

THE  
FREE CHURCH CIRCULAR.

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**The Truth shall make you Free.--John 8: 32.**  
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**VOL. IV.]**

**ONEIDA RESERVE, MAY 22, 1851.**

**[NO. 12.]**

*The 'HOME-TALKS' and 'REPORTS' from Brooklyn, which compose so great a share of this paper, are extemporaneous, conversational lectures by J. H. N., discoursed in the freedom of the family circle, and reported for the benefit of the Association, and the readers of the Circular.*

**Home-Talk by J. H. N.--No. 63.**

[REPORTED FOR THE CIRCULAR, JAN. 27, 1851.]

**EDUCATION A MEANS OF FELLOWSHIP.**

One idea by which we may measure the value of knowledge of every kind, is, that our fellowship with one another depends a great deal on the similarity of objects we are interested in, and acquainted with. To be sure, persons occupying a totally different sphere of life, and of widely different mental attainments, may have fellowship on a certain limited scale; but it cannot be perfect, or satisfactory, under such a difference of condition. For instance, two persons who believe in Christ, have both an interest in certain lines of truth; and there, where the understanding and interest are common, they have fellowship. But if one is acquainted with a vast range of thought, branching out from the center of faith in Christ, and the other is not, it will be seen, their fellowship must be very much obstructed. They touch each other only partially, and naturally cannot have very much conversation with each other. Just in proportion as a per-

son's range of thought corresponds with that of another, just in that proportion will the two be able to converse, and have freedom of fellowship. This principle we can see operating in our fellowship with each other.

The main thing that we want, is fellowship with God—that we may be able to talk with him, and come on to free, friendly intercourse with him, as we do with each other. Our fellowship with him must be very limited, if we are to remain narrow-minded, ignorant creatures. Every attainment in any branch of knowledge, increases the range of our ability for conversation with God. Every item of true science is a manifestation of the mind of God. Wherever true science is, there is the Spirit of truth. We shall increase our faculty of conversing with God, and extend our power of fellowship with him, by every advance we make into a knowledge of the things he has made; i. e., we shall come into sympathy with his mind. I have an ambition that my intercourse with God shall be agreeable to him. I know what I love in others, as a basis of communion, and I propose to myself the same rule, looking toward God. I like to have persons I converse with, intelligent—quick to see things—and if I pro-

pose good ideas, to have them respond quickly and understandingly, and show that they have minds and hearts large enough to receive them. I know that God likes this same thing; and I mean to suit him. I want my heart and mind so enlarged, as not to bother him when he speaks to me, but to be able to respond handsomely, and in a way that will suit him; and I know that with this object in view, no knowledge comes amiss to me. Whatever increases my stock of truthful thought, enlarges my mind, and puts me more and more in condition to offer God a pleasant response to what he wishes to say. My mind becomes more and more a pleasant receptacle for his thoughts.

God desires people to be intelligent and pains-taking; and flippant and frivolous conversation will not pass with him. You may talk in that strain with children, but it will be difficult to talk with God, for he likes intelligence. Education, it is true, must be subordinate to love, but it is the great and indispensable engine of love. We find, as a matter of fact, that intelligent persons cannot have much fellowship with narrow-minded, ignorant persons—that however true their communion may be in central quality, it must be limited in range. Thus, in this lowest view of the case, education aims directly toward the great end of fellowship.

But I want some sympathy with *God's* mind—matters of conversation—something to talk about with him. I want an interest in the greatness of his works.—I can have a certain sort of fellowship with V——, that is pleasant, & suitable to the case; but there is a vastly greater range of fellowship between me and G——. Well, I desire to offer to God as large a range of fellowship as I can, so that he

may make love to me through all possible channels of sympathy.

I know, for a certainty, that my intellectual development is entirely secondary to my spiritual and heart development. The truth is, my attention is brought down to intellectual and educational improvement, by a sort of effort; because I am so much more interested in the grace of God, and in exercises of the heart, spirit, and life: I am so much more attached to these, that it requires a sort of effort to bring up the other, and always has done. I take the charge which Mrs. B.— and her sort of people bring against me, that I am too *intellectual*, as the highest compliment they could pay. For they, seeing a large amount of intellectual development in my writings and career, keep their eye only on that, and choose the easy charge of Intellectualism. While I, knowing that the spiritual development which they do *not* see, is vastly greater than the intellectual, their charge only confirms the truthfulness of my position. I am not primarily an intellectual man. *Obedience, devotion to God* is the primary thing which I seek to carry out on the largest scale, in faith and in works. This has been the labor of my life; and I value my intellect altogether as secondary to it. My trade is what I long ago said it should be, that of a lover: and I appreciate intellectual improvement only as a means of loving—not as an end itself, or as superseding the end, but as a secondary means towards it. In this character I do appreciate it highly.

In love, there must be ground of sympathetic conversation; and that of a varied and extensive kind. I approach a person, and find there is fellowship between me and them, in central things—in the interior life of Christ. We join

there, and there comes on a pleasant state of friendship and fellowship. But if that person is not in a lively, growing state in regard to knowledge—the pursuit of truth, and the extension of sympathy into all the departments of life, there is no reason why they should complain for not being able to have much fellowship with me in the way of conversation; and I cannot help it any more than they can. I cannot force myself into gossip and prattle about things they are interested in, and will not. In that state they cannot converse with me about things that I am interested in, and consequently fellowship must be very limited for the time being, as to conversation and the means of intercourse. I am in that attitude in respect to many persons. But let those who complain of me for not being over head and ears in love with them, just turn downward, and see if they can enjoy a full tide of fellowship with those who are very narrow-minded compared with themselves. But that law does not preclude peaceable relations with all who are in a good spirit. All who are in a good spirit can be at peace with all who are in the same spirit, whatever may be the degree and amount of their difference in mental cultivation and refinement. Now it is of no use for us to grumble because things that are different don't match. I know that God has now but very little fellowship with me, because I am so narrow-minded; and I do not grumble at it, but will give him a chance to improve me, until my communications with him shall become altogether pleasant. I go for fellowship with God; and mean as soon as I can, to become fit for his society—fit to bear my part in the great anthem of heaven. I mean to be intelligent, so as not to bother him, and the great minds that he

