

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, FEBRUARY 27, 1851.

[ NO. 2.

Home-Talk by J. H. N.—No. 53.

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THE PRINCE OF PEACE.

Christ is the Prince of *Peace*. He is the mediator between us and 'the God of peace;' and through him the peace of God, which 'passeth all understanding', is circulated in us. Which '*passeth understanding!*' i. e., it is not a matter of intellect, but deeper than intellect; it is a mystery of feeling. When Christ was born, the word was sent by angels, 'Glory to God in the highest, and on earth *peace*, good will toward men.' It was a mission of peace and good will.

And yet this mission has been disguised to a great extent, in the course of things, since he came on earth. There has been a long delay in the manifestation of that mission; and he himself predicted the delay, and in words, may be said to have almost retracted the angel's announcement. He says, 'Think not that I am come to send peace on the earth; I am not come to send peace, but a sword.' He predicted division and judgment. But the dispensation in which his character is manifested in judgment, and as bearing the sword, is a *parenthesis* in reality—only a short parenthesis, in his whole administration.

The grammar says, 'a parenthesis is a sentence, or suggestion interpolated in a sentence, which is not necessary to the sense, and should be read in a lower tone of voice.' With this definition we may fairly say that all the past manifestation of Christ's mission is a parenthesis, which does not give us the real meaning of its great announcement, and should be read in a lower tone of voice. His real mission, yet to be revealed, was announced by the angels—'Peace on earth, and good will to men.'

If we conceive of him in the most important sense as a *Judge*, coming to fulminate destruction on evil, we do not get a true idea of him at all; and his enemies will at last have to bear the guilt of bringing this reproach upon him; i. e., it will be seen and known that this whole dispensation of division and judgment is a misrepresentation of him, for which *they* are responsible. His character is one well calculated in every possible way to be *popular*; and he is destined to be popular in this world. When he finishes the parenthesis, he will be the most popular man the world ever knew; and there will go up a shout from the whole earth, 'Hurrah for Jesus Christ!' more hearty than ever was given for Gen. Jackson in his best dis-

tricts; and that because he is the Prince of Peace. People might *fear* him as a judge; but in that character they would never shout for him. A man must have in him the spirit of a mother, or a shepherd, to get the hearts of others; and this is his character—to a great extent still unknown. ‘He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young.’ He had a great deal to say about peace. He directed his disciples when they entered into a house, to ascertain if the son of peace was there, and stay or go accordingly. He said to them, ‘Peace I give unto you; in the world ye shall have tribulation; in me ye shall have peace.’ After his resurrection, when he met them, he said ‘Peace be unto you.’

How is the peace of God distributed by Christ? How is he the mediator, and so the prince of peace to mankind? If we probe the matter to the bottom, we shall find the reason why he reconciles us to God and so gives us peace, in the fact that he is the *faithful and true witness*; as he said to Pilate:—‘To this end was I born, and for this cause came I into the world, that I should bear witness to the *truth*.’ You observe it is only in the full reconciliation of our hearts to *truth*, that peace is possible. There is nothing solid that we can rest our hearts upon but truth. If we attach our life to any thing else, we are sure of disappointment. The truth is what it is, and cannot be altered. It cannot alter itself. God cannot alter it; and no amount of benevolence or ingenuity can alter it. It is what it is; and the only way possible for God to be at peace, is for him to enjoy the truth. This is the peace of God—he enjoys all things as they really

are; not as they seem to be, but as they really are. *They suit him*; he pronounces all very good—is reconciled to the whole truth—and therein has peace. And it is only as *we* are reconciled to the whole truth, that it is possible for us to have peace. We must be brought in some way to enjoy all things just as they are—to pronounce all facts good—to rejoice and be suited in the universal reality. It is perfectly easy to demonstrate that without this, peace is not possible. It is because Jesus Christ is the faithful and true witness—born to bear witness of the truth, the whole truth, and nothing but the truth—that he is the mediator of peace. He is king of peace by virtue of his everlasting loyalty to truth, not by virtue of his *benevolence*; for mere benevolence could never reconcile the world, and give peace. His eye is not in that direction; he looks upward to his Father in all that he does. ‘He that sent me is *true*, and I speak to the world those things which I have heard of him. As my Father hath taught me, I speak these things.’ He comes out from God to reconcile man to God, and to bring them his peace; and he takes the only possible way to do this, by telling them, not the things which benevolence looking toward men would dictate, but the things which God gives him. Loyalty to the truth, unbending and eternal, is indispensable to his office. So then he is, as the apostle says, ‘*first* king of righteousness, and then king of peace;’ and king of peace *because* king of righteousness. If a man is not first king of righteousness, he cannot be king of peace. Righteousness is truthful character—conformity of our spirits to truth. And as righteousness can only be attained, and peace be possible,

as we conform to truth, the only way to be king of peace is to be first king of righteousness. 'The wisdom that is from above is *first pure*, then peaceable.'

But then bear in mind, that what has been said of him in his separate character as king of righteousness, is parenthetical. It has reference not to the end, but the means. Purity itself is not an end, but a means; and he passes beyond the mere reign of purity, into that of peace as soon as possible. The *end* of all righteousness, purity and truth, is *happiness*—or peace, which is the soul and essence of happiness. I might say safely, and with reverence, that if God could have made a universe *happy* without righteousness—as happy as it is to be, or more happy—I see no reason why he should not have done so. His whole heart is bent on happiness—that is the only good in the universe. The only good we can conceive of as attaching to purity and truth, is happiness. We cannot imagine any value attaching to them, on any other ground. They are infinitely valuable, it is true. But why? Because they are absolutely essential to happiness. The idea of a universe existing with falsehood and iniquity as its circulating principles, is almost too monstrous to be conceived of. We are bound to know in our own hearts what value there is in righteousness and purity, in order that we may sympathize with God; and sure I am that the value of whatever is good, is *its result in happiness*. So then, to be king of righteousness simply, without reference to the happiness which is the result of it—without reference to the other character of king of peace—is not at all the office of Christ. It is a total misrepresentation to conceive of him in any such light.

