is to be considered the necessary of life, and personal presence a *luxury*. Christ left his disciples on purpose that they might learn this lesson. Love requires not the presence, but the nobleness of its object.

—If you meddle with evil in any way, you will be swallowed up with it: whether it is in the way of complaining of it, or sinking down under it, or fighting it. Cultivate fellowship with God as the remedy for all evil.

—There is no surer way of attracting the favor of God, and of the ascending fellowship in general, than a right manner of taking criticism. As we desire to be attractive to those above us, let us seek wisdom and strength of heart to bear their

criticism—and clear ourselves of that spirit which converts faithful criticism into an occasion of sorrow and unbelief.

—The more you help yourself, the more God will help you.

—When we love the beautiful we are in fact loving God, who is the soul of all beauty; and if we look through the show and always discern the Lord's body in our love, then there will be no danger of idolatry—no danger of flattery—no uneasiness in separation from the object of our love. We shall love only God; and we cannot flatter him, nor lose him. To seek only to please ourselves is *barbarism*; to seek to please one another is *civilization*; to seek to please and worship God in all we do is the *height of refinement*. If we attain the third object, we shall certainly secure the others—we shall please ourselves and each other; for when our hearts are turned toward God, he delights to please us.

### Enjoy the Present.

One of the greatest hindrances of happiness is the existence of a spirit that would keep us from enjoying what we have already, by impelling us to seek for more. Let us all turn from the pleasure-seeking to the pleasure-enjoying-spirit. That is, let us not suffer *hope* of the future, to destroy appreciation of the present. Hope should be the servant of *Gratitude*. There are several ways in which we destroy our sense of pleasure. First, by looking back and comparing the present with the past which was better; or secondly, by looking forward to something superior that we hope to have; or thirdly, by fearing that what we have will not last. There is an account in a late Home Journal of a man who actually shot himself under the influence of this last impression. The circumstances were these. He had long loved a young lady whose situation allowed him but little expectation of gaining her in marriage. At length

however his hopes were crowned with success, and his joy of course was proportioned to the amount of trial he had endured. But on the night of his marriage, the demon of fear took possession of him, and such was his dread of losing the happiness he had gained and valued so much, that he stole out of bed and killed himself, lest he should live to be deprived of it.

“Upon a table he left a letter, sealed with black wax, in which he explained the motives that prompted him to the committal of self-destruction. He had attained, he said, to the highest felicity of which the imagination of man was susceptible, and that he could not bear the idea of its final cessation, which must, as he believed, in the usual order of things, sooner or later take place. To reconcile himself to the thought that the day might come when he would be less beloved, or would be less affectionate himself, was more than he had the courage to do. ‘The resolution which I have taken to terminate my existence,’ he continues, ‘is solely due to the excess of my happiness.’”

This was carrying the idea that happiness is too good to last, to the highest pitch. But we all know that when under the influence of this spirit, our fear of losing is proportioned to the bliss we enjoy.

Christ said, ‘Sufficient unto the day is the *evil* thereof;’ so, it may be said, sufficient unto the day is the *good* thereof. We must learn to enjoy our pleasures without reference to the past or the future or to the enjoyment of others. We cannot expect to jump at once out of the bad habits that the world and the churches have bred us to in this respect; but we can cultivate in us the habit of enjoying in simplicity. A little good enjoyed in this way, is worth a great deal that is mixed with hopes and fears.

Collect all the mites of real happiness that you have, and enjoy them. By giving yourself up to any beautiful sensation however small, you more than *double it*. Every time you touch good and enjoy it, you touch God; and there are infinite depths there, however small the surface may appear. God loves the childlike spirit, that can enjoy a small trinket and be delighted with it.

To conclude, let us learn to appreciate thoroughly our present blessings; by thus doing we shall come into sympathy with the spirit of heaven. "Thou meetest him that rejoiceth." "The joy of the Lord is your strength." Strength gives health, and health beauty, to the soul and body.

#### Passages

From Carlyle's 'Model Prisons.'

Howard abated the Jail-fever; but it seems to me he has been the innocent cause of a far more distressing fever, which rages high just now—what we may call the Benevolent-Platform Fever. Howard is to be regarded as the unlucky fountain of that temultuous, frothy ocean-tide of benevolent sentimentality, "abolition of punishment," all-absorbing "prison discipline," and general morbid sympathy, instead of hearty hatred for scoundrels, which is threatening to drown human society as in deluges, and leave, instead of an "edifice of society" fit for the habitation of men, a continent of fetid ooze inhabitable only by mud-gods and creatures that walk upon their belly. Few things more distress a thinking soul at this time.