has educated, and that are making music round his throne, by my ignorance. They are pretty distant with me at present, and I do not think the worse of them either. Christ gave me a beautiful season of fellowship with him in the beginning, but though he has edified me, and taught me, and given me peace and comfort that has sustained me, he has not been in very exquisite love relations with me, all this time, by a good deal. He has been waiting for me in a certain sense, to come up and be a companion to him, and get a capability for intellectual and spiritual music.

Conversation on subjects of common interest is a flowing together of life; and by this flowing together, persons come into relations where they may help each other spiritually. This is a law which we see works powerfully in the world, & one which we may avail ourselves of. We should understand the value of informing ourselves for purposes of *fellowship*. It is not so much for any other object as for fellowship with one another, and the power of extensive sympathy, that knowledge gives. In that point of view, there is no branch of knowledge either of science or art, that you can say is worthless to you. Its usefulness to you is not to be measured by its own merits and results merely. The question is, will acquaintance with things increase your faculty of fellowship with one another and with God? If so, it will be pleasant and useful to you. What little acquaintance we as a family have got with the subject of navigation, has been to us the occasion of a vast amount of fellowship and interest in those things that were very dry to us before. We keep our eye on improvements in that art, and read with new feelings, the accidents and

disasters that come to us through the papers. The interest we feel in it gives us a great deal of play of mind and conversation. It has been said, a man to be a first rate lawyer, must be acquainted with every thing. He must have at least, a smattering of every kind of science; and must be able to talk like a book not only on law, but on theology, medicine, mechanics, navigation, and every thing that is an object of pursuit. He must have this ability, because he is required to deal with cases which come up out of every line of things. But what is said of lawyers, I say of lovers. It is more abundantly true, that a first rate lover should be acquainted with every thing.

Now as to this talk about being too intellectual—the doctrine is, ‘Ye have an unction from the Holy One and know all things.’ ‘The spirit of truth shall lead you into all truth.’ ‘In him are hid all the treasures of wisdom and knowledge.’ So long as that is the doctrine, I hold that a true disciple of Christ will have a thirst for all science. Mrs. B— talks of the ‘marriage of the heart and intellect.’ Well, Solomon was the greatest lover the world ever saw, and at the same time the wisest man. Nobody has ever written such a love song as he; and he had wives enough, if that is any indication of heart. But he says, ‘Cry for wisdom! Lift up thy voice for understanding.’ The book of Proverbs is worth reading, to see how it corresponds with what I am urging upon you. Put ‘education’ in the place of ‘wisdom’ and ‘understanding’, and ‘criticism’ in the place of ‘reproof,’ and then read the book of Proverbs, and see if I am getting up a new thing. You cannot open it without finding education and criticism held up on every page.

You may be sure the powers of dark-

ness and evil feel about your getting education, as the slaveholders do about their slaves getting education. Go to the slaves and undertake to learn them to read and write, and very likely they would not know the use of it. They would feel as though everlasting mountains of difficulty stood in the way. Yet we can see, and the slaveholder can see, it would give them power to overthrow the despotism that is crushing them. For if they could read and write, the power of intelligence would work out their deliverance in a thousand ways.— Slaveholders know that education will upset their system, and the devil knows that education will upset him; and both keep their slaves just as narrow-minded as possible, for the sake of keeping them under a diabolical rule. Well, if persons choose to lie down and be slaves, and let the great slaveholder of hell eat them up, they may do so. I shall not: I shall be a freeman. ‘The truth shall make me free.’

The doctrine of the world is, that it is so difficult to get a living, they have no chance to get an education. I would recommend them to read the account of Solomon’s success and the secret of it. At the beginning of his career the Lord told him to choose what he should give him; and Solomon asked for *wisdom*.— And his answer pleased the Lord, and he said unto him, ‘Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked for riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold I have done according to thy word: so I have given thee a wise and an understanding heart. And I have also given thee that which thou hast not asked, both riches and honor, &c.’ Well, we are

dealing with the same God that Solomon dealt with.

Christ has promised us the Comforter to lead us into all truth; to bring all things to our remembrance; &c. I, for one, accept the gift. I will take him by the hand and go along with him into all truth. If he invites me to any department of knowledge, I will say, *Certainly—certainly!*—I will go with you. And I expect that he will take me through pretty fast too; and I will chat with him by the way, as we go along together over the whole universe: not say, when he sets me about some kind of study, O I can't do *that!* I ain't ready or able to go into *that*; but, *Certainly!* with pleasure! and go right along and make the business as comfortable for him as I can—make the Spirit of truth really enjoy taking me round to see every thing. I will take hold of it in an obedient spirit, appreciating the value of the thing, and willing, to commence with, to make any sacrifice in it to please God; and in the end it will become as much a pleasure jaunt as if a man thoroughly acquainted with New York city, should take you all through it, showing you every thing, and talking with you about it all, and making you as happy as possible.—It is high time that we begin to make excursions, at least; for we are sometime to go over the whole field of truth, and we should begin to try our legs. If to begin with, we can only hobble a little, by and by we shall get so as to travel off rapidly.