I think there are many false imagina-

tions about Christ, that whenever his parenthesis ends, will have to be cast down. The common idea of him, is, ~~that~~ he manifested himself in his most popular character, i. e. in his function of peace and good will, when he was on the earth; that the subsequent manifestation of himself in his kingdom will be in a more lion-like fashion. It is supposed that he was the most of a *gentleman* that he ever will be to us, at the time of his first appearing; and that his appearing in judgment and final reign over the saints, is to be the manifestation of him as king of righteousness. This is precisely the reverse of the truth. He was the least of a gentleman when on earth—that was his reign of righteousness—his introductory, and not his ultimate office. Though the closing scenes of that dispensation, previous to the Second Coming, necessarily presented him in the character of a Judge, in truth and faithfulness—fulfilling his character as king of righteousness—yet that was not to last. Immediately after that, he commenced his reign as king of peace; and if we think of him as having made the best revelation of himself that we shall ever know, while he was on earth, and that there remains for the future only judgment severity, it is as great a mistake as possibly could be made.

Christ is the last being I shall fear. But in saying that, I must previously confess that I am reconciled to all truth. He is the faithful and true witness, and will not swerve one hair's breadth from the truth, for the sake of benevolence, or any other consideration. He knows the truth, and cannot help it, and could not, and would not alter it. The only position in which persons want to alter the truth, is when they do not fully know it; when they clearly know it they can-

not wish to alter it. Christ has taught me to be reconciled to the truth, and I endorse it in advance. What I don't know I endorse. I know enough to be sure the rest of it is right, and just what will suit my wishes. And with this consciousness of reconciliation to truth, I say that Jesus Christ is the last being I shall fear. There is nothing in him that watches for evil; on the contrary there is that in him which disperses every spirit that watches for evil. He is a perfectly familiar playful being.—He is the author of these hearty laughs that we have occasionally. He likes a good clean joke, first rate.

There is a good illustration of the feelings that are appropriate to him, in the story and adventures of the Pretender Charles Edward. He was a descendant of the royal family of Stuart who had been exiled from England for a long time, but who still had a strong hold on the loyalty of the Scotch. A large body in Scotland regarded him as their king; and finally, thinking that circumstances would warrant the attempt, he landed somewhere in Scotland, and assumed his right to the British crown. The Scotch received him with enthusiasm. Their loyalty burst out in overwhelming devotion; they fought for him like lions; and after he was defeated, their women even took charge of him, and assisted his escape. The highest born women delighted to devote life and reputation to saving him. In his personal character he was not very popular; but the feeling of loyalty was so strong among the Scotch, that they were ready to make a bridge of their bodies, for him to pass over. This descent of the Pretender, was the occasion of the well known song, 'Who'll be king but Charlie.' The words of this song, and the whole conduct of the Scotch

were a strong expression of the sentiment of loyalty; and illustrate the feelings that are becoming towards Christ.

I acknowledge my relation to him as one not merely of reverence and distant regard, as though he were an austere man—it is a relation of love. 'My beloved is mine and I am his,'—and more particularly, I am his. It is becoming in me, and suits me to devote myself wholly to him, and not ask him to devote himself to me only as much as he pleases. He is in the position of a king. Loyalty is a passion which necessarily has different rules from marriage love. It is the sweetest and noblest passion of our nature. It is in fact the only *real* marriage we are capable of, or ought to seek. But the rules of it, as I have said, are very different from what the world calls marriage. The marriage relation is one in which each party is wholly devoted to the other. The novels, in depicting a model marriage love, require each to be wholly and exclusively devoted to the other. Where there are only two concerned, that is conceivable; but where there is a king on one side, and a nation on the other, and loyalty the bond between them, then so far as individuals are concerned, there must be exclusive devotion on one side, without requiring it on the other. It is impossible for a king to be exclusively devoted to any one individual, apart from all those who love and are devoted to him. This is a truth that suits me. I do not want it otherwise. I find that in my nature which accords with it—a disposition to devote myself wholly to Jesus Christ, without desiring or craving that he should pay me any more attention than he chooses to, in the ministration of his whole kingdom.

And love on that fashion you find an-

swers all the purpose that you want in love. What do we want in love? We want identification with the object; we want the breathing into each other's spirits—the transfusing of one spirit into the other. That is the charm and satisfaction of love—the vibration which is produced by the transfusion of spirits. Christ is, 'the chiefest among ten thousand—the one altogether lovely,' and the heart longs for transfusion into him. One way to bring that to pass would be, to draw him to you; you stand by yourself and get him to transfuse himself into you. Another way would be, to let him stand as the primary, and give yourself up to him. You get the whole charm and vibration of love, precisely as well in one case, as in the other. If you require him to give himself up to you, to gratify an exclusive, craving demand, you preclude him from the ten thousand spirits who are seeking the same fellowship and glory; you call him from his central position in the spirit world, into a mere corner, and thereby impoverish yourself. For the glory of his spirit consists in the fact that he is the centre of ten thousand glorious spirits. On the other hand, take the course of giving yourself up and delighting in him, and the glory and joy you have in him will be proportioned to the amount of fellowships he has. Instead of lessening your bliss, for him to have ten thousand sweet-hearts, the more the better for you; for in loving him, and giving yourself up to him, you pass into fellowship with all who are loyal to him, and come into a compound of all saints; you will be in a condition to know the heights and depths of the love of Christ, which passeth knowledge.