Most sick am I, O friends, of this sugary disastrous jargon of philanthropy, the reign of love, new era of universal brotherhood, and not Paradise to the Well-deserving, but Paradise to All-and-sundry which possesses the benighted minds of men and women in our day. My friends, I think you are much mistaken about Paradise! "No Paradise for any body; he that can not do

without Paradise, go his ways:" suppose you tried that for a while! I reckon that the safer version. Unhappy sugary brethren, this is all untrue, this other; contrary to the fact; not a tatter of it will hang together in the wind and weather of fact. In brotherhood with the base and foolish, I, for one, do not mean to live. Not in brotherhood with them was life hitherto worth much to me; in pity, in hope, not yet quite swallowed of disgust—otherwise in enmity that must last through eternity, in unappeasable aversion, shall I have to live with these! Brotherhood? No, be the thought far from me. They are Adam's children—alas! yes, I well remember that, and never shall forget it; hence this rage and sorrow. But they have gone over to the dragons; they have quitted the Father's house, and set up with the Old Serpent: till they return, how can they be brothers? They are enemies, deadly to themselves, and to me, and to you, till then; till then, while hope yet lasts, I will treat them as brothers fallen insane: when hope has ended, with tears grown sacred and wrath grown sacred, I will cut them off in the name of God! It is at my peril if I do not. With the servant of Satan I dare not continue in partnership. Him I must put away, resolutely and forever. "lest," as it is written, "I become partaker of his plagues."

Beautiful Black Peasantry, who have fallen idle and have got the Devil at your elbow; interesting White Feionry, who are not idle, but have enlisted into the Devil's regiments of the line—know that my benevolence for you is comparatively trifling! What I have of that divine feeling is due to others, not to you. A "universal Sluggard-and-Scoundrel Protection Society" is not the one I mean to institute in these times, where so much wants protection, and is sinking to sad issues for want of it! The scoundrel needs no protection. The scoundrel that *will* hasten to the gallows, why not rather clear the way for him? Better he reach *his* goal and outgate by

the natural proclivity, than be so expensively dammed up and detained, poisoning every thing as he stagnates and meanders along, to arrive at last a hundred times fouler, and swollen a hundred times bigger! Benevolent men should reflect on this. \* \* \* \*

Oh this universal syllabub of philanthropic twaddle! My friend, it is very sad, now when Christianity is as good as extinct in all hearts, to meet this ghastly Phantasm of Christianity parading through almost all. "I will clean your foul thoroughfares, and make your Devil's cloaca of a world into a garden of Heaven," jabbars this Phantasm, itself a phosphorescence and unclean! The worst, it is written, comes from corruption of the best. Semitic forms now lying putrescent, dead and still unburied, this phosphorescence rises. I say sometimes, such a blockhead Idol, and miserable *White Mumbojumbo*, fashioned out of deciduous sticks and cast clothes, out of extinct cants and modern sentimentalisms, as that which they sing litanies to at Exeter Hall and extensively elsewhere, was perhaps never set up by human folly before. Unhappy creatures, that is not the Maker of the Universe, not that—look one moment at the Universe, and see! That is a paltry Phantasm, engendered in your own sick brain; whoever follows that as a Reality will fall into the ditch.

Reform, reform, all men see and feel, is imperatively needed. Reform must either be got, and speedily, or else we die; and nearly all the men that speak instruct us, saying, "Have you quite done your interesting Negroes in the Sugar Islands? Rush to the Jails, then O ye reformers; snatch up the interesting scoundrel population there—to them be nursing fathers and nursing mothers. And oh! wash, and dress, and teach, and recover to the service of Heaven these poor lost souls: so, we assure you, will society attain the needful reform, and life be still possible in this world." Thus sing the oracles every where—nearly all the men that speak—though, we doubt not, there

are, as usual, immense majorities consciously or unconsciously wiser who hold their tongue. But, except this of white-washing the scoundrel population, one sees little "reform" going on. \* \* \*