The Spirit of truth is a spirit of simplicity. We must be willing to let in criticism, and all come to be willing that it be known just how much and how little our knowledge is. We must have a fair showing up of accounts, and free play of criticism both present and histor-

ical, in the intellectual field, just as we have done in the moral field. The Spirit of truth is very kind, pleasant, and clever; but it will not budge an inch for your wishes, or self-conceit; and the first thing it is likely to make you do, is to sit down, while it shows you just where you are in respect to education, so that you may know what to steer for.—If you think you are in Haverstraw bay when you are really up in the Highlands, you want to correct that mistake to begin with. That would be the first step toward forming your true course. So the Spirit of truth, if it is to give you an education, will first give you a fair start, by showing you where you are. That will involve a candid historical criticism of your intellectual course. This may humble you—reduce you to a small character in you own estimation. But very well,—so much the better. I have a real delight in finding out from time to time how much I *don't* know; because I say to myself, when I come upon a subject which exposes my deficiencies. Now I have got the sport before me of finding out that matter. The Spirit of Truth is preparing a new show for me.—There is a museum that my guide has not shown me into that is all new, and I shall visit it by and by.

*Additional remarks.*—The question may arise, whether we can place any limit where we can say a person *has got an education*, and attained the platform of fellowship between him and higher intelligences, or whether we shall stand in the same relative position as to attainments, forever, that we do now. I think that the ground of fellowship in heaven, will be, not equality of attainment, but a state of discipline—perfect obedience of the mind and faculties to the Spirit of truth: and this need not

be a very long process, all may attain to perfect fellowship with heaven in that respect, in a short time. No matter how much or little we know, if we are in a condition to be made to know, if we have a *knowing* mind, we are fit for fellowship with heaven. The essence of fellowship is, liveliness and thriftiness of mind. I don't care whether you know this or that, if you have a penetrating mind, lively and acute, if you are light itself, and so assimilated to the Spirit of truth—though you are ignorant, it will be still interesting for me to talk with you.

The difficulty is in a spirit of *opposition* to knowledge, rather than lack of knowledge. As to having actually surveyed the universe, and become familiarly acquainted with its science, that is not the thing: if we are athirst, God loves to pour himself into us—he delights to enter where there is a receptivity.

You have a thrifty, growing apple tree: no worm about it; healthy, young, it bears perhaps a bushel of apples. It is perfect; but not in a sense so but that you expect it will bear a great deal more fruit sometime. It has *no evil*—what there is of it is good. That is the attainment we must make, to have fellowship with heaven: have no evil—no obstruction of evil. In that state, we may be presented to Christ, just as acceptably as those who have been with him for ages: we can not yield him so much fruit as those who have been with him longer, but what we do bear will be just as good.

### Charity the Greatest Science.

[In giving the following to the printer, we observed to a friend, that there was an apparent disagreement between this discourse and the preceding. His laconic reply was, 'Well, they are both *true*.' and believing it, we

are satisfied to leave it to every one's own discernment, to harmonize them; feeling in ourselves that it will not perplex the *heart*, or turn aside the spirit of improvement, which is never hypercritical of the letter of truth.]

The object and very essence of all Christ's labors with men was to bring about their union with the Father and the Son, and one another. In reading these philosophical characters, as Davis, the Physiologists, Spiritual Rappers, &c, I am continually led to run the contrast between their course of leading and Christ's. They are dealing mainly in the marvellous, exciting curiosity, stuffing their minds with knowledge which 'puffeth up,' and extolling science as the way of salvation. They hold forth constantly that people are to be made right by knowledge of the natural laws, &c. In contrast with all that, here is Paul, and Christ Jesus, making the center of all, *love, unity*. See the practical love of Christ, who laid down his life for others in the true spirit of martyr devotion, and devotion to a superior. It is in perfect contrast with the bare philosophy of those we are speaking of. Paul's spirit and course too, are in perfect contrast.

These special developments, curious as they are, all belong to knowledge—to the sphere of mysteries and tongues; and the great glory of Christ, which is charity that suffereth long and is kind, is missed and made of no account. The object of Christ, is brought out in his last prayer before the crucifixion, where he announces his union with the Father, and prays that his disciples might be one even as they were. Any one who reads that prayer, and does not see how immeasurably superior Christ's position was, and how he towers above all others, in every respect, must be stone-blind. And yet with the elevation that placed him in pos-

session of all knowledge and science, he declined dealing it out to his disciples or others. He put them upon loving, believing, trusting—set them upon seeking union—prayed that they might be one, as he and the Father were one.

The disciples were pretty intelligent persons, and yet it is evident that they did not see the bearings of the truth that he presented. Of a great part it may be said, that they knew nothing about it at the time. He was really as condescending in his intercourse with them as the wisest among us would be to go down and associate with children. They did not understand his language, and could not conceive of the great transactions that he saw so clearly. But he did not mind any thing about it, did not let that affect his intercourse with them—he even had a pleasant time and good fellowship with them through his whole course. And it was because *love* was the main thing—there was no such valuation of knowledge as made him despise them. The companionship of Christ with his disciples was the most beautiful scene the world ever saw, and one that can never be counterfeited. There is a broad distinction between Christ's system and all these scientific systems. Here is our ambition, to know, and expand, and develop charity. Let others take to their marvels and mysteries: we will take them as God sees they are good for us; but we will follow *charity*, and count that the greatest science and deepest mystery. To know God and be one, that is the greatest of all marvels.

In the light of that discovery, Christ looks to me like a Colossus in comparison with all the leaders and reformers the world has ever seen. What perfect self-possession and faith there was in every thing he did! He had not even the

comfort of ignorance as his disciples had. He knew that he was going to die; and that they would all forsake him. He saw right through the whole storm that was coming, and yet was entirely good natured about it. He saw all the iniquities, not only that they had committed, but that they were about to commit; and knowing it all, he forgave them in advance, and breaks right out in a way to comfort them: 'Peace I leave with you, my peace I give unto you.' 'Be of good cheer, I have overcome the world.'