### Insurance.

Fourier called the age in which he lived, thirty or forty years ago, the age of *Competition*; but he predicted the coming of the age of *Guaranteeism*—an age in which men would see the possibility and value of combining, so as to insure each other against individual losses by diffusing these losses over the main body of society. It seems to me that the age of guaranteeism has come, and that the principle of insurance has attained its utmost. The objects to which the principle of insurance may be applied have gradually increased in number, until now almost all of what may be called the inferior interests of life may be insured, and the individual guaranteed against losses by fire, and at sea; and latterly they have even been applied to life and health, and accidents. On some of our railroads a man is insured against accidents, for so much a hundred miles; and in France and England this is carried to a much greater extent than in this country, and probably as far as it can be. Fourier expected to see this principle perfected in its operation, but he was mistaken. In the very nature of things the principle of guaranteeism is, and must be, limited, so long as selfishness exists. In fact, this system has had its run, so far as is compatible with a state of selfishness; and I have it in my mind to criticise insurance as it now exists, and look forward to the age of the *kingdom of God*, and compare the guaranteeism which that will give us, with what now exists.

And the first fault to be found with the system as it now exists, is, that it provides against losses, and secures men their interests, only in matters of inferior value. Human insurance companies are

not able to save a man's most important property. They can insure his house, or his ship, and his life, as they call it—(though that is a sham, for they only ensure a man's relatives a certain sum in case of his death)—but the most important interest a man has, is his *salvation*, and that they are not able to insure. The next most important interest is the *life of the body*; and as I said before, they are not able to insure that in any such way as to make a man's life sure to him. Thus the two most important interests of man, the salvation of his soul, and the life of the body, are not insured so that a man can feel safe.

The object to be gained is for a man to feel perfectly safe—to feel that *all* his interests are cared for, and that he need have no concern about any of them. This may be effected, as to outside property, by what are called the guarantee systems of this world, but not as to the life of the soul or body. To come down still lower, the world can give no positive insurance for *health*; and if so, of course none for getting a living, and securing a competency. Again, all our interests except those which are spiritual and immortal, are involved inextricably with the political institutions we live under. The permanence of the nation is essential to the permanence of our interests; and no insurance in any company can make us feel safe, unless the government of the United States is safe. For that government covers the state governments; and the state governments cover all inferior combinations, including insurance offices; and if the general government is in danger, of course all are in danger. So how can any man feel safe? The instability of the United States government is sufficient to show the instability of the insurance system, as it now exists. This lounging for secu-

urity, which leads to guaranteeism, when it has worked along far enough to get its eyes open, will lead every man to see that he must go out of this world to the higher powers for insurance.

But you will say there is a *providence* over every man, and it is not to be expected that we can have any more insurance than we have under the general providence of God. But we certainly know, that the providence of God does not insure men against the destruction of their interests. Look at the way things are going in Europe: kings cannot insure their crowns, and the people under them cannot insure any of their interests. The nations are exposed any moment to anarchy, confusion and destruction; and the anarchic condition of government involves hazards and losses in every other direction. If the crown is not safe, monied men are not safe, and nothing is safe; so as things are going, the providence of God is not a guarantee for the safety of a man who wants to be insured. If he would put his property where it will be perfectly safe, he must go above this world, and find an insurance office that is not doing business in this country, or France, and has not issued its scrip to any great extent in this world, as yet.

I believe there *is* an insurance company, ready to take risks on the very things we want insured most—the life of our souls, and bodies, and losses by government. I want my property insured against loss by government, as well as by fire, and by sea. The wrath of man is as bad as fire, or worse; and I see no spot on earth which is secure from it in a way that will give us peace and safety, and insurance against loss of life and limb. But there is an insurance company, in the city of the New Jerusalem, consisting of the primitive church;

of God and his family; who are abundantly able to insure against all such risks; and it is not a figurative idea, and sport of fancy, to call that association an *insurance company*. For what is the primary idea of such a company? It is, that when an individual sustains a loss, that loss shall be distributed over an association that he has previously connected himself with, by paying a premium, so that they shall bear the loss with him. Now I say that God the Father, Jesus Christ, the holy angels, and the primitive church, are a company offering to us to insure all our interests in this way. If we comply with their terms, they will see to it that our individual losses are the loss of the whole.

See how this view brings out the truth in regard to the atonement. Jesus Christ, the second partner in the firm of this insurance office, has come down and put himself into community with the human race, so that their losses actually come upon him. Men are all liable to the consequences of sin, which is damnation;—but by putting himself in their place, he bears the suffering and loss which would otherwise come upon them. It is precisely an insurance transaction. The principle was exhibited in detail on the day of Pentecost, when ‘no man said that aught of the things which he possessed was his own.’ The liabilities of all individuals were equalized by the spirit that came down out of heaven;—they said that nothing they possessed was their own, but laid it at the apostles’ feet. They then paid in their contribution to the great insurance company which had assumed their liabilities. All the way through, the church felt itself responsible for every individual in it. ‘Remember those who are in bonds, as bound with them.’ If any body

was in trouble, they felt bound to take the trouble upon themselves and give the individual rest and peace.

We have illustrations enough to make it sure that the whole scheme of salvation is an *insurance* scheme, a scheme that passes individual losses to the whole community;—and the next thing we want to know is, how much *basis* this company has. Well, it has for its center, the Lord God, and all the power of the angelic world; and this company actually offers to insure all those interests which the human insurance companies leave out of account, even the salvation of the soul, and the life and health of the body.

Keep in mind that this principle applies strictly to whoever makes application to the company, and *pays the premium*. Whoever does that, the company will see saved, if it breaks itself. An honest insurance company will lose all that it owns, before it will see one who has paid his premium bankrupt. So God and the angels will become bankrupt before they will see a soul damned that has paid the premium. It is obvious that that company has capital enough not only to insure our souls, but our bodies. The only question is, does it choose to take that risk? and has the time come for it to assume that responsibility? I believe the time has come, when it is ready, not to insure our relatives merely in case of our death, but to insure *us* from *dying*.