"Really, one of the most difficult questions this we have in these times. What to do with our criminals?" blandly observed a certain Law-dignitary in my hearing once, taking the cigar from his mouth, and pensively smiling over a group of us under the summer beech-tree, as Favonius carried off the tobacco-smoke; and the group said nothing, only smiled and nodded, answering by new tobacco-clouds. "What to do with our criminals?" asked the official Law-dignitary again, as if entirely at a loss. "I suppose," said one ancient figure not engaged in smoking, "the plan would be to treat them according to the real law of the case—to make the law of England, in respect of them, correspond to the law of the Universe. Criminals, I suppose, would prove manageable in that way: if we could do approximately as God Almighty does toward them—in a word, if we could try to do Justice toward them." "I'll thank you for a definition of Justice?" sneered the official person, in a cheerily scornful and triumphant manner, backed by a slight laugh from the honorable company, which irritated the other speaker. "Well, I have no pocket definition of Justice," said he "to give your lordship. It has not quite been my trade to look for such a definition; I could rather fancy it had been your lordship's trade, sitting on your high place this long while. But one thing I can tell you: Justice always is, whether we define it or not. Every thing done, suffered, or proposed, in Parliament or out of it, is either just or else unjust; either is accepted by the gods and eternal facts, or is rejected by them. Your Lordship and I, with or without definition, do a little know Justice, I will hope; if we don't both know it and do it, we are hourly traveling down toward—Heavens, must I name such a place! That is the place we are bound

to, with all our trading-pack, and the small or extensive budgets of human business laid on us; and there, if we *don't know* Justice, we, and all our budgets and Acts of Parliament, shall find lodging when the day is done!" The official person, a polite man otherwise, grinned as he best could some semblance of a laugh, mirthful as that of the ass eating thistles, and ended in "Hah, oh, ah!"

### The Reading of Carlyle.

Carlyle is an author of no ordinary stamp. One cannot study him without effect, although it may cost much perseverance and perhaps toil to realize it. This has been my own experience. I commenced with his 'French Revolution.' The first volume, I waded through more on the basis of a strong resolution to complete what I had undertaken, than from attraction. To me it was little else than a chaotic compilation of words, very much like the historical scenes it purported to sketch. The second volume was more interesting—here and there, by close attention, I was enabled to 'crack the nut,' and in the conclusion felt myself more than paid for the labor I had expended.

Next I perused his lectures on 'Heroes and Hero Worship.' In this I found the key which unlocks the treasures of Carlyle as an author. This book helped me to a clear distinction of the man and his works, and to affix just limits to my sympathies and appreciation of both. Since then, I must say that I have found in the study of Carlyle a sensible charm, as well as a real profit.

Break through the apparently confused, rough coating which his style of thinking and writing at first presents, and you will find a vein of logic adapted to the heart, as well as to the intellect of the truly practical man. There

is something in the spirit of his writings which stirs the ambition of a pure soul; opening the way toward thoughts and things which probably Carlyle himself has never comprehended. This to me, is the most peculiar and edifying feature in the character of the man. He does not and cannot put you in possession of the prize of redemption in store for the faithful. But he may and does help to unshackle and expand the capabilities of the inner man whose eye is constantly measuring this prize, and who is ever struggling toward it.

In a word, Carlyle is an interior, earnest thinker, whose blows tell in the reformatory and social world at the present time; but not a man of practical faith in God. As a forerunner, he is 'preparing the way of the Lord,' and it is within this sphere that I respect and honor him. I regard him as an important agent of the Spirit of Truth at the present time, in breaking up the turf for a better state of things; and recommend his works to the scrutiny and appreciation of all who are watching the times. H. W. B.

### Letter to a Friend.

*Oneida, Nov. 13, 1849.*

DEAR—: I have, as it were, just come to view my own position in relation to the church; and in apprehending that, I can appreciate yours and that of many others pretty clearly. I am learning by a review of the past and the help of God, that the great controlling influence to which, as a whole, in our region we have heretofore been subjected, is a false and pernicious spirit, brought in and imposed upon us by the devil, which has been adhered to and exalted by us into righteousness through our unanimous respect for any thing revolutionary and bearing the name of Perfectionism—a spirit which caused us to lose our keen discrimination between the true love and

meekness of that faith which we early and honestly embraced, and its opposite, engendered by the spirit of insubordination and a sense of unlimited liberty. A little reflection will satisfy you that self-will was soon cultivated and took the place of the true humility of Christ. Out of that independence which was soon established among us, and which is faithfully described in the 'Berean' under the title 'The Doctrine of Disunity,' grew the spirit of self-justification; and on that soil the tree of licentiousness soon took root; the spirit of alienation from each other and departure from God came in, and actual separation and spiritual poverty were proofs of the fact. It was in such a crisis as this that Mr. N. was moved to repair the breach, by introducing by his individual labors the spirit of personal improvement in the positive and spiritual direction, while at the same time he aimed a fire at that spirit of false liberty and licentiousness which was almost universally desolating the field. The evidence of the utility and divinity of his labors are visible, and are to be seen in the gathering of this church or Association, which has thus far come up through tribulations, but with devout acknowledgements to God for their rescue from the disorganizing influence that was prevailing, and the snare of the devil, set for their feet.