Well, now look at Christ, and accept him, and expect him to reveal himself in you. 'We, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory.'—There is the breadth of Christ—the magnanimity—in all that scene previous to his death, that is to be stamped on us. We are not to have a thought, that we are to be less noble than he was.

### The Way to Retirement.

The way to seek the pleasures of solitude and retirement is not to go outward into space; but by pressing inward, toward God and the innumerable company of angels. *There* is where the most perfect privacy, rest and retirement is to be found; in the great congregation of God's family, and not in self-seclusion. 'In the multitude of counselors there is safety;' so it is true that in the multitude of companions there is retirement—companions of the right sort. Instead of regarding it as a disadvantage, we may regard it as an advantage that we are so many together in the Association. The fact that there is so little chance of being alone, is really a means of grace, as it is the very thing that is calculated to set us on the right track for gaining true retirement. If we can't set the Lord always before our face we are not reliable—if we can't pray without ceasing, we can't pray at all, Praying and studying and every kind of business, we can do better surrounded by good spirits than we can alone.

## The Free Church Circular.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, MAY 22. 1851.

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

☐ We have heard nothing directly from our absent friends, but by letters in the Tribune from Mr. Greeley, who was a passenger in the same vessel, we are apprized of the prosperous voyage of the Baltic, and its safe arrival in Liverpool, Monday, April 28. Mr. Greeley's first letter contains a harrowing account of the *sea-sickness* on board, which was scarcely mitigated by the extra accommodations and attentions that the sumptuous steamship afforded. The following extract will give some idea of it, to those of our readers who do not see the Tribune.

'By the time we were fairly outside of Sandy Hook we were struggling with an uncomfortable and damaging a cross-sea as had ever enlarged my slender nautical experience; and in the course of the next hour the high resolves, the valorous defiance of the scores who had embarked in the settled determination that they *would not* be sea-sick, had been exchanged for pallid faces and heaving bosoms. Of our two hundred passengers, possibly one-half were able to face the dinner-table at 4 P. M.; less than one fourth mustered to supper at 7; while a stern but scanty remnant—perhaps twenty in all—answered the summons to breakfast next morning.

Of every hundred who cross the Atlantic for the first time, I am confident that two thirds endure more than they had done in all the five years preceding—more than they would do during two months' hard labor as convicts in a State Prison. Of our two hundred, I think fifty did not see a healthy or really happy hour during the passage; while as many more were sufferers for at least half the time. The other hundred were mainly Ocean's old acquaintances, and on that account treated more kindly; but many of these had some trying hours.' \* \* \* Of course, those who have voyaged and not suffered, will pronounce my general picture grossly exaggerated; wherein they will be true to their own experience, as I am to mine. I write for the benefit of the uninitiated, to warn them, not against braving the ocean, when they must or ought, but against resorting to it for pastime. Voyaging cannot be

enjoyment to most of them; it must be suffering.

Is it to be given up so? We shall wait till we hear from our friends before we 'cave in' to this sweeping sentence of punishment. Peradventure the spirit of faith which we have successfully relied on thus far, against land sickness, will prove superior to the plagues of the ocean. M.

### A Secret in Education.

The idea is more and more appreciated in our school, that the way we are to get every thing good, is by *catching* it; on the simple principle of contagion.—For instance, we have ascertained to our perfect satisfaction that intellectual stupidity is a *spirit*, not a personal fixture; and that a bright, lively perception of truth, and appetite for knowledge, is a spirit too, which is *catching*. We enjoy in the presence of some persons, freedom of thought—it is easy to study and understand—mental activity is spontaneous and delightful; but in another spiritual atmosphere we are sensible of obstructions—a spirit of imbecility and obtuseness makes mental exertion irksome. Paul uses the expression, 'and be renewed in the *spirit of your mind*,' as though it was not the mind, but the *spirit* of our mind which needs to be renewed—and we know that spirits are changed, not by works, but by grace; not by study, but by infection.

We observed the other evening, that the demonstrations in Geometry on the black board, in general assembly, were much more *open* and comprehensible than in the solitary study of the book; and we could account for it only on the principle that the perception was *catching*, and that there was a great advantage in a *community of eyes*—in the condensation of the causality of the whole circle.

There was a certain study that was indifferent to our taste, but we sat down to it with a friend who was enthusiastic in its pursuit, and we *caught* a love for it and prosecuted it afterward with a relish perfectly surprising to ourselves; we



were conscious of being *possessed*. And we find ourselves more and more susceptible to beauty in things where we could not claim the credit of possessing natural taste, and can only ascribe our sensations to fellowship with cultivated spirits. So of all the gifts that we most prize; we have caught them from spirits above us. Salvation itself is received in this way; not worked out independently, every man for himself, but received in the spirit of Christ.

The most profitable study of all, then, is the *art of sympathy*—the art of attracting the influx of superior spirits; which implies the exercise particularly, of meekness and obedience, the best virtues that pertain to character.

The beauty of this way of getting good, is, that it involves *unity*. All our self-love is enlisted to perfect a union with others that will make us partakers of their gifts. Individuality finds itself left with a pittance, and sickens of life: the highest bounty is offered to love.

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### Experience.

'Blessed are they that hunger and thirst after righteousness, for they shall be filled.'—There is a hungering for something in every heart, but the promise is only to those who hunger after *righteousness*; and we praise God that he made us capable of this hunger, and has stimulated it by showing us the exceeding sinfulness of sin, and the surpassing beauty of holiness. We thank him for arranging circumstances to develop the full strength of egotism in us—so that we forget every other want in the desire to be saved from *ourselves*—from the carnal mind, that is not subject to the law of God, neither indeed can be. We thank him for occasions that provoked envy and false ambition, and selfishness, to a degree of perfect torture, so that salvation from these enemies, seemed to us all that we could ask or think: if we could only have a spirit of meekness, and *love* the truth which humbled us and crossed us, it was enough—we asked nothing more. Is it not beautiful that God has the means to reduce this natural hunger of the heart into one agonizing cry

for righteousness—that he can make one desire after another resolve itself into the desire for salvation from sin.