To descend to minor interests.—This institution is not fond of doing business on a small scale; it does not insure my particular house or ship—that would be peddling—but it does insure me a *living*, in plain terms. ‘Seek first the kingdom of God and his righteousness, and all other things shall be added.’ ‘No man hath forsaken houses or brethren or sisters or father or mother, or wife or children

or lands, for my name's sake, but he shall receive an hundred-fold.' There is thorough insurance for all proper interests, food and raiment included; and there are those who can testify to the faithfulness and efficiency of the company in that respect. Every loss that I have ever met with, has been promptly paid by that company, and I have the utmost confidence in its having capital to cover every risk, from the soul's salvation to the transmission of five dollars to Utica. There are no interests susceptible of insurance, be they ever so great or so little, which they cannot cover; and although they are liberal and ready to insure specific interests, yet that is not their chosen method of doing business; they prefer to give a man a general insurance which shall cover his whole interests.

It remains now to notice the amount of premium—and that is pretty heavy. 'Except a man forsake all that he hath, yea and his own life also, he cannot be my disciple.' 'He that loveth his life shall lose it, and he that loseth his life for my sake shall find it.' A man must *pay over his own life*, and so cease to be his own, and become Christ's. He must pass out of his own hands as strictly and literally as five dollars would pass out of his pocket, which he should pay over to an insurance company as a premium. We can see the meaning of that text, 'he that keepeth his life shall lose it, and he he that loseth his life shall find it.' He that keepeth his life in his own hands, cannot insure it, but he that pays it over to Christ, comes into a relation to this great company, with God for its backer, that pledges all the power in God's hands for the security of his life.

These rich business men are carrying on their affairs in the shiftless way that they would themselves condemn in a man

who should send a ship to sea without insuring it. What heart can a man have to insure his ship if his *life* is not secure? 'What shall it profit a man, if he shall gain the whole world and lose his own soul,' is a question for insurance companies and business men.—*Home-Talk*, Nov. 28, 1850.

## The Free Church Circular.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, FEBRUARY 27, 1851.

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

*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.*

## The 'Popular Tribune.'

We have received the first two Nos. of a new paper with the above title. The 'ICARIAN COMMUNITY,' of which it is the organ, is a body of French socialists (disciples of Mr. E. Cabet) who several years ago emigrated to the wilds of Texas in this country, but for the last two years have been located at Nauvoo, Ill., the deserted city of the Mormons. We learn from this paper that Mr. Cabet, their President, was formerly an Attorney General and Deputy of France, but was exiled from his country in 1834 on account of his Republican principles, for having defended the proscribed Poles, and otherwise displeasing the French government. During his five years of exile he studied and partially matured his system of communism, and in 1839 returned to France; from whence, in consequence of persecution, he and his followers were compelled to emigrate in 1847.

We think the general idea of communism advocated by Mr. Cabet very good—so far as it goes; and his courageous devotion to the cause in which he has enlisted, his indefatigable zeal in endeavoring to realize his Utopian theory, worthy of commendation and imitation. We like the tone of candor and conservatism throughout his paper, as well as the impassioned and simple eloquence with which he



discusses the great doctrine of Fraternity. Especially do we respect his reverence for the Bible, and heartily believe with him that 'it is the duty of communists more than any others, to love, invoke, and admire Jesus Christ and his doctrine.' Yet we have an impression that he essentially fails in appreciating the grace of God that is offered through Jesus Christ, in its practical bearings on the solution of the community problem;—and a failure *here* will certainly in the end prove him to be building on the sand.

For instance, Christ's doctrine was, that the 'first and great commandment' is, to '*love the LORD THY GOD with all thy heart, with all thy soul, and with all thy mind;*' it being the *second* commandment only, that specifies and enjoins the doctrine of Fraternity. Whereas Mr. Cabet evidently does not notice this first and great commandment, or else he reverses the order of the text, and substitutes, in theory and practice, the second in its place, and considers obedience to that the fulfilment of both. Indeed, he says in so many words—'*Fraternity is the basis of community, and may be said to be the whole of the law.*'

Now we believe that a thorough Theocracy must form the basis of all legitimate Democracy: and we are persuaded if Mr. C. could modify his theory so as to harmonize with Christ's doctrine as above quoted, *the paramount rights of God, and our relations to him*, would take the place in his mind, of the rights of society and our relations to each other; and this simple modification would in fact renovate his whole system, from beginning to end. And here we venture to suggest that Mr. Cabet and his disciples may learn a valuable lesson by studying the principles and spirit of the Oneida Association. We do not, with Mr. C., look upon the evils of society as the results merely of 'a vicious organization,' but are deeply convinced they are the natural fruits of alienation from God; and hence that union with God must necessarily precede any reorganization of society that can be called permanent or vital. We hold that 'our Creator has the first and firmest title to all property whatsoever; and that no way of escape from the miseries of the grab-game, will ever be found, till *his* title and right of distribution are practically acknowledged.' And this again shows the necessity and opens the way for the reign of

*inspiration*, by which alone the matter of distribution and the right of possession can ever be satisfactorily determined; and also clothes with successful authority the system of discipline instituted by the gospel, and proved by all the past experience of human nature to be absolutely essential in the transition of society 'from things as they are to things as they should be.'

