

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, JUNE 20, 1851.

[NO. 15.]

*83*—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. 66.**

[REPORTED FOR THE CIRCULAR, JUNE 7, 1851.]

A LOOK AT THE WORLD.

The more I think of it, the more I like the idea of going out and taking a good look—one stare if you please, at the world, and then getting back to reflect on and digest it, instead of wearing one's self out in long journeyings. In fact, one of the practical lessons I learned, and one most serious impression that I received in my journey was, that most Americans are making a great mistake in undertaking too much, under the idea of traveling in Europe. I believe there are a great many Americans who might go and see the wonders of London and the great exhibition, and might even spend a few days in Paris, who, if they would then come home would make a good trip of it; but who are utterly unfit to go further—to travel in Europe, as it is called. They do not understand the languages and customs of the people where they travel, or the snares that are laid for them. They are perfectly green—and if we say green in a good sense, it is still a greenness that lays them at the mercy of the brown ones.

I think there are multitudes now traveling in Belgium, Germany, and Italy, who are as good as lost; i. e. spending their time and money miserably and unprofitably—farmers and mechanics, men that have taken up an exaggerated idea of the importance of seeing the world, and set forth, without understanding the dangers and difficulties of the undertaking, and think it is necessary if they do any thing, that they must make the 'tour of Europe.' I think there is often a small, mean-hearted economy; at the bottom of the mischief that follows. A man says to himself, 'If I am going to Europe, I must stay and see all there is to be seen, so as to save the price of my passage.' It is as mean as it would be to eat twice as much as you want, to save the price of a dinner you have paid for. That is the way people travel. After they have arranged their business, they set out with the intention of seeing Europe. They get over England comfortably, and land in Paris; and there they find themselves in the purlicus of chaos and desperation. They do not understand the language—they are cheated at every turn they take, and find they are every way out of their depth. They get heartily sick of it, and would be glad to go home, but they are committed; they have paid pretty well

for their passage across the ocean, and they are too proud not to get their money's worth. They are afraid their friends would laugh at them if they should go back without seeing all that is to be seen.

I saw a man at the Hotel where we stopped in Paris, who had become bewildered, and I thought partially deranged, by this kind of experience. When he found we were Americans he was very glad to pour out his complaints, and I had several conversations with him. He said he was a hard-working man from Massachusetts—that what money he had, he had got by the hardest; that at last, he thought he ought to travel, and set out for the purpose of seeing England, and then Paris and the Continent.—He would pass among us for a simple sort of farmer; here, he was but a mere infant. He had fallen into the hands of one of the runners about the Hotel, and was completely under his magnetism. This fellow had charmed him as a snake does a bird, so that he could not get away, and was leading him about, making him pay two dollars a day for a guide. Knowing that our traveller wished to go to Rome, the runner and his confederates seduced him into paying for his passage to Marseilles, and also for a *return ticket*; which, if he was going to Rome he did not want, as it would oblige him to come back by a certain route, and in a certain time: and when he came to his senses enough to object, they let him off for ten dollars.—Yet, though the American saw, and complained that he was continually cheated, he was so under the magnetism of his attendant, that he could not leave him. He would complain most bitterly to me of the imposition, and yet when he saw the runner coming he would sink down, and become perfectly imbecile. I ad-

vised him to go home the first thing he did, as the only way to get clear of this villainous persecution, and save any of his money. Well, he said he would go—'right off'; but the next time I saw him his mind was changed, and he was going somewhere else. Thinking as others did that he was really bewildered and helpless, and that I would do to him as I would be done by, I went to the American Consul and represented his situation, advising that he be taken charge of, and sent home.

That was an extreme case, but I saw several other Americans in a somewhat similar state—feeling that they were entirely beyond their depth—and the only reason why they did not go home, was that they came abroad to travel, and travel they must; or else they would be laughed at, by their friends at home. Seeing these things, I charged myself to warn Americans not to undertake too much, and not to spend their time and money and make themselves sick, under the pretense of traveling, and for the mere name of it. So I go for taking a look at the world in a moderate and brief but busy way, and then retiring to improve on the view.

Our circumstances limited our visit in Europe just about as I would have limited it myself now, from choice. We saw all that was good for us to see, did what we intended to do, just as I anticipated, and were gone just seven weeks to an hour. It would have been wearisome, flat, and unprofitable business to have been gone any longer. But taking a bright look at the world for an hour, and then returning free and in good appetite, leaves a good impression.

In regard to preparations for a voyage, I don't know as I should be anxious to make more provision for the general

objects of it, than we did. I suppose people generally, would consider it important to provide themselves with a great many letters of introduction, passports, &c. We went quite unprovided in that respect. My expectation of success and pleasure I trust was not in letters of introduction, but in the providence of God. I committed myself to him, and had good success. We were not brought into bondage by our preparations. If we had taken letters of introduction, I think our time would have been taken up to a considerable extent in ceremonious preliminaries, and without much result. As it was, we had a freedom, and gave God a freedom to surprise us, and give us access to what we wanted to see, more than if we had laid out our course mechanically, and gone by self-imposed rules.