When persons are discontented with their circumstances, it is a good sign that they have wandering desires—that their hunger for righteousness has not become absorbing—their heart is on some other object. But the consolation is, that no other desire has the promise of being filled. All heart-longings will be thwarted and disappointed, and torment us, till we come to seek *first* the kingdom of God and his righteousness—then other things will be added. Who does not ask God to produce this hunger for righteousness at any cost—at the sacrifice of every other feeling they possess.

It does cost *self-complacency*—it involves the discovery of truth that will make a person hate his own life—become disgusted with himself. In this respect *criticism* is a grand stimulant. Chastening yieldeth the peaceable fruits of righteousness. *Separation from idols* is the negative condition necessary to this hunger. If we ask God to give us this hunger, we must consent to the process; assured that whatever is grievous in his dealings, is only 'for the present;' and any affliction is light if we may hope to be made partakers of his holiness.

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### Entering into Rest.

What we all want is peace, and rest. Perfect rest consists in entire freedom from disagreeable, and destructive contact with every thing within and around us. Every thing, whether it is superior or inferior to us, which comes in contact with our life, must stand in a certain harmonious relation to us, before we can enter into rest. This desire for rest is a deep-seated, generic principle in our nature.—For six thousand years it has struggled against adverse circumstances, and is still working with unabated activity. It is exhibited in the continual shifts and turns which mankind as a race and as individuals are making in their external surroundings—by their restless search of knowledge—and by the feverish dissatisfaction with things as they are. Men feel chafed when they think of their relations

with God, their neighbor, and the creation below them. There are only two ways that we can imagine, by which we can be at peace with God, or creation. One is a revolution in God and creation, which will conform them to us: the other, a revolution in us, which will conform us to them. The first supposition we see is impossible when we consider the millions of clashing wills, each of which will require a different arrangement of things; and also the fact that each will is more or less disorganized and clashing with itself. Yet the world is off on this wild-goose chase. Whoever is seeking happiness by changing his surroundings, is attempting this impossibility. A person's ambition in this line may at first be moderate; but all experience proves that it will grow as it is gratified, and not be contented till God and the universe has submitted to its sway. It remains then, that we can obtain peace only by submitting to God and his ordering of things. The only hope of entering into rest, is to find out what is immutable and conform ourselves to it. THE TRUTH, which forms the constitution and administration of God's government, is the great immutable thing to which we must become reconciled, before we can enter into rest. In the natural state, we are continually hurting ourselves against the truth—wishing something true that is not, or untrue that is.

How shall we account for this chafing between God's government and his creatures? We can do it only by saying that 'an enemy hath done this.'—The effect of the devil's spirit working in human nature, is to congeal it, so that it is not plastic in the hands of the creator. The idea may be illustrated by the two conditions of water. When it is frozen, it is apt to grind and chafe against every thing it meets, besides diffusing a chilly atmosphere; but when melted, it conforms to all circumstances, and finds its level without chafing and bruising.—Human nature is in the condition of ice, while leavened by the devil's spirit; and it can no more conform to its surround-

ings, than ice can completely fill and shape itself to a vessel that is continually changing its shape. 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' The carnal or icy nature demands that the vessel shall be shaped to it. This is pleasure seeking. The legal dispensation demands that the ice shall be shaped to the vessel. But the gospel melts the ice, so that it conforms without effort to its surroundings, and easily and naturally finds its level. The godless grasping for happiness, which we see in the business and pleasure-seeking world, is an illustration of the first mentioned state of things. Fourier's scheme of association was a more systematic plan for accomplishing the same thing. He undertook to shape a society so as to fit human nature as it is; that is, he tried to make a vessel to exactly fit a great many irregularly shaped pieces of ice; so that there should be no grinding between them. All the forms of legality, whether in politics, morals, or religion, are attempts to crush frozen human nature into a desirable shape. It seems to me, that it is time for us to despair of peace in any other way, except by melting. The ice cannot melt itself. This is the work of the Sun of righteousness. Our business is, to submit ourselves patiently to its operation, and in due time we shall melt, and flow into God, and he into us, and find the level of eternal peace and rest.

H. J. S.

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### Home Communications.

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[The following was written to the Brooklyn home of the writer, and our use of it is without her permission, but the excuse we give is, that we thought it would furnish excellent practical hints to believers who are just coming into fellowship with our *spirit of education*. We make the same apology for adding a detached passage from another private letter.]

Wallingford, May 19, 1851.

DEAR H.—The reception I have met

with here, corresponds to the earnest invitation I had to come, and the hearty devotion which the A——'s have made of themselves and their property to the cause of Christ. Our school is fairly under way. I am sitting at a table with half a dozen others who are writing after copies: we begin at nine o'clock with reading aloud three or four chapters in the book of Proverbs—then we write—and afterward study Arithmetic; our evenings we generally spend in reading the Berean, and find it the sincere milk of the word to our souls. Some of the family have had to encounter a strong spirit of discouragement, sleepiness, and the various *et ceteras* which the anti-education spirit brings along with it; but there is docility and obedience here which is good soil to work upon. It seems to me, 'the fields are white already unto the harvest.' I find in myself a feeling of reverence for the people of New Haven and the region round about, from the fact of their having first heard the gospel of salvation from sin. Even the very hills and groves, to my imagination, wear an air of sacredness, as having been the silent witnesses of Mr. Noyes's early labors and sufferings in the cause of holiness. It is a great privilege to sit down here and do Christ's bidding in any way that will give his spirit entrance here and reclaim his wandering flock. You recollect that although I was eager to come, yet I looked forward with some trepidation: but *as usual*, God has been better to me than my fears. I have a great deal of satisfaction and comfort in going back to first principles with this family; to the beginnings of truth as to salvation from sin—confession of Christ—faith—sincerity—obedience—studying the Bible after our long-established fashion of looking out passages on a given subject; and also in going back with them to the first principles of Arithmetic. It is all a direct advantage to me, and promotes my growth; and I never felt more contented and pleased to be any where than I am to sit down in old Connecticut.