Mr. Cabet is not so foolish as to suppose that the social paradise, like Aladdin's palace, is to spring up in one night, by virtue of some magic attraction, some creative power inherent in his beautiful theory of future society; for he admits the necessity, 'during the period of preparation and construction,' of men of 'courage, constancy, devotion'—men who can endure 'fatigues, privations, inconveniences and sacrifices.' And we are inclined to think, from some indications in his paper, that he may sometimes have misgivings as to whether this great desideratum is yet supplied. Our experience in Association convinces us that the gospel of Christ only can supply it—that the grace of God which SAVES MEN FROM SIN, is the only power which will ever produce good and reliable men, fitted to meet, either the present emergencies of associate life, or the temptations accruing to future prosperity. And to our Creator must at last ascend the universal psalm of redeemed 'Humanity'—'*Thou art worthy, O Lord, to receive glory, and honor, and power: FOR THOU HAST CREATED ALL THINGS, AND FOR THY PLEASURE THEY ARE AND WERE CREATED.*'

We think the Icarian system of communism compares very favorably with most other systems that are in vogue, and is practically more of an *approximation* to the true theory, so far as holding of property in common is concerned. Yet, so long as it contains in its constitution the radical defect indicated by our remarks, it will be seen we are by no means prepared to endorse Mr. Cabet's opinion that it is 'the most in conformity with *Christianity* in its primitive purity.' We are disposed to 'hope for the best,' while we are 'prepared for the worst,' in watching the further development of his experiment.

S. R. L.

We infer from the expressions we have received, that our plan of publishing *oftener*, instead of enlarging the Circular, is generally acceptable.

### Criticism at Oneida.

We find that the principle of *Free Criticism*, adopted by our society, in place of legal rule, seeks for itself new forms of expression, from time to time, corresponding with our general improvement and advance in civilization. Increasing unity has increased the freedom and effectiveness of criticism.—Love produces faithfulness on one side, and receptiveness on the other. The expulsion of egotism, which is the steady operation of influences here, has the same effect to make criticism free, impartial and effective. As the spirit of improvement grows strong and enthusiastic, the demand for free criticism increases. Altogether, the effect is to diminish the necessity of machinery and system in its application. We can rely on the positive taste and suction which has been induced, and dispense with classes and appointments, and the help of mechanical forms. *Impromptu* criticism is the fashion now. Practice has increased our readiness and discrimination as critics, and criticism is too well appreciated to ever be thought unseasonable.

We used to have a great deal of private criticism, but it is quite out of date now;—and it is the general consent that 'cases' shall be dissected before the whole class. This change indicates perhaps, what we think is more or less true, that personal faults and the peculiarities of superficial character, have been in a good degree criticised and corrected, and that criticism is searching now the more central, spiritual evils in which the common life of all is concerned; and all need the benefit of their dissection and exposure. Individuals, however, are found to be special representatives and conductors of certain spirits, and by out-breaking manifestations bring them to judgment. When an evil is to be judged, every one will see the advantage of a palpable illustration—a specimen—a subject for dissection; and we all hold ourselves public property too practically to refuse to serve the general interest in this way. Then, of course, the subject who submits to a surgical operation before the class has *nothing to pay*; it is done gratis.

Sometimes, in regarding the scene of a public criticism, particularly some of our extemporaneous criticisms, we have thought there was all the 'awful rule and right

supremacy' here, that is said to reign on board a man of war: and have been astonished at the miracle of order and discipline which disclosed not the slightest symptoms of revolt. Then on the other hand, we see reasons enough to account for it. We see many influences concerned, any one of which would produce this state of things.

For instance, Love of the Truth is the passion we have cultivated into royal supremacy over every other; and that triumphs over pride of character, self-esteem, and all egotistical sensitiveness which would take offence at the personalities of truthful criticism.

Then, we firmly believe we are living in the *day of judgment*; and this reconciles us to the idea of a serious reckoning; and to being prized at just what we are worth—for we know we cannot pass for any thing *more*, before that inquisition; and that it is economical every way, to understand exactly our accounts. Any help we can get from criticism in this examination, is not to be neglected.

We have no temptation to ignore our faults, from the feeling that they are hopelessly entailed. We have faith in Christ—that his blood is sufficient to cleanse us from all sin: and while criticism shows us our need of a physician, it excites us to that earnestness which will find one. We know there is a repentance unto life, that will separate us from evil. This is a fact so often repeated in our experience, that we only want to be set on the track of any evil, by a good criticism, to be sure that we shall see an end of it.

Then as to having any pride of character, separate from the life of Christ, we have found out long ago that human nature is all of a piece; and in its natural state, connected with the power of evil, there is no danger of traducing it. Nothing too bad can be said of it: and if it is sensitive, let it be sensitive till it dies—we can stand it.

Finally, the bond of charity, the *love* that joins us together, is too strong to allow any explosion, let the pressure be what it may. We have proved, out and out, that criticism *promotes* love: an irresistible instinct impels us to kiss the rod, and embrace the seeming foe. 'If we walk in the *light*, we have *fellowship* one with another;' and that piercing of the life which criticism effects, only opens the avenues of love.

We should be pleased if we could daguer-

reotype a criticism we had the other night, for the particular benefit of our *female* readers. Mrs. Cragin had written a stirring appeal to the women of the Association, to judge and cast out that spirit in the sex which seeks attention and sympathy, by affectation of delicacy—by tears, and tricks, and all the miserable artifice of egotism. She said that women were universally diseased with the desire for notice and sympathy, and were full of deceitful arts to gratify it. They assume childishness, helplessness, and any plausible folly that will attract the attention of men—not knowing that it is a crime to be an idol, and receive homage that belongs to God. She said, “In the world we have left behind us, it is considered pretty to be childish, impulsive, helpless and nervous. In the world of the Primitive church, God and the angels, and to a considerable extent in the Oneida Association, it is not considered as adding to woman’s charms, but exactly the opposite. I know Jesus Christ will never love childish women, however graceful and pretty they may be:—he will ‘spue them out of his mouth.’ So far as woman’s childishness shields her from being dealt with truthfully and faithfully, it is a protection against God’s grace; and in every view of it, it deserves vehement condemnation.”