I will mention two or three things in the way of preparation for a voyage, that I learned by feeling the need of them. I should in the first place, carry with me *maps* of the ocean, and of the countries I was to visit; as plain, faithful, and accurate maps as possible. On board ship, it is a matter of a good deal of interest to be able to trace our course. On the supposition that we have access to the maps and charts of the ship, separate maps perhaps would not be needed. But get out on the trackless ocean, and see the captain take his observation, and make his calculations every day at noon, and then find that there are no maps, and that the ship's charts are not to be seen without difficulty, and you will wish that you had a map. Coming home in the Asia, I expressed a wish at one time to see the captain's chart, when he told me pretty emphatically, that his chart was sacred, and that to ask for it was the same as for him to ask to see my ledger. I felt, and had it at my tongues'-end

to say to him, if it had not been a little disrespectful, that the comparison he instituted was not a fair one, as the passengers were a party interested in the course of the ship, and as partners in the firm, they had a right to see the ship's ledger to the end of the voyage. One reason of excluding passengers from access to the ship's chart is, not to encourage betting on the length of the passage. But you can get the result of the captain's observation every day at noon, in latitude and longitude, and if you have a map, or chart, you can mark out the ship's course for yourself.

Then I should want a map—a good map of England, France, and the parts that I intended to visit. I found I was not alone in this, but it was a general want among the passengers. I could find but one map on board the Baltic, and none on the Asia.

My advice in respect to some things, would be exactly the opposite of Mr. Greeley's. In regard to the feet, he advises people to get a thick pair of cow-hide boots, and put them on at the beginning of the voyage, and stick to them till the end of it. If I were going again, one of the first things I should do, would be to provide myself with light shoes or slippers—as light and comfortable as possible, to walk in on board ship and on the land. And in respect to the wet decks that he talks of, I would simply have a pair of those gutta-percha soles, that are made to slip on at the toe and just come above the soles of the shoe. This would be sufficient protection, for though the decks are wet in bad weather, nothing but the bottom of your feet are exposed, and a pair of slippers with these soles, would be all that I should want. If the business is to be traveling and sight-seeing, the preparation of the feet

is a matter of a good deal of importance.

I don't think that the impressions, and advice resulting from the impressions, of a man who was sick all the time, and apparently determined to be sick, ought to be taken as the experience of all sorts of folks. I should prefer to hope, that as people become manly and sensible, the number of those who give themselves up to be sick, will diminish, and the number of those who make a healthy, pleasant, and improving matter of traveling, will increase. So I think that suggestions proper for the latter class, are more appropriate than for those who think they must 'mewl and puke.'

There is only one other thing that I did not make suitable preparation for, and that was in the matter of shirts. On board a steam-ship, we must expect to meet with a great deal of soot and smoke. At Liverpool also, there is a great deal of soot and smoke. The English coal sends forth a smoke from every chimney like that of pitch; and London is always covered by a cloud of this smoke. It is the worst place for soiling linen that I ever saw; and in order to get along comfortably, a man must have an extraordinary supply, and change constantly.

We left New York on the 16th of April, in the midst of a storm—the one that did so much damage on the coast, and among other things, blew down the Boston light-house. As you may suppose, we had a terrible confusion of winds and waters outside of Sandy Hook, within two hours after we started; and I had a thorough trial of the strength of my heart, both as to fear, and the temptations to sea sickness. I took the 'bull by the horns' as you may say. And as I think it a matter of considerable importance that we should be able to deal with

sea-sickness, and that that obstacle to the intercourse of nations should be removed, I will make some observations. In hope that some others, at least those who have the same interest in studying the operations of faith that I have, will be benefited. I must say, however, that though I preached day and night on the voyage, I did not make many converts to the principles which sustained me, and made up my mind that it was not of much use there. My talk was not of much use in preventing others from suffering, but it was of great use in exercising my own spirit, and developing truth in my mind.

I found that a great many, after they were taken, hugged their chains, and were about the same as determined to be sick. Mr. Greeley said the first day, that he expected to be sick through the whole voyage. I told him if that was his calculation, he would undoubtedly be sick; and according to his faith it was done unto him. On the other hand, I expected *not* to be sick; not but that I should be tempted as others were, but I believed that faith in God, which I had so often proved in other things, would overcome now; and as I went expecting not to be sick, *I was not sick*. I think it will do good to look into the philosophy of the matter, for the benefit of those who are studying faith, and I do not expect to benefit any others. I had symptoms—the premonitory symptoms of sea sickness; and was perfectly sensible that I could be sick if I would let things take their course. I know therefore, what sea-sickness in its elementary principle is, and can speak of it. It is not true that I escaped sea-sickness in consequence of a peculiar temperament, or that I was not under considerable pressure to yield to its symptoms. In early life I was

quite prone to that kind of sickness. I could not endure swinging, and was generally sick when riding in the stage. At the commencement of the voyage both ways, I had sensations like those which swinging and stage-riding produce; and they were not stopped by any outward remedy or medicine, but by trust in God, and firmness of heart based on confidence in him.

And to come to particulars: I found by observing my sensations, that one chief cause of sea-sickness is a conflict between the heart—that part of you that wishes, together with the will and the imagination—a conflict between them and your circumstances. You are accustomed to living on a firm foundation, on ground and floors that are immovable—accustomed to moving about in straight lines instead of galloping. But here your house is on horse-back, you have to eat, drink, sleep, &c., with your house galloping under you. The mind, and imagination, and will, don't like it; it produces the same sensation as home-sickness. A boy who is sent away from home to live, will often droop and pine, and finally vomit. Well, what is the difficulty with persons that are home-sick? They have all the ordinary comforts of life, the same as at home. What makes them sick?—What is the meaning of it? The meaning of it is, their *will* is at war with their circumstances. It is simply a case of very virulent *discontent*. I know that an acute virulent form of discontent will operate on the stomach. Fear produces purging; so a fit of horrible discontent will produce nausea. On board ship, persons find themselves in a novel situation, with all their previous habits of motion and stability overturned; and they find themselves also in the grasp of a power that they cannot get away from. But

notwithstanding, they immediately commence a real labor of resistance to the motion they are in. It is perfectly absurd and hopeless, but they ignorantly keep up this war of will day after day, till the malcontent life is fairly worried out, and submits to its new circumstances. For instance; the vessel lurches, and it seems to the passenger to be pitching down a steep place. What he does then is to carefully lean the other way, to keep it from going over. It is a perfectly foolish, vain, and imaginary affair, but it is involuntary. So, when the vessel lifts the other way, he stoops, and strains hard to keep things on a level.