In looking over the field where so much

seed has been sown, and so many have gone through with the initial act of surrender to Christ, and then retreated into the legality of the churches, how refreshing is the thought of the New Covenant. No wonder that Cromwell said to his family on his death-bed, 'I leave you the covenant to feed upon.' Truly it is meat and drink to the soul that appreciates it. Here is our ground of confidence that we shall be saved. Christ says, 'Ye have not chosen me, but *I have chosen you*, and ordained you, that you should bring forth fruit, and that your fruit should *remain*.' The spirit that is above all spirits, that holds principalities, and powers, and might, and dominion, in abeyance, holds us in everlasting bonds, from which there is no way of escape. No unfaithfulness, or perverseness, or want of love on the part of those whom God has called, will be able to separate them from him, let the scourging be ever so severe which is necessary to soften their hearts so as to enable them to appreciate his faithfulness and love. My hope for the recovery of those who have forsaken the right way, and for myself and all others, is based on the New Covenant—God's eternal purpose: this I count the best of all securities.

I see more and more as I mix with the world, the absolute necessity there is, that we should attend to mental as well as spiritual cultivation, and admire the wisdom and good judgment of God, in directing our minds to the acquisition of knowledge. I have found already, that what knowledge I possess of any of the sciences, is very useful to me, in giving me access to those who are mainly interested in study, and who have thought of Perfectionists as 'ignorant and unlearned,' and despisers of education.—Tell our people to cultivate their minds, for they will certainly be glad of every addition they make to their store of knowledge, and find plenty of occasion to use it in the service of Christ.

Your letter last evening has a good ring to it. It is plain, that God has placed us both in circumstances calculated to

develop all the strength and faith there is in us and what better thing could we ask of the Lord than to give us a chance to exercise ourselves in faith and righteousness. Your sister, M. E. C.

Brooklyn, May 14, 1851.

DEAR H.—We are daily learning new lessons in the labor department. One idea came out yesterday which was quite interesting to us. It is this: we find in our experience that we are most open to inspiration in new kinds of business—that it is easier to take hold in *faith* of some work we are unacquainted with. For instance, F— finds herself most liable to temptations and the influence of habit, in working about house, but can work on the chain with a spirit of reverence and worship; while Mrs. W— finds her greatest temptation to a worldly spirit, on the chain work: because her former business was doing shop work, binding shoes, making cushions, &c. We came to the conclusion that the possessive spirit works in those businesses in which we had excelled in the world. In study too, Mr. H— found in any mathematical science, or music, that he was not successful: while he found inspiration in the study of Greek. He says, in mathematics he did not depend upon the teaching of God, because he already possessed a knowledge of it, and run into old channels of thought. I know that faith will ultimately take hold of Christ's power to overcome habit; but these ideas look like a clue that will lead to that.

Your sister, H. A. N.

ADVICE TO A MAN WHO HAS THE HYPO.  
Oneida, May 16, 1851.

BRO. J. \* \* \* It seems to me that you allow yourself to be kept continually engaged in petty lawsuits in the devil's court. Satan tempts you with evil thoughts, or excites in you wrong desires, or leads you to do something foolish or wicked; then he turns accuser, summons memory as a witness, places your conscience (which is in a morbid

state, and a very incompetent judge,) on the bench, and acts himself as lawyer. Then you are at your wits end to find some way to conduct your defense, and are in distressing doubt how the case will terminate. Thus you are kept continually in harrassing durance; or if you get released for a time, it is only to have the case continued, and tried over and over again in the same court, or to be exposed all the time to have other suits brought against you of the same kind.

What you want is, to deny the devil's jurisdiction; to cease also from attempting to judge your own case, and carry it up to God. He is your judge, and Jesus Christ your advocate. Commit your case to him; cease from this egotistical attention to yourself—to your own thoughts and feelings; cease from trying to justify yourself, or to establish your own righteousness, or consistency, or morality; surrender your own life to God, and submit yourself to his righteousness. Tell the accuser that however guilty you may be of the charges he brings against you, it is none of his business to judge you—for you belong to Christ. You have no need to attempt to justify yourself against God—for justification is his gift; but you may justly refuse to be tried by any other court than his. You are his property, (if you truly believe in Christ,) and your services belong to him; but while you give yourself up, to the trial of your own case, in the way above mentioned, and to listening to the doubtful questions and sophistries of the accusing spirit, you make yourself incapable of serving either God or man acceptably.

I recommend to you to read the letter from J. H. N. to G. W. Wilder, which was published in the Witness, Vol. 1. p. 157, and in which the ideas I have sketched are more fully presented by Mr. Noyes, together with other salutary counsel. Re-examine the Home-Talks, and see if you do not find there an antidote for *egotism*, and *self-will*, and *hypo*.

I exhort you to seek for that simplicity of faith, which will make you receive

salvation as the *free gift of God*, instead of trying to establish a righteousness of your own. Stir up your heart in the exercise of *gratitude to God*, for his goodness given to you in Christ, instead of looking at yourself. Honor God by believing the testimony of his Son, that he is more ready to give good things to them that ask him, than you are to give good gifts to your children. He calls on you to 'rejoice evermore; to pray without ceasing; and *in every thing to give thanks.*' Thus you will let in the spirit of hope, and courage, and improvement. You will find yourself advancing in spiritual and intellectual growth, and realize that it is not 'a hard thing to serve God; but that Christ's 'yoke is easy' and his burden is light.'