Well, there was a number of the Association who was particularly conspicuous for this womanish weakness. She had been a spoiled child, and grown up twice a baby—without self-control—the victim of a pitiful egotism—an insatiable craving for notice and sympathy—and an adept, of course, in woman’s arts. It happened about the time Mrs. Cragin’s letter came, that she exposed herself to special criticism for childishness; and this rhyming of circumstances suggested the idea of bringing up her case in the evening meeting.

Meanwhile, the women had been nursing their wrath against this spirit to a high pitch of indignation; and, with so fair an opening as this case afforded, they were able to criticise *woman as she is*, to their great satisfaction. They betrayed her politics, and were as satirical and malicious as they knew how to be, in depicting the spirit of childishness, and holding it up to contempt;—now exposing its meanness in the person under criticism, and again drawing illustrations nearer home.—There was much sincere self-examination

and honest confession, mingled with the criticism

The effect of this transaction on the parties most interested was excellent. We felt that we had ‘put off the *old woman*,’ and were truly divested of her follies. We were delivered from the spirit as really as the prisoner, who turns state’s evidence, is forgiven his offence. Our self-esteem experienced a sudden elevation;—and the prospect of becoming helpmeets to our brothers, in faith and true holiness, was very much improved.—Then, as to the individual who served to point this moral, it is always the rule, that desperate cases require desperate measures; and she will soon forget the severity of the chastisement in the peaceable fruits of righteousness which it will yield. Judicious correction in childhood would have saved her this experience, undoubtedly; and we remark in general—those who have been taught obedience and self-control, and trained to mental discipline in *early life*, so that they are able to judge themselves, and exercise power over their own will—such need the least monitorial assistance from the class. But, as the case was, how could this person better indemnify herself, for the life-long abuse she has suffered from this evil, than by delivering it up to the Community, for scientific dissection, and let it serve the general interest as an illustration to the popular studies.—*Editress.*

### The Power of Habit.

I shall talk this evening on the *power of habit*. I find *there* is where all our difficulties may be traced from time to time. In many cases, God has had material to produce momentary goodness, conviction and conversion to a good, soft, reasonable state, in which a person forsakes the error of his way. But the question is, How to make such conversions permanent:—and that resolves itself into the question, *How to get rid of bad habits?* The mind gets a certain fashion of working—a tendency to wilfulness, or combativeness, or deceitfulness, by long training; and though a person is converted from these evils, for the time be-

ing, yet they seem to take hold again and recover their power :—and I find myself called many times to the question, Where is the power that can effectually cope with the power of habit? And we must return to that question, and never give up the hope of victory there. I know there is a way to meet and overcome, and start *new life*, in the face of all old habits. I know that victory is in God, and open to our faith; otherwise the devil is almighty, which we do not believe. Habit is not almighty, if the devil is not almighty. I think there is in the world a latent belief that the devil is almighty; and that belief is grounded on another belief, that *habit* is almighty—that when people get a confirmed habit of any kind, God himself cannot change it. But we must repudiate all such belief entirely; it is part of that *unbelief* which says, ‘All things continue as they were from the beginning;’ that we are under the control of natural laws, and natural laws cannot be changed. This spirit looks for no miraculous power to operate on character; it sees no hope of God’s bringing to bear motives sufficient to produce immense changes of character, in the face of old habits.

We must return to this point, and reconnoitre the strong hold of the enemy: we will go round the city as the Israelites did around Jericho, blowing their rams’ horns, and wait and watch; and as sure as there is a God, and as sure as his kingdom is coming, so sure the walls of this Bastile must fall. We may say without hesitation, that if habit is almighty, then the devil is almighty; for habits are transferred from father to son, and from generation to generation—in fact, habit is the controlling power of the world. It is from what we call habit that all other forces, law, fashion, public opinion, every thing of that kind, which determines individual character and conduct, proceed. We do not let laws form our habits—habits form the laws of the world. So that if Christ is ever to get possession of the world and become its king, he must supplant this

power, and be able to change and determine the habits of men.

In perfecting holiness, there are a great variety of specific points on which faith is to be exercised;—and Christ is ready for all emergencies, and you cannot go amiss in looking to him for help. It will be wise for you to study your case, and see in what matter you need help most, and look to God for faith in that matter, perseveringly and specifically; and you may be sure you will meet and suit God’s mind in taking this course, because it is an everlasting characteristic of his to do the first things first—to take things in their right order. We cannot get him to interest himself in external matters, till interior, greater matters are settled. Every one of you want help on the point of ability to break up old habits. You get relief from evil tendencies from time to time, but back of the specific action is an old habit, through which the spirit insinuates itself again, and leads you into your old captivity. What you want for salvation is an ability to recover yourself, not simply for the present, and to judge yourself and take a right course now, but to clear yourself of the habit and tendency to evil, and not be liable to drawbacks. This is where you want Christ more than any where else.—There was a man who advertised a medicine that would take away the *appetite* for rum, and so cure the habit of drunkenness in those who took it. The advertisement made a great noise in the world, and of course was a great humbug; but I think that the idea contained in it, is exactly what you want in reference to all bad habits. You want a medicine to put a stop to the appetite—not stop merely the specific action, but stop the habit. You say this is a great matter. So it is. Salvation is a great matter—equal to removing mountains and raising the dead; and should not be considered any less. But I know, as God has promised salvation, there is in Jesus Christ what that medicine promised. If there is not power in Christ to cure all evil appetites, then there is no

salvation in him. Do you say, you have tried his medicine and it does not cure you? I doubt whether your eye has ever been on that medicine—your eye has been on checking the appetite legally, and getting out of present distress; and the idea of *newness of life* that will put an end to the habit, is an idea that you are not likely to have received. The thing is in Christ; and if you have tried many times over, and have failed, I am sure the thing is there. Try again; for you will have to find it there, or be damned.