Well, that is hard labor—it is a hopeless thing, to be in a war with circumstances that you can't help, and is well calculated to produce violent discontent. The state of mind and spirit of the sea-sick passenger, is like that of a colt you have seen separated from its mother, pacing up and down before the bars of its pasture for several days, in a useless fret. I do not say but there are other causes which contribute to induce sickness, but I do say that the great thing is *discontent*. And the same discipline that is learning you to be contented; the same trust in God that looks to him in all vicissitudes; the same faith that makes you flexible and submissive to your circumstances here, will save you from sea-sickness. Our school is a good preparation for going to sea, and though you will then be put into new circumstances and your self-control be put to great trial, you will very soon learn to accommodate yourself to your circumstances handsomely, and heartily submit to the motion of the waves, and rise and fall with the ship. Then you have conquered the disease.

The occasion that that night of horrors, (for it was a night of horrors,) the occasion it gave me to look into these principles made it a very happy night. So through the voyage; instead of being gloomy and dreary, it was every way a happy and prosperous time to me. I felt that I was in a good school, where I was growing all the time. I talked a good deal, and settled my own mind in the truth, and expect to be able to settle those that have a similar interest in faith.

Well, on that night of horror, besides the crew, there were two hundred passengers of us, not accustomed to sea-faring, and a good many women in the number, all pitched out into that hell of waters at the first dash. And sea-sickness did not come on gradually, as persons might naturally wish, but they plunged into it directly. I could well imagine what ministers mean when they talk about the 'wailing of the damned;' I could hear the sick vomiting and groaning in all quarters. Or I could imagine a battle field on the night after battle: it was the same kind of sound, I should think. But in the course of that night, I not only submitted, and consented to the gallop, but came to be actually pleased with it. You know we talked a short time before I went, about the beauty of the curved line; and come to look at it, I found that this was the true line of beauty; the scalloped motion that I was in. It was like a great cradle, and God rocking me; and accordingly I imagined myself in a great cradle; and actually enjoyed it.

We have a good deal to say about the height of the waves; and people frequently speak of 'mountain waves.' I have always denied the propriety of the expression, considering it exaggerated; and I found I was right in doing so. We

had no waves that could properly be called mountains. I judged that the waves ran as high as the hull of the ship; say thirty or forty feet. But with that height, to stand at the stern and see the whole ship, 300 feet long, pitching down the side of a wave, is a tremendous sight till one gets accustomed to it. With all the bulk of the ship, its motions are not slow, but quicker than you would suppose. The waves operated on it apparently as those in the bay and river do on our sloop. It is a regular gallop.

I had more of a fight, and a longer one with fear, than I had with sea-sickness; but I conquered it at last, and that by an extension of the principle that I applied to sea-sickness. I found it was accompanied by a wish that we might not have any more storms, &c. But I made up my mind as to what weather we were likely to have, and expected it; and submitted to it in advance. I got rid of wishing to be let off from service—looked at the advantages of it, and actually prayed that God would put me through whatever was good for me.

In regard to the motion of the ship, I learned to save all straining against it, very quick; and said to myself, if you want to go down, go ahead! go as far as you want to. It seemed sometimes, as though it would never stop going down; and I thought several times, it would throw me out of my berth. The queer feeling is caused more by the vessel's pitching end-ways, than by its rolling sideways. As the vessel gets a heave, and rises on a wave, it gives your body a momentum that tends to operate after the vessel begins to descend; and just at that point you feel very light—feel as though you was going to fall to the stars. The contrary effect is produced by the vessel's going down. When it gets to the

lowest point, and begins to rise, you feel cramped together, and very heavy. This resistance to the motion of the vessel, produces a sensation, as well as I can judge, just as though soul and body were parting. The body must go with the ship in all its rollings and surgings, but the soul, choosing its accustomed equilibrium, refuses to go, and hence a feeling of discord is produced—a strain, as we may say, of the umbilical cord that holds body and soul together.

In regard to sea-sickness, one more observation ought to be made fairly; i. e. it was very observable, that as to preparation against sea-sickness, on natural principles, those persons who had trained their stomachs, and trained themselves to free living, and a certain degree of recklessness about what they eat and drink, had the advantage. I am satisfied that temperance men, Grahamites, and persons who have trained their stomachs to daintiness were sick, as a general thing; and those who escaped, were men of business or men of pleasure, who eat and drink what they please, and pay not much attention to their stomachs. In other words, and in Paul's words, 'One believeth that he may eat all things, another who is weak, eateth herbs.' I should say that those who are weak, and eat herbs, will be sick at sea; and that those who have trained their stomachs to hardihood, will be likely to escape. A person who is so weak on shore, that he can't eat this thing and that thing, and can't drink a glass of brandy without being upset, and his conscience defiled by it, is not fit to go to sea. He will be sure to give a doleful account of it.—Persons that are more liberal, and train their stomachs to cosmopolitan habits, will be the ones who can go to sea, and make a profitable time of it. So that

the true spirit and philosophy of the Bible, as set forth by Paul and Christ, in regard to distinctions of clean and unclean, coincide exactly with the doctrine of faith. The same doctrine that teaches self-control, trust in God in all circumstances, also teaches us not to be dainty and particular in regard to what we use and refuse.