I ask you to cast about yourselves, and see if the isolation, disunity, disorganization, and spiritual dearth that prevails with many of the old Perfectionists, is not conclusive proof that they have not proved faithful over a few things. The fact to me is plain. They have departed from the simplicity of the gospel, set up their own wisdom and counted much on it, set up a system of self-justification, claiming not to be under law, but ceasing to be under grace, by forgetting practically to appropriate Christ as righteousness, sanctification and redemption; by neglecting to walk also as he walked, to walk in the spirit.

I believe your only hope is in retur-

ning to the simplicity of Christ, confessing him not only in word but in deed and in truth. By doing so you will find it necessary to remove out of the way and disclaim, as I most heartily do, all fellowship with these delusions and false spiritualisms that I have named, introducing in their place, and going after with the whole energy of the mind and soul, that spiritual culture which shall lay the axe at the root of self-justification and the whole tree of egotism. The result will be unity, harmonious organization, and cheerful subordination to the will and reign of Christ in his appointed way,—and peace and quiet will be established among you. Sober reflection and singled-eyed earnestness are the first means necessary for your correction and recovery from a clogged and worldly state. Pray for an earnestness sufficient to override all obstacles that lie in the way of union with Christ and the advancing body of his church. Though there are barriers in the way, yet they will yield to perseverance, true faith and a knowledge of the truth: and remember 'it is the truth shall make you free;' that is, living in the truth, walking in the truth, receiving the will and purposes of Christ.

I write to you not as a teacher, neither to teach you; but only to put you in mind of those things which 'are lovely and of good report.' I know if you give yourselves to reflection, to humility, to prayerful reading and searching after the best way to glorify God and his truth, you will be in condition to invite his inspiration and help, and so be enabled to see clearly. You want no fellowship with any spirit or influence that tends to darkness, weakness and separation from Jesus Christ; and such has been the tendency of that disorganization which has prevailed under the lead of an irresponsible liberty—that liberty which recognizes no accountability. This was practically true of the general power in which we became enveloped. You may not now see it so. I did not see it; but I now

see it, and want to help you to see it and get clear of its bondage. True liberty lies in the opposite direction—in true obedience, in meek submission, and is just such liberty as proceeds from the absolute direction of Christ in us. So it becomes not the liberty of our own will, but that of the will of another, to whom we have submitted ourselves for guidance.

You will perceive that I do not condemn you, but denounce the spirit that enthralles and troubles you. Christ does not condemn you; he came not to condemn, but to save; and he will save us by separating us from the devil and all evil that attaches to us; and we must be not only diligent in earnestness, but patient. Impatience was the rock on which the boat of Perfectionism among us was wrecked. We saw things clearly; but in the place of going patiently forward to co-operate with God in establishing his truth and kingdom, the conditions in which alone the things we saw could be true and truly realized to us, impatience set up her will and demanded the fruit without reference to the culture; and so, soon made our Perfectionism as a whole a God-defying abstraction. But there are many that were scattered in the general wreck, that will gladly receive deliverance from the darkness in which they have been, hoping against hope. God has his eye on them, and will save them; but it will be through 'the sanctification of the Spirit and belief of the truth.' It will be by obedience, by self-denial, that denial which Christ requires, and by following him through the regeneration, casting from them the right hand if it offend.

Yours in faithfulness,  
M. L. WORDEN.

Belchertown, April 10, 1850.

EDITOR OF THE CIRCULAR:—

DEAR SIR: I hardly know how to address one with whom I am not acquainted, but feeling that you will excuse my inability, I write a few lines to

inform you on which side I desire to stand. I wish to stand on the Lord's side. I can assure you that I am a friend and well wisher to the Free Church Association. As I am acquainted with some of the members who went from this place, I have had some opportunity of learning through them your state and position. It is now nearly three years that my wife and myself have been interested in the doctrine of holiness, embracing it as the doctrine of Jesus Christ and his holy Apostles. We therefore feel bound to confess Christ in us a Savior from all sin; for 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' I have taken much interest in reading your paper, and also the Berean. \* \* \*

E. G. UNDERWOOD.

¶ N. P. Willis is using all his influence as an Editor and leader of Fashion, to introduce French manners, customs and morals into this country. His central ambition is to make a second Paris of New York; and his labors in this respect are evidently having an effect. He will find however that the Yankee character, unlike the French, demands reason with enjoyment, and the solid guaranty of order with the advance of freedom. We must work out the problem of society for ourselves; and beat the French even at the game of enjoyment, by substituting truth and principle for triviality and pleasure seeking.

¶ Some of our friends have had an opportunity to investigate the Stratford 'Mysteries,' and have sent us a very interesting report, which we are not at liberty to publish. The facts on the whole confirm the supposition of spiritual agency.

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