We are pressed up to studying the science of what may be called *newness of life*. 'Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*.'—We must learn the full meaning of that text, if we wish to get at the medicine I have spoken of. Observe that Paul here distinctly holds forth the negative and positive part of the operation, required to put an end to old habits. He says, 'In that he died, he died unto sin once.' If one is *dead*, there is an end of old habits, right or wrong; there is a cessation of them in death. If we are baptized into Christ, we are *dead*, and there is an end of old habits;—and then follows a resurrection into *newness of life*. Observe that this life that follows is *new life*, not life that is tasseled out with old habits, with the ragged and tattered customs of old life. That life that raised Christ from the dead, and is for us who believe, is emphatically spoken of as *new life*. Notice an expression of the same kind in the next chapter: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in *newness of spirit*, and not in the oldness of the letter." The fact is, that life is the pure,

simple, unsophisticated life of a little child, who has no habits. 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;' and I am not sure but the center-point of that passage is, that we shall have no habits, but have the simple, pure life of a child.

'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'—To allow that we are necessarily the bond-slaves of old habits, is to deny that fact; and our apprehension of Christ is very poor, if we are not sure that he can take old habits all to pieces, and set us free from them. The primitive church found it true in the midst of most discouraging circumstances. Persons in that church, who were besotted with heathenism, drunkenness, and gluttony, found that he could save them out of it all. Peter says, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your *vain conversation* [i. e., behavior] *received by tradition from your fathers*; but with the precious blood of Christ.' There is an application of the blood of Christ to the breaking up of vain conversation, received by tradition; and if we look into our own history, we shall find that vain conversation received by tradition, is the mighty devil that enslaves us. If the gospel does not save us from *that*, it is no salvation. Actual separation from the vain conversation received by tradition from our fathers, is precisely what the gospel is designed to give us. Paul in his epistle to the Corinthians, referring to the past, that they had been thieves, covetous, drunkards, &c., says, 'but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.' It is in these practical matters that the power of Christ must be applied, and no sham about it. We must know the greatness of that power which raises the dead in trespasses and sins. This is the victory assigned for our faith to work out. God is going to raise up a people that shall not have any habits. In all

things, where we have been in bondage to habit and custom, we shall come to do just as we have a mind to, and be God's minute men—go at the bidding of his Spirit, and have the child life. This life is all new: it is life that will carry with it a sensation all the time, that we are just beginning—day by day taking a new start; and from this time, are new creatures. We shall say to one another every day—'we never had this before;' and we need not imagine that there are not endless resources in God, to furnish us with new life everlastingly. Every one wishes at times, that they could live their life over again. Well, this newness of life that is in Christ, puts us in a condition to begin life anew: we shall find ourselves in the morning of existence, with new hopes and new enterprises; strong and growing as though we were children.

People are very apt to think that they must cure themselves of their faults. Christ wants the credit of curing you, and wants you to come to him with confidence, boldness and hope, in the expectation that what man cannot do for you, he is able to do. He has done it for me. I must acknowledge to the praise of his grace, that nothing gets the upper-hand of me—my life is elastic and fruitful; and I feel the 'exceeding great power of Christ' working in me. It is not for me alone, but to '*us-ward who believe,*'—it is as much to you as to me, and as much to all of us, as to Paul.—the very selfsame power which wrought in Christ, when God raised him from the dead. Paul speaks of that power as *crowding great*; and we know that it was, by its taking a body that was dead and speared, and raising it up; and this power works toward us that believe, and is pressing into us as fast as it can. God wants to give us this exceeding great power, and have our old habits pass away, as the heavens with a great noise; and have us walk in new life, and in fellowship with the angels. This is God's desire, and he holds it out to us. No matter how strong old habits are,

they are bound to die, and he succeeded by the life of Christ, if we receive this power. I allow no exception; there are no habits of mind, body or spirit, but can come to an end by this process.—*Home-Talk, Oct. 19, 1850.*

### Hints to the Weary.

There is a spirit that wearies, not with what it has done, but wearies before it begins, in view of what it has to do. It wearies not under present responsibilities, but in anticipation of those in prospect; as if a man should go the rounds of his shop and lift all the jobs of work he had taken to do; or on to a sloop and lift a cargo of stones, one by one, to test their weight, before throwing them off. In that case the man would be as tired with lifting as though he had actually worked hard, to some purpose.

Whether we tire or not, depends entirely on what spirit we are connected with. The devil is tired all the time, groaning under a sense of heavy responsibilities. But Christ is never weary; he is bright, and glowing with hope, full of enterprise, all the time. He knows what he has before him to do; and though it is a great work, he knows that he can accomplish it. A man who is in sympathy with Christ is not working alone, but is between two forces, the inspiration of God and the providence of God. These are the two wheels between which the man's activity plays, and it plays right into God's activity;—and there is no more danger of his stopping than there is of a little wheel's stopping between two great wheels.—These two forces, inspiration and providence, are continually working against those who consort with the devil's spirit, bringing them embarrassment and defeat. But to those who believe, those two forces are all the time bringing success, and lightening their responsibility; and, while they are free, they feel capable, at the same time, of performing mighty acts.

## CORRESPONDENCE.

*Manlius, Feb. 24, 1851.*

TO THE EDITRESS OF THE CIRCULAR :

Enclosed, I send you a circular, which I found in nearly a worn-out state, in the pocket of a laid-away garment. It was sent to me at the time of its publication, and its casual appearance brought to my mind some thoughts of the past. I send it to you imagining it may interest your readers, as showing the difference between words and deeds, and that ever so good intentions and aspirations, without executive action, are as faith without works—dead.

Of this whole number of well-meaning persons, whose names are appended to this document, not one has proved himself by deeds a faithful, practical man of God in the great work of establishing his kingdom and government in the earth; for which they manifested so much zeal, and were so desirous of coöperation.