I thought to myself, how contemptible a thing it is, with all the facilities and comforts we have, with steam ships, and the comparative safety and speed with which we can go abroad, for us to make a distressing matter of it, get sick, and have the hypo. I considered that Paul was tossed about for weeks on an unknown sea, without a compass, and thrice suffered shipwreck—and I thought if he went through all that, and kept his trust in God, and behaved like a man; and if our Puritan fathers could sail from Holland, in September, with a winter voyage and all manner of discomfords before them—we ought to be ashamed if we can not take such a voyage with the conveniences that we have now. If the Puritans had been as childish as Mr. Greeley is, they would have put back after the first day out.

I have great reason to be thankful; and I can truly say, that my heart has gushed out in thankfulness more for the last seven weeks than ever before, and thankfulness for these very trials. I felt that I was becoming a man—felt my foundations in God. And I can assure you that the same God that takes care of us here, takes care also on the ocean. I was in no country, or waste of waters, but that I found the same God that takes care of us here. I never had more sense of communion with Christ and the primitive church, than I had out in the perfect solitude of the ocean. There was

no lack of company. The absence of visible society, made occasion for a good deal of seclusion and private meditation; and I received a new baptism into the Primitive church, and more acquaintance with the temple of God, than ever before. It was a very good opportunity for intercourse with the heavens; and so far as I desire the ascending fellowship and intercourse with the heavens, I should be ready to go again, or to ship for a voyage around the world.

I feel that it is due to God that I should make a distinct acknowledgment that he gave me the desires of my heart in regard to the weather. I chose if I must have an experiment with sea-sickness and bad weather, to have it at the beginning, and said so before I went.—Well, we left in a storm and had our hardest trial at the start. After that, the weather was rather bad, but as I desired and expected, it became better and better to the end. So coming back, though the weather was rather rough at the commencement, I expected from a feeling that was given to me that we should have a pleasant voyage, and it was so. We had no very serious storm, and at the conclusion of the voyage we had the most delicious combination of pleasant weather and scenery that I ever saw. The sea for twenty miles out side of Sandy Hook, as we were coming in, was perfectly smooth, and the shore looked beautifully inviting. Taking my sea experience together, there was a gradual improvement from beginning to end; so that the same scene that at the beginning was a chaos of horror, at the end was a paradise of beauty. When we went out the skies were full of tempest, the waves were rolling and people groaning; when we came back, in the very same place, every thing was delightful. There was

not a ripple on the sea; the sun shone bright, and every body was full of enthusiasm and enjoyment. So that we finished the circle from the sublime to the beautiful.

Another circumstance that I may mention as showing the politeness of providence towards us; things were every where so arranged, that we took different routs in going and returning, and so had double the amount of travel and variety. We went out by the south course, passing by the south end of Ireland to enter the British channel; we came back by the North course, by way of the north of Ireland and Cape Race. In our journeys between Liverpool and London, we went by one rout, and came back by another. From London to Paris, we went by way of Folkestone and Boulogne; we returned by Dover and Calais.—Visiting Versailles, we went by the east side of the Seine, and returned to Paris by the west.

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### The Free Church Circular.

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HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, JUNE 20. 1851.

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

—Mr. Noyes, in his Home-Talk on 'Delusion and its Tests,' (Feb. 3, 1851) referring to the fatal lack not only of evidence but of a profession even, on the part of Swedenborg, Davis, and others, that they were in communication with Christ and the central light, makes a remark like this: "I don't know but wonder-workers will arise, professing to come from Christ and the apostles.—They have not done so yet, but as the crisis of judgment approaches, it would not be unreasonable to expect impostors



—false prophets and false Christs; who would deceive if it were possible, the very elect.” This was scarcely in print, when we saw in the papers, that the ‘Rappings’ began to make pretensions to the authority of the apostles; and last week we received a paper entitled the ‘Spiritual and Moral Instructor,’ professing to be conducted by the circle of apostles and prophets, under the direction of the Lord supreme, &c.

It is published at Auburn; I. S. Hyatt *visible* editor. Whether the invisibles have any thing to do with it we cannot decide, but there is not the least evidence in the matter of the paper to support the pretension that it is inspired by Paul or any of the Primitive church.

There is no sign of a confession in it that ‘Jesus Christ is come in the flesh,’ that he lives in the hearts of believers, and we feel perfectly safe in following a genuine communication from the apostle John, found in the New Testament—‘If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.’

We are willing to believe however that the Editor is more ‘sinned against than sinning’ in this imposition, and would exhort him to exercise our freedom of discrimination and criticism in his dealings with the Spirits.

### National Pride.

Of all the newspaper comments on the World’s Fair, we have been most pleased with those of the ‘*Scientific American*.’ There is a cosmopolitan candor and liberality in them that is much more rational than the expressions of national chagrin we so often see, because the American contributions to the Exhibition are meagre, and compare unfavorably with those of other nations. Why should

America strive to excel the Old World in this line of things now? She has a nobler work to do, in the field of moral and social reform. God has placed the prize before her of achieving the old Puritan ambition of a Theocracy, which if she wins, will place her in the front rank of the Gentile world.