J. L. S.

### Signs of the Times.

I will take a little survey of the signs of the times this evening. I think there are a number of very distinct signs of the approach of the kingdom of heaven—signs that the highest principality, of which Jesus Christ is the center, is coming into visible operation in this world. In the first place, these spirit manifestations that are multiplying over the country, are a plain indication of a revolution that is going on in the relation of the spiritual to the outer world. The invisible nations are breaking into communication with the visible, and must make an end of the laws, fashions, and institutions of this world. At any rate if the process goes on, it will throw the world into such identity with the inner world as will constitute them one people—one nation. Even assuming that all that is going on in that respect, is simply the opening of communication between the living and the dead, it must produce a great revolution in the state of this world. If we consider that there is a whole generation passes off

in every fifty years—then, assuming that England is one thousand years old, there are at least twenty Englands in the invisible world; or what is equivalent to twenty times the present generation of Englishmen have passed on to the other side of the veil. If you say that England is more populous now than in former generations, this of course, would make a difference; but still if the two sections were to break into communication, and become reunited, this world's England would be but a small partner in the junction. So of the other nations.

But I see plenty of evidence that there is something more than the breaking up of partitions, and the opening of communication between the two worlds. I see plenty of signs that the righteous principality—the principality that hates darkness—is prevailing now, in those regions where that communication is taking place. In the first place, note the territory where it commenced, and has extended—here in New York, and generally in the northern part of the country; and then note the victory of education that is simultaneously shown, particularly in this state. Greeley is rising, and Bennett falling. I note a spirit coming in, that is emphatically and constitutionally, the spirit that is necessary to let in the kingdom of Christ and heaven. The doctrine of the 'higher law' has been brought out right in this territory that is occupied by the spirit manifestations.—In connection with that, there has been a popular agitation of the fundamental principles of government, and direct appeals to the people, on the new issues, in which the truth has been sustained; and the movement is headed by a man who holds a leading position at the north, and whose prospects are good for the Presidency. The question of the higher

law, as propounded by senator Seward, which now forms the issue between parties in this state, is precisely the question that we would want agitated if Christ is coming. It is fitted to turn attention in the right direction, loosen attachment to old forms, and open the way for truth. If Christ is coming, a great revolution is inevitable; and the quiet, peaceable way of coming at it, is for men to dig for the foundations of government, and find them in God; and there they find that truth and righteousness are the highest law. Get that movement started—look out the foundations of government, and the transition is very easy to the Theocracy that is coming. All the best minds are gradually becoming Theocrats in spirit. This is one of the signs of the times.

Another may be seen in the occasion of this *World's Fair*, and the universal interest that is taken in it. There has been real inspiration and providence in getting it up. It is going to bring about a fusion of all nations, and form exactly the focus that Christ wants. It brings up the fibres of the whole civilized world into one twist. In spinning flax, the thread, if you trace it up to the body of the flax, is found to consist of a multitude of fibres that spring out in a pyramidal form, and are concentrated in the thread as it reaches the whirling spindle. I take it, that Christ is drawing up all the fibres of the world into a centre, and will get the advancing, leading spirits of all nations together for this purpose.—It is as focal an occasion as the day of Pentecost was. That was a time when they were gathered together from all quarters of the world at Jerusalem, and then the Spirit came upon them. They are projecting future gatherings of the same kind in this country and in France.

Now, without supposing any special outpouring of spirit like that of the day of Pentecost, it is plain to be seen that in these events there is a coming together of life into a twist—in fact, a formation of a *universal national spirit* in distinction from the petty local spirit that has surrounded the separate nations hitherto. And the universal nation that will rise in such world-gatherings, is one, not of conquest, like Napoleon's empire, but one of workers—a nation in which truth and usefulness will bear the prize, and one just adapted for the kingdom of heaven.

Christ will found his nation and get access to the seat of empire while all these forms are standing. People will find that a nation having no home—an *unlocal nation* is born out of the existing organizations. That is the idea that is being produced—a nation that has no defined home; and that idea will certainly get growth in these gatherings.

Then we must have a place for this nation that owns no land and has no local position. If Christ raises a nation he must have a place for it. Where shall it live? Notice that this is a time of the greatest operations in ship-building that the world ever saw—it is immensely distinguished in this particular. Every where the energies of men are directed to building great ships, and swift ones, and more perfect engines. Steam has given a great impetus to this interest. The ship-yards are teeming with the results of this enthusiasm, and every new effort at excellence in ship production surpasses the former standard. All the genius that can be had is applied to perfect this department. England and this country are in close competition for the superiority in ships, as is seen in the great ocean race that is going on. England is prob-

ably more engaged in the shipping interest than in any other physical thing. The enthusiasm about it is almost equal to that which attended the discovery of this country. Here then we have the real home, at least for the present, of the unlocal nation. It will have the best faculty for building ships, and so will have the whole business of the world in its hands. Suppose the world was to come under one head—the government to be arranged in unitary order; you can see that the business of the ocean would be the central business—the central power must get command of the ocean as the first thing. England has always had an instinct of this kind; it showed out particularly in her wars with Napoleon.—This country has crippled and balked her ambition to be mistress of the ocean; but the value of that ambition in the line of building ships, is all saved, both there and here; and is an element prepared to bring forth the universal nation. It is plain as daylight, that the power of the world is to be concentrated on the ocean—not here, nor in England; but between them: and we ought to be cultivating the true spirit of sailors, to take care of Christ's interests on the ocean.