I was in some sense one of the number, for in the preceding spring I had joined with Wm. H. Cook and others in calling a similar convention at Manlius Center. There was undoubtedly a vague instinct of God's approaching Kingdom; and these acts were our impulsive response to its advent. But why did not his expected kingdom come? The truth is, we were double-minded and unstable, as the sequel proved. We were not ready, after all, in disinterested loyalty to Jesus Christ, to bow ourselves to his government—to give ourselves with a single eye to the business of unity, to self-cultivation, self-denial and spiritual improvement, which should attract the Spirit of truth to make his abode with us, and to work effectually in us, to bring us into a truthful and vital organization. There was want of confidence, and a jealousy of leadership, which was sufficient to destroy all success and render our purpose abortive.

The simple fact is, as I am well persuaded by my own experience, that egotism and self-will were too predominant to confess Christ in a real practical way—

in a way that would reduce self to nothing—exalting him alone, as prince and Savior. The love of self was yet strong, and we loved our own better than 'the things which be Jesus Christ's.' But God was steadily gathering a nucleus for his kingdom. Having found those who were ready to yield themselves without reserve, soul, body, and spirit, to accomplish his designs, he was able to work in them, 'to will and to do of his own good pleasure,' and so led them into the promised land; and though coming in at the eleventh hour, I receive a penny. Is it not a land flowing with milk and honey? I say yea, verily. It costs the loss of all things, yet it pays the sure reward of an hundred fold. Are not my brothers and old compatriots ready to pay the price yet? Very well: God can go into the highways and hedges—his house shall be filled.

As I said, we had but a vague and crude idea of what we wanted, yet we were looking for a Theocracy. But a Theocracy built on the old pillars, leaving the old order of things undisturbed, not interfering with individual rights, private property, marriage exclusiveness, and selfishness in general. All this might be quite acceptable to man, but not so with God. He looks to the interior; his kingdom begins deep in the hearts and characters of men; breaking up the old order of unbelief in its strong holds—the personal and domestic relations, and so expanding itself into the development of national institutions. Yes, he will first become king of saints—king of individual passions and affections—and thus win his way to universal empire through the assent and coöperation of the will, and the divine, which he has given to man through the confession of Christ and the acknowledgement of the truth.

We feel here at Manlius, that God's kingdom is come: that the banner of a Theocratic government is spread over us. All hearts are turned to the central organization, with grateful aspirations of affection and love; while the progressive spirit of truth is guiding our way,

and urging us forward to greater achievements over self and Satan, and to a brighter union with Christ and with each other.

M. L. WORDEN.

[The following is the circular enclosed in Mr. Worden's letter:]

Westmoreland, Oct. 30, 1844.

TO THE SAINTS OF GOD, AND RECEIVERS OF THE GOSPEL OF HOLINESS. GREETING:

*B-loved*:—We take this opportunity to give you notice of a *Theocratic Conference*, to be held at the Baptist Meeting-house in Lairdsville—near Clinton—Oneida Co., commencing on Friday, the 15th of November next, at 1 o'clock P. M., and to continue two or three days.

The object of this meeting, is to communicate with each other with respect to the government of God in the earth; and to wait upon him for more light upon the subject—that we may be prepared to co-operate with him in the furtherance of his designs. We believe that the time is at hand when the kingdoms of this world shall be overthrown; when violence, strife, and oppression shall forever cease: that the authority of the God of heaven is about to be acknowledged in the earth—and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven are to be given to the saints of the Most High. Wherefore it seems good to us to invite the brethren and sisters to assemble together. ALL therefore who are interested in this subject, and who are sincerely desirous for the eternal reign of holiness and Love—who can come up in the power and authority of the Holy Spirit, are earnestly solicited to attend.

JOHN B. FOOT, CHARLES LOVETT.  
ALEX. WILDER, WM. S. HATCH.  
DAVID WILDER, DAVID A. WARREN.

[We had scarcely given Mr. Worden's letter to the printer, when the following notice from Mr. Warren was received. We insert it as a specimen of the rhymes we have at Oneida: the communications met here the same day.]

Verona, Feb. 24, 1851.

TO THE EDITRESS OF THE CIRCULAR:

I have patiently and critically examined the doctrine you teach with reference to the marriage relation, and also that of the everlasting life of the body by Jesus Christ; and am fully satisfied they are not warranted by the Scriptures. I therefore wish you to discontinue my paper. If I am in arrears please let me know, and I will forward the balance.

Yours, &c., DAVID A. WARREN.

Griswoldville, Mass., Feb. 6, 1851.

DEAR FRIENDS:—We are learning to appreciate the relation between you and us, and the world. We rejoice that the gospel of holiness is now presented in a tangible form—conservative of all virtue, a preceptor of improvement, and crowned

with that love from human hearts which ensures it permanency on the earth.— However often believers may be dispersed, or separated by circumstances, this gospel will produce the same effects in all hearts by whom it is recognized; and in the progressive operation of that power which wrought in Christ when he was raised from the dead, community of hearts, and the inheritance of all things, must be the blessed result. "The glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." This problem has been worked out long ago, and its solution is now revealed to us in the history of the Second Coming, and of the Primitive Church. Whenever we lift the banner of that Church, we honor those whom God has honored with his *eternal love*, and in stedfastly beholding its present glory, we hope to be changed into the same image from glory to glory. \* \* \*

We have no patrimony, but the blessing of God supplies abundantly our wants, and we feel no hesitation in declaring that God has multiplied the tokens of his favor and protection to us, since we confessed allegiance to J. H. N.'s, alias Paul's, alias Christ's gospel: and we believe he will do so in every instance. We feel like contributing our mite in the way of putting into your hands the Lord's money, which you will apply as he directs. Enclosed is ten dollars, which you may pass over to his credit.

Yours in love, L. & E. HOLISTER.

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