We subjoin a few extracts from the *Scientific American*:

“We are sorry, and yet we are not sorry; it will teach us two useful lessons, we hope—one to employ the right means and adopt the right measures to sustain the honor of our country abroad; and the other is, not to think so much of ourselves generally as to undervalue those of other nations. The latter fault is characteristic of every nation, but we want to see it removed from America, because we believe it would tend to advance and benefit us as a nation and people in every department of useful knowledge, art, and science. Men who have never travelled, imagine their own peculiar neighborhood to be the greatest in the world; Iceland is a *great* country to its natives, but what is it to the world.

“Many, no doubt, went to the Exhibition expecting from what they were told, that their machines would surely outshine all others. Our people are very ingenious—our backwoodsmen have it in them by *natur*’; but we have travelled in Europe, we have been in the machine shops of England, her factories, &c., and we must tell our people, there is nothing like travelling for rubbing off the rust of prejudice.

Our artists, our mechanics, and tradesmen, are just as talented, skillful, and competent to produce works of art as those of any other nation; and in saying this we award the same meed of praise to the artists &c., of all civilized nations. We have one hope of yet excelling all other nations, and that hope is based upon our superior national advantages. Talent is in proportion to the mass, and the greater the means of developing it—bringing it out—so will there be a greater display of it. We have better means of developing it—our population is increasing more rapidly than that of other nations—we have the men—the hour will soon be at hand.

In twenty years from the present moment, there will be less of national inventions, but none the less of *inventions* and improvements: the genius of man is now becoming more cosmopolite—it has a world-wide influence. A valuable improvement made in Illinois this week, is known in London within two weeks

more. The World's Fair will tend to advance science and art throughout the world—to make it less national but more human.”

We agree to this, mostly—but say, *our* hope of excelling all other nations is, that by our superior advantages for discovering and obeying the *truth*, ours shall be the foremost to resolve its separate nationality into the one great nation whose king is Jesus Christ, and which will ere long, dash in pieces and absorb all other kingdoms.

### Philosophy of Non-Resistance.

#### No. 3.

We said that the operation of the cross of Christ was an operation of non-resistance. Christ stood in the midst of wrath, and kept his eye single to the object of *saving* men, refusing to quarrel with the powers that opposed salvation. He presented himself to the world, compounded as it was of the reprobate spirit—of the devil and his angels, on the one side, and the spirit of men who could be saved on the other; and as his object was not to destroy, but to save, he fixed his eye on that part of the compound that could be disengaged and saved, and brought all his powers of attraction to bear on that part of the operation. For him, in these circumstances, to turn aside and quarrel with the reprobate spirit, and put himself in an attitude of combativeness, would be to spoil his undertaking. For the sake of asserting himself effectually to the good and honest hearts who can be saved, he must present himself in an attitude of love and attraction. Christ wilfully forgets the spirit of evil in which they are enveloped, refuses to recognize its presence at all, and acts as though he was among friends.—So love quenches wrath—the spirit of peace proves itself stronger than the spirit of war—and the hearts of those that

can be touched by any thing that is noble, are attracted and melted.

It will be seen, by looking closely, that there is a very nice and difficult point to be passed in that operation. Though the sacrifice requires his undivided attention to the saving part of the transaction, and his ignoring the enmity, still that enmity is a fact, and a fact that has an important connection with, and bearing upon, the human nature of Christ. His body was material—‘bone of our bone, and flesh of our flesh;’ and though his spirit was in its nature superior, so as to enable him to rise above the principalities and powers of evil, yet his body was still subject to evil—‘made in the likeness of sinful flesh;’ and that part of his nature must feel the enmity, and act in reference to it. Some course must be taken. You may conceive of Christ’s situation, by supposing a kingdom, an extended territory, part of which is beyond the reach of any hostile influences, and another subordinate part is adjacent, and exposed to the fire of the enemy. The main body of the country is not troubled with war, but there is a province that is exposed to mischievous influences and hostile incursions from time to time.—That part of the country has a duty to fulfill toward the enemy according to the policy which the kingdom sees fit to pursue. This brings to view the special problem that was solved by Christ, in his manifestations to the world to save it.

In the first view of the matter, one would say in meeting an enemy, that it was necessary either to fight or submit, and come into bondage to him;—but on a closer inspection, with the insight of heaven, we can discern a third way. It is not absolutely necessary either to fight, or submit; you can *die*: and the advantage of being dead, is that you are neither quarrelling with him, or submitting to him. It was all-essential on the one hand, that Christ should not quarrel with the devil—that he should

present nothing but love to men—essential that that province adjacent to the devil should not quarrel with him; and on the other hand, it was equally essential that he should not come in bondage and submit to him, or let him get the advantage of him; and Christ had righteousness, wisdom, and benevolence enough, to choose a third way. He said to the devil, 'you shall not draw me into a quarrel on the one hand, and I will not submit to you on the other hand; now kill me. I will not quarrel, and I refuse all allegiance, and am ready to die.'—That was the course he took.

