

THE

# FREE CHURCH CIRCULAR.

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

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## Home-Talk by J. H. N.—No. 55.

[REPORTED FOR THE CIRCULAR, FEB. 24, 1851.]

### THE HIRELING SPIRIT.

I shall talk to-night for the benefit particularly of E. H.—and Mrs. S.—; and not in the way of personal criticism, but for the purpose of helping them to discover and remove their difficulties, and to put them in the way of obeying the truth and having the benefit of it. What I have to say will apply, I presume, to many other cases in the Association, and may furnish matter for pretty general self-examination.

In thinking of these cases, and endeavoring to get at the fundamental, general principles which govern the phenomena they present, I notice the fact that both these persons are city-bred characters, or persons who have been baptized into the city spirit: both were poor dress-makers in the city. There is a decided resemblance in the general facts of the two cases. Their characteristics and symptoms are very much alike: we notice insincerity, love of display, and a tendency to pleasure-seeking in both.—They are persons coming to us from different places and under different circumstances; yet the facts disclosed in criticism are very much alike in both, and we find the facts preceding their coming to us were also very much alike. Noticing the correspondence between the antecedents and the disease in the two cases, leads me to inquire whether there is not

a connection—a proper connection—to be traced out between their profession and breeding in the world, and the disease we find in them.

That leads me to recur to the criticism of Mr. —, which took place here a year ago. We dug about his case and worked on it a good while, and finally the criticism centred on the *mercantile spirit*—the spirit that he had been trained to as a city merchant. We traced a great many evils in his character to the breeding which people get who are constantly under the control of mercenary motives—who are *bargaining* all the time.—The fact was, in spite of all he or Christ could do up to that time, the habit of bargaining was all the while governing him. In his dealings with the truth—with our social principles—in all his dealings with Christ and the church,—the evil leaven of bargaining was present, placing him in the attitude of a shrewd business man who is engaged in trade, and who is all the time on the look-out for good bargains to himself. Unconsciously to himself, almost, this sordid, selfish element entered into his transactions—an element that is utterly opposed to the self-abandonment and generosity of Christ.

In the two cases under consideration, we do not criticise exactly the mercantile spirit, as their profession has been a different one; still it is a question whether it is not substantially the same spirit—the trading and bargaining spirit—the

spirit of city life, that is at the bottom of the mischief in them; whether it is not the same sordid element which puts them in the attitude of looking sharp to see that they are not cheated, and prevents them from having little, if any, idea of the patriotic and community spirit. I respect Paul's shrewdness; and when he says in such an absolute way, that the 'Love of money is the root of all evil,' I am a good deal inclined to believe that he considered his words. And the question comes up immediately, whether the love of money is not the mischief in these persons?—whether the sordid habit of life which a hireling profession generates, is not the thing which they will have to repent of, and get rid of?

And now I shall make bold to declare my perfectly clear conviction, that the prevailing motive in both these cases, in joining us, has been to *get a living*—to get an easier berth than they could have in the world. This was probably not the only motive: in all such cases there may be a combination of motives—a mixed inducement. But I want them to examine themselves, and answer fairly in reference to that point, whether the leading motive—the main interest they had in view in joining us—was not to get out of trouble in the world, get into a more comfortable berth, with easier prospects of maintenance; and, in the case of E. H.—, to get a more comfortable situation for her children, &c. I think a careful examination on these points will be an essential step towards rectifying the matter, in both of them.

Here I will say, that assuming such *were* the motives—that their motives were sordid and selfish in joining the Association, that they married for money and comfortable quarters—suppose that to be the fact, there is nothing in it that need be very distressing, as though it settled the question of their perpetual relation to us. We need not be sorry that we married, if we *do* find out that the motive was originally a mean one; because there is nothing difficult in changing the motive afterwards, supplanting it and

converting it from the low and sordid considerations of money and a home, to higher views. And if they were led to connect themselves in the first place under a wrong impulse, still we will count the fact as so much good, so much gain—it places them within reach of influences which may convert them to higher principles.

We find in the history of Christ, that when at a certain time he fed the multitude by a miracle, a great many followed him, not from adherence to his spirit and principles, but for the sake of the loaves and fishes. He detected the sordid motive at once; yet he did not repulse them on that account, but he told them the truth. He turned and gave them instructions fitted to change their motive. He exhorted them to 'labor not for the meat which perisheth, but for that which endureth unto everlasting life;' and preached a discourse on that very point.