Once more: long ago, I made up my mind that when the world should be constructed into a unitary nation, the *Isthmus of Darien* would be the central capital. As long as the nations are divided, and each one has its own little interest, they will of course each have a capital, and will seek to make it as far as they can the general centre: but supposing the nations united, and all these local interests swept away, by looking at the map you will see that the *Isthmus of Darien* is the spot for the world's metropolis, because it has oceans on each side of it, and it connects two continents. I saw

this fifteen years ago. There was nothing doing there then, and no prospect of anything. But observe, God had placed his great reservoir of gold away up on the western coast, back of the Rocky Mountains, and held it in reserve till the right time, and now has discovered it to the Yankees. But in order to get there *they must cross the Isthmus*; and right away it is all alive with population, steamships, &c. It is one of the greatest centres of interest in the world. I can now see a reason for this great gold disclosure—it is drawing interest to the centre.—Now we want men whose hearts are large enough, to take in this enterprise of Christ, and who will put themselves to school to carry it out. It is getting to be daylight. We can begin to see the shaping of things, and what Christ is doing, and we are not at work on uncertainties. We only want men who can take in the plan, and offer themselves to it, and become patriots in this great universal nation.

It is obvious that a revolution is taking place in the internal character of the English nation. The old Norman slaveholding element has rapidly declined of late, and the Saxon middle-class element which has affinity with this nation, is coming up into general ascendancy—so that there is a substantial amalgamation of the people of England and this country taking place. The time was, and within present memory, when our people talked of '*the British*,' and the word was understood to be connected with ferocity and national hatred as much as the word '*Indian*:' but it is passing away, and the union of the two nations is fast taking its place.

All these signs that I have mentioned mighty as the powers are that are at work have come into operation since our declaration of the presence of the kingdom of God. The Rappings—the High Law agitation—the declension of the Norman spirit, and the amalgamation of the popular classes—California, and the enthusiasm for ship building—have sprung into prominent notice and activity since that event.—*Home-Talk, April*

### The Steamship Atlantic.

Thirteen years have passed since the Atlantic Ocean was crossed for the first time by vessels propelled exclusively by steam. Pioneers in this great achievement were the English steamships *Sirius* and *Great Western*; the first of these, however, was built for other purposes, but the latter was intended expressly for crossing the Atlantic.

This was the beginning of a new era in steam navigation. Other steamships soon succeeded, and new lines were established, until at the present time there are no less than five lines of ocean steamers, numbering in all twenty six steamships. That we may obtain a definite idea of the noble enterprise, let us take a nearer view, and survey one of these monarchs of the ocean.

The American steamship Atlantic was built in the city of New York, and set out on her first trip for Liverpool on the 27th day of April, 1850. She was the pioneer of "Collins' United States Mail Line," between New York and Liverpool, and has since been joined by those three worthy consorts—the Pacific, Baltic, and Arctic, which are soon to be succeeded by the Adriatic.

The Atlantic is 284 feet in length; 45 feet breadth of beam, and 75 feet in breadth across the paddle-boxes. The depth of her hold is 31 feet and 11 inches; the diameter of her wheels 36 feet; and her burden 2,845 tons, which is about 500 tons more than the largest English steamship.

The machinery which propels this steamship consists of two engines, each of 500 horse power. Such cylinders, and shafts, and pistons, and beams are unrivalled. There are four boilers, each heated by eight furnaces, in two rows of four each. These consume about fifty tons of coal every twenty-four hours. And when we remember, too, that she can carry 900 tons of coal in her bunkers, we do not wonder that an engineer should exclaim, "That is walking into a coal mine pretty fast."

The Atlantic has three low masts, with sails to be used when winds are favorable, and in case of accident to the machinery.—She has no bowsprit, which, with her great bulk above the water, gives her a clumsy appearance, at first sight. Her wheels are placed as far behind the middle of the ship as they usually are before the middle in other steamships. Her sides are painted black, relieved by one long streak of dark red, inclosed in white lines.

Proceeding below we come to the drawing saloon, 75 feet long by 20 feet broad, and the dining saloon 65 feet long by 40 broad, separated from each other by the steward's pantry. These two saloons are fitted up in a very

superior manner—rose, satin, and olive are the principal woods used; some of the tables are of beautifully variegated marble. The carpets are very rich, and the coverings of the sofas, chairs, etc., are of a superior quality.

The ladies' drawing-room is near the chief saloon, and is supplied with every luxury. Leading from the drawing saloon, as usual, are about 150 berths. Each berth has a bell-rope communicating with one of Jackson's Patent American Annunciators. This consists of a plate somewhat similar to a clock face, containing numbers corresponding to the numbers of the state-rooms. Each number is concealed by a semi-circular plate, which, as soon as the bell-rope is pulled in the state-room, will turn round and disclose the number corresponding to the one of the room where the rope was pulled. At the same time a bell is struck to call the attention of the stewards, who at once replace the plate in its former position and attend to the summons.

The helmsman is guided by the sounds of a bell: one bell means "port," two bells mean "starboard." In the engine room there is a long box with five compartments, each communicating with a wire fastened like a bell-pull; these handles are marked respectively, "ahead," "slow," "fast," "back," and "hook on;" and whenever one of these is pulled by the commander on deck, a printed card with a corresponding word appears in the box, opposite the engineer, giving him a signal, and he acts accordingly. Thus there is no noise of human voices on board the ship, in the usual orders; the helmsman steers by his bells, the engineer works by his box telegraph, and the stewards wait by the annunciator.

This noble steamship is commanded by Captain West, and employs over one hundred hands, and carries a surgeon and a naval officer on board. The cost of this vessel, was about \$650,000. A foreign writer says of her, "The steamer Atlantic is really worthy of the great country from which she came."

[The Student.]

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