This is not a mere matter of philosophy and speculation; it seems to me very important that we should learn to apply the cross of Christ to ourselves, in this matter of finding out how to take the third position—not be cornered up into the foolish attitude of fighting, or think in all cases that we must either fight or submit, when there are serious disadvantages in the way of either course. There is a way of escape from the disadvantages of either fighting or submitting, by doing as Christ did; and it will be a serious and important matter with us, to learn to die—to maintain the utmost energy of refusing either to fight, or submit—the energy of Christ's unconquerable peacefulness. 'Know ye not that so many of us as were baptized into Christ, were baptized into his death?' The spirit that comes to us out of heaven, is a reflection of that thing—it is truly balanced; if we look at it, we shall be changed into its image, and shall find from day to day in our dealings with the world, that we can die, and trust God for a resurrection. To analyze the matter a little further, we can readily see that though we have an enemy that is ever so implacable and mischievously

disposed toward us, and ever so repugnant to our life, yet we may be placed in a position toward him by *distance*, so that we shall have nothing to do with him. You must fight or submit, says the world; but we say, we will not do either, if we can find out a way to retire from you, but will put ourselves at such a distance that we shall have nothing to do with you, either in the way of fighting, or submitting. That is what we call dying. It is retiring from the sphere in which the enemy acts and lives. It is not yielding ourselves to him, and surrendering, neither is it standing up face to face, and fighting it out with him; but it is withdrawing into another territory.

Paul says, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world.'—What was the effect or practical bearing of the position he was placed in, by the cross of Christ, as expressed in this word, *crucified*? I think it is plain that he found himself in his inmost life, *out of the world*; not mixed up with it; his life was hid with Christ. In his spirit, he felt as separated from it, as the east is from the west—out of the way of annoying or being annoyed by it; and yet he was in such a condition that he could save men out of it. Notice what constant references to this spiritual change of location, there are to be found throughout the New Testament—'Ye are dead, and your life is hid with Christ in God.' 'Why then, as though living in the world, are ye subject to ordinances?' 'Our conversation (or citizenship) is in heaven.' Christ was the head of the church, and the life of believers; and they referred to his death as their death, and the whole pivot of their salvation rested on their regarding themselves as

dead with Christ, and thus removed from the enmity of the world. It was by virtue of this removal that the law of commandments and ordinances came to an end; and it was by virtue of the removal of their head and nucleus from this world—by virtue of his having passed death and being in the resurrection, that they had also passed death, and were in the resurrection, and eternal life was begun. It was by recognizing the death of Christ's body that they reckoned themselves dead. Christ said, 'Be of good cheer, I have overcome the world;' and he overcame it in the way I have stated, by dying to it, and so removed his residence out of the jurisdiction of the devil.

Suppose you are in a territory where you do not like the laws—they are unjust and oppressive, and you cannot conscientiously continue under them, without a revolution; one way would be to go to fighting; another way would be to suppress your conscience, and settle down into gouging and being gouged. But neither of these ways would be agreeable to a righteous man; a third way would be to move out of the jurisdiction of the state. I consider that that is the course that Christ took. He was in a world where the laws and social arrangements were repugnant to his spirit every way; he staid long enough to get into communication with the honest, and secure his connection with the world, and then he came to a crisis, where he must take one of three courses; he must either set up a standard of sedition, or basely surrender, or move his residence; and he chose the latter. It was in effect something as Paul did when he was beset by the Jews, and apparently about to be destroyed by them—he said, 'I appeal unto Cæsar;' and the Roman authorities accepted his appeal, and took him out of the hands

of the Jews, and sent him to Rome.—That thing was done in the world, and on worldly principles, but it may illustrate what Christ did. He appealed to God; and 'by the determinate counsel and foreknowledge of God,' the Jews and Romans did that which removed his residence, and placed him in a new sphere, out of the world; and so defeated themselves, while they set him free. They in fact liberated him from all their laws and traditions, and gave him a passport into the presence of a just judge who immediately set him on high, above all principalities and powers. I insist that we must find a way to appropriate in a practical and substantial manner, the consciousness of Christ in this respect, so that we feel in ourselves, that we do not belong to the world, and have nothing to do with it—that we have no such relation to it as puts us in a situation either of submission or enmity; we have removed our residence. In our hearts and spirits we have removed, and there is no quarrel in our internal life; we have the peace of heaven there, and there is where we feel that we are out of the devil's reach—we sit on high with Christ in heavenly places. We can have this situation if we have an attraction to Christ, and die with him.

I know how difficult it is to stand in contact with the world, with part of our nature adjacent to it, and in sympathy with it. I know how difficult it is to do as Christ did, and choose to die. I know how natural it is to quarrel with it on the one hand, or submit to it on the other; and the last thing and way we find out, is the chance of dying. There is a difficulty in finding this third outlet. It requires the *meekness of Christ*. We cannot take this third course in a high minded, combative state, nor in a sensual state; it is only in a spirit of meekness that we

can take this third position. Christ says, 'Come unto me all ye that labor and are heavy-laden.' How is the way to come? Certainly there is a way to come, in the midst of this difficulty with the powers of the world, or he would not say, 'Come unto me ye that labor and are heavy-laden, and I will give you rest.' There is a secret there to be found in Christ, whereby we can break away from oppression into rest, and apparently with a great deal of ease and directness; and the secret is, to die—to offer yourselves as Christ did, as a lamb to the slaughter—to pass as he did into another territory—another jurisdiction. One then, who can stoop low enough, can find his way out; and the reason why we have such difficulty in getting out, is that we aim too high. We are beating against the stone walls and nettles that surround us, trying to get over them, when the true way is to stoop down and go under them, in meekness and lowliness as Christ did; that is the way into rest. It is a common thing for people to talk about taking rest in the grave, going 'where the wicked cease from troubling, and the weary are at rest;'—and we can adopt that idea with truth, by accepting Christ as he is dead and risen; by following his light, we pass into the resurrection, and then we truly go 'where the wicked cease from troubling and the weary are at rest.'

To apply this principle to specific examples: A man is oppressed by unruly alimentiveness—finds himself burdened and distressed by a morbid appetite, and tempted on the one hand to legality, which spoils his conscience and fellowship with God, and on the other to sensuality. One in such a case is apt to imagine that either he must quarrel, or submit, and that there is no other way to deal with the evil power; but we have brought to

view a third way, which is, to die.

Again, look at the position of the C—s. They are in a hard place, where they are tempted to quarrel, or to think if they do not, that they must lie down under oppression; but they need not do either. If they are meek and lowly enough, they can find a way out of the territory, and go 'where the wicked cease from troubling and the weary are at rest', right where they stand. And whatever our philosophy may be about subordinate, specific measures, in that part of our affairs where we are obliged to deal with the world, yet we shall find the secret of our peace lies in learning to escape oppression as Christ did. We must break up the habit of thinking that we must either submit or fight; it is not true—we can remove our residence. This kind of death is not the king of terrors, but the king of peace.

Notice, that when Christ removed his residence, he at the same time kept his access to the world good. After he withdrew from the world, he kept up communication with it, and acted upon it through his disciples, so that he had the advantage both ways; he had the advantage of escape, and at the same time, that of presence. What was done on a general scale for Christ, was done in individuals, and can be done in us—we can live in the world, and yet move out of it: we can escape its jurisdiction, and yet have the advantage of presence and action upon it; and this is the mixed condition we are in at present. All the opposition and fog that the devil can get up about this matter, is on the point whether there is any such thing as removing our residence without a removal of the body. Can we pass into a spiritual sphere without removing our bodies? The old doctrine denies that we can;

but that doctrine is a coarse, crude one, which subjects spirits to the laws of matter—subjects the soul to the body. It is manifestly absurd and unscriptural, to imagine that our souls are at the disposal of our bodies. We can to all intents and purposes, pass out of this world of sin and misery, and sit with Christ in heavenly places, while our bodies remain where they are; and there is the point of dispute between faith and unbelief. If we settle it that our souls have liberties that our bodies have not, then it is possible for us to remove our residence—be present with Christ in heart. Then we have settled the question that we can die, and be at peace: then we have complied with the invitation of Christ, 'Come unto me.' We have found out that it was not his idea that we should get up and walk to Palestine, or kill ourselves, but that we should find out a way of coming to him without removal of the body.

The nature of coming to Christ is plainly indicated in the passage, 'No man can come unto me except the Father which hath sent me, draw him:' the word *draw* indicates that it is a magnetic coming—coming by attraction from God—God drawing us from the world toward himself, and toward Christ; and that coming is effected by a baptism into Christ. Paul analyzes and explains it, and shows that to come to Christ, is to come in this way; 'As many as were baptized into Christ were baptized into his death;' that is, baptized into the spirit that emanates from him. Let us put these passages together—'Come unto me, ye that labor and are heavy laden, and I will give you rest,'—'No man can come to me, except the Father draw him.' The Father draws men by baptizing them with his spirit; and when they are baptized

by the spirit of the Father, they come to Christ; and in that baptism they die and pass with him beyond death into the resurrection: 'That like as Christ was raised from the dead by the glory of the Father, even so they also should walk in newness of life,' and sit with Christ in heavenly places, having their citizenship in heaven. There is the Bible view of coming to Christ, and living in heaven; there is an end of sin. Paul so applies it; in fact he was there talking about salvation from sin—'Know ye not that so many as were baptized into Christ,' that is, drawn by the Father, and so came to Christ, 'were baptized into his death?' and 'He that is dead is freed from sin.' 'In that he died, he died unto sin once;' 'likewise reckon ye also yourselves to be dead unto sin.' So that this philosophy applies to the general spirit of evil, and the whole body of sin, as well as to the special power of evil.

The whole process of salvation, is an appeal from the jurisdiction of the devil, to God. Christ brings principles together, that appear to be very far apart. He says, 'If they persecute you in one city, flee ye to another:' so, if a man in one city flees to another, he appeals from one court to another, and denies the jurisdiction of the court in the city from whence he flees. That is just what Christ did. Death with him, was nothing but retiring to another city; it was his means of escape. It was an appeal from human government, to the government of God. So Peter says, 'When he was reviled he reviled not again, but committed himself to him who judgeth righteously;' he neither quarrelled with his persecutors, nor submitted to them, but appealed to a righteous judge. Whoever can die, is fully qualified in himself, to carry up his case; he need not ask leave of any earth-

ly tribunal. This is where the government of God touches us, and offers us protection. In the midst of all these antagonistic governments, every man is fully supplied with the power of appeal to the supreme court. We are not abandoned to the powers of darkness and oppression; there are powers above us, and the way of appeal is open. Suppose you are prosecuted in a court where you are sure of not getting justice, and you do not want to be tried there; yet the expense of hiring lawyers, and carrying it to a higher court, is such as makes appeal a hopeless matter. But in the case of appeal to God, you need not employ a lawyer—all that is necessary, is courage and meekness; and that would be needed if you had no case. All that you have to do, is to pay the toll of death, and no tribunal can hold on to you—you are before the bar of God, where you are sure of getting justice. The shrewdness of Christ, as well as his goodness and justice, is greatly to be admired—shrewdness that surpassed all the keenness of lawyers, in his method of transferring his case. His way of management was so refined and delicate, that people to a great extent, cannot discern the beauty of it, and treat it as though it was figurative talk. When Paul says, ‘why as though living in the world are ye subject to ordinances?’ it seems impossible to make people take that assound law, they rather take it as a speculation—hair-splitting; but it was to the Primitive church, sound law, and effectual reasoning. They actually passed from under the pressure of legal ordinances, by the death of Christ; and by a baptism into it, they were transferred from one territory to another. It was a very refined law, and yet it was sound, effectual, and substantial law in that church. It was

an exceedingly slippery, delicate idea, yet by force of that idea, they got rid of law, ordinances, and death itself—escaped out of the world, and took a seat in heaven with Christ.—*Home-Talk*, Oct. 16, 1850.

### Blunders of the London Press.

The day before Mr. Noyes left England, he was pointed to a little notice of our Association, in the New York correspondence of the *London Daily News*, just in season to allow him to address a note of correction to the Editor. Receiving the notice and reply, among other collections of his journey, for our parlor entertainment, we thought it might gratify our readers to know what kind of an advertisement, (probably the only one,) we have had the honor to have in an English paper.

[From the *New York correspondence of the London Daily News*.]

“A fanatical association, existing in Oneida County, in this state, has published a report of its progress for the last year. It consists of one or two hundred men, and about sixty women. These are the indiscriminate associates of the men. But two or three children have been born in the association for the last year. It claims a large degree of prosperity, from its cultivation of the soil, and its religious code is based entirely on the new theory of the communication with the spirits of the other world. It is avowed as a part of their belief, that the spirits have advanced so far towards an intimacy with the human race, that they are beginning to have power to form intimacies, in consequence of which marriage, according to human and divine law, must now of necessity be abrogated! You may imagine to what a pass things are coming among these new lights. And yet what I relate in this letter is not generally known here. I would not have believed what I write you if I had not seen the report in question.”

London, May 25, 1851.

TO THE EDITOR OF THE DAILY NEWS—

Sir: Trusting that you prefer correct information to crudities and errors, even in matters of small consequence, I notify you that your American correspondent

in his hasty attempt to give an idea of the Association established in Oneida Co., New York, misleads you in several particulars. I have been identified with that Association from its beginning; and can speak as one familiar with its history and principles. Instead of its 'religious code being based entirely on the new theory of communication with the spirits of the other world,' as your correspondent asserts, its faith was established and published sixteen years ago, long before the 'rappings' were heard of; and the central article of its belief, on which its whole religious code is based, is, that *Christ is a Savior from sin, in this world*. It has no connexion whatever with the 'rappings,' having never been visited by these phenomena. The allusion to them in its last Report, was quite incidental; not indicating, as your correspondent supposes, the fundamental idea of the Association. The statement also, that the Association 'consists of one or two hundred men, and about sixty women,' is quite incorrect. The Report from which your correspondent professes to derive his information, gives a statement of the number of members, as follows:

Number of adult members. (males 69, females 66)	135
Youth and children (males 36, females 34)	- 70
Whole number of members. (males 105, females 100)	205

If it is true as your correspondent affirms, that the history and principles of the Oneida Association 'are not generally known' in America, it is not our fault. We have published three successive Annual Reports, and several books and pamphlets. We publish also, a weekly paper. If you have any curiosity to know more about us, and will address me at Brooklyn, New York, or send me your paper containing this correction, I will forward you the document; which will enable you to give full and true information about the new and alarming development of socialism which your correspondent has discovered in America.

Respectfully yours,

JOHN H. NOYES.

### Indolence.

[From the *N. Y. Tribune*.]

INDOLENT! indolent! yes, I am indolent!  
So is the grass growing tenderly, slowly;  
So is the violet fragrant and lowly,  
Drinking in quietness, peace, and content;  
So is the bird on the light branches swing-  
Idly his carol of gratitude singing, [sing.  
Only on living and loving intent.

Indolent! indolent! yes, I am indolent!  
So is the cloud overhanging the mountain;  
So is the tremulous wave of a fountain,  
Uttering softly its eloquent psalm;  
Nerve and sensation in quiet reposing,  
Silent as blossom, the night dew is closing,  
But the full heart beating strongly and calm.

Indolent! indolent! yes, I am indolent!  
If it be idle to gather my pleasure  
Out of creation's uncoveted treasure,  
Midnight and morning; by forest and sea;  
Wild with the tempest's sublime exultation;  
Lonely in Autumn's forlorn lamentation;  
Hopeful and happy with Spring and the bee.

Indolent! indolent! are ye not indolent?  
Thralls of the earth and its usages weary;  
Toiling like gnomes, where the darkness is dreary,  
Toiling, and sinning, to heap up your gold;  
Stilling the heavenward breath of devotion  
Crushing the freshness of every emotion;  
Hearts like the dead, that are pulseless and cold!

Indolent! indolent! art thou not indolent?  
Thou who art living unloving and lonely,  
Wrapped in a pall that will cover thee only;  
Shrouded in selfishness, piteous ghost!  
Sad eyes behold thee, and angels are weep-  
ing  
O'er thy forsaken and desolate sleeping;  
Art thou not indolent?—Art thou not lost?  
A. W. H.

### THE FREE CHURCH CIRCULAR

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