If I had married a wife, and found out afterwards that she married me for money, and not because she loved my spirit, but for the sake of a home and the outward comforts of the connection, that would not breed any quarrel towards her—not, at least, if I had the magnanimity of Christ. I should treat it as a *fact*, not to be ignored, and neither to be found fault with, but to be disposed of and rectified if possible. I should set to work to put the relation on a better basis. I should say to her, "We are not really married yet. You don't appreciate my motives in forming the connection, and I don't respect yours. There is no agreement in our primary purpose and object: our life don't touch. Now I want to turn you back to your motives in this movement, and see if I can't get you to renounce them, and enter into my feelings and thoughts about it. Then we shall really touch and understand each other: we shall be truly married." I should not turn her out doors under such circumstances, or consider that any great mischief had been done, but should set to work and convert her to my position.

But it would be of no use to think of ourselves as married, while our views and motives were so different, and we were pursuing such different objects. So while I have one thing in view and you another totally different, our life must be alien; and if we desire to have peace, and to have our life flow together, we must begin by seeking the same things. If you are seeking objects of a low, personal, selfish kind, you must first put a stop to that, and learn to seek the same things that I do, before there can be any real union between us.

I think it is not at all unlikely that quite a number have connected themselves with the Association, with low views of the interests concerned in such a relation—have come to us with their eye on the loaves and fishes—seeking their own, and not the things that be Jesus Christ's. And I want to convince all such persons, whoever they are, that they really do not belong to the Association, with such motives leading in the connection. And there cannot be any such thing as thorough union—there must be jars and jealousies—until their hearts are enlarged to take in the higher motives, and they come to seek the things that be Jesus Christ's—seek the same things that the leading members of the Association are seeking. You are coming to Christ for salvation, and Christ is a *spirit*. You are coming to a spirit for salvation—coming to truth that is, as you may say, dissolved in spirit; and it cannot be received only in connection with the spirit of Christ. That spirit is a spirit of self-abandonment and generosity. These are the elements of the spirit that you come to for salvation.—Now you may see how impossible it is for you to receive this spirit while you are seeking the loaves and fishes—while your principal interest and attention are directed towards your own subsistence and special enjoyment. Christ is *single-eyed* on his side, and if you are single-eyed to another object, or your attention is mainly given to it, you slip right by each other: he don't hear you, and you don't hear

him. It is just like the case between Mr. M—— and T——, as M. tells the story. T—— is a drunken shack, and was owing Mr. M—— for a hat that he had bought of him; and one Thanksgiving-day he came into the store, and saw a turkey there that he thought he should like; and, in his drunken way, he began to negotiate with Mr. M—— for it. Mr. M——, on the other hand, took occasion to dun him about the hat. This he took no notice of, but continued to bargain for the turkey. Mr. M—— persisted in claiming pay for the hat, and so they had it back and forth, paying no attention at all to each other, but keeping up a separate discourse. Finally T—— got up and staggered off, saying, 'I see how it is;—I am thinking about the turkey, and you are thinking about the hat!' This is precisely the way the negotiation has been going on between Mrs. S—— and Christ. She is thinking about the turkey, and he about the hat: they do not hear one another at all. That is to say, he is intent on one thing, and she on another. She should stop and present to herself precisely the two objects that are in view of the parties, so that she may know what she is talking about, and which is the turkey, and which the hat.

I represent to myself the objects and purposes that we seek in life, all under four forms, that may be stated thus:—1st, present pleasure; 2d, ultimate worldly pleasure, represented by property—the making of money; 3d, ultimate, final spiritual pleasure;—and, 4th, improvement as the means of that. *Improvement* stands related to ultimate spiritual pleasure, or universal pleasure, just as money-making and property stand related to worldly pleasure. There is in both cases, pleasure considered as a *present thing*, and pleasure represented by *gain*, which in the end is the same thing; that is, it is a resource, a means of pleasure. Money-making is an accumulation of the means of worldly pleasure. So improvement is the accumulation of the means of spiritual and universal pleasure.

Well, you observe the two specific

forms in both classes of objects are really one in character; that is, the seeking of worldly pleasure, whether in the form of present enjoyment, or of gain—which is the accumulation of means for future enjoyment—is still one thing; it is the spirit of pleasure-seeking. Those who are controlled by the principle of gain, are pleasure-seekers just as truly, and are just as sensual in fact, as those who are seeking present enjoyment. The only difference is, they are seeking the means, instead of applying themselves directly to the end. The whole sphere of interest, in both cases, appertains to outward, superficial objects, and, assuming that death is approaching, to a transient state of things.

On the other hand, seeking spiritual, universal, eternal pleasure, is identical with seeking improvement. Just as in the other case, the attention may be towards the object directly, or towards the accumulation of the means of it. These means appertain as well to the soul and inward man, as to the outer: and though not so gross and palpable as outward property, yet on the attainment of them our capability for universal and eternal pleasure depends. Our eternal good involves and carries with it a set of means, just as pleasure-seeking requires its accessories. The grand distinction between a spiritual man and a carnal man, between Christ and the world of selfishness, is, that Christ and spiritual characters bend their whole energies to the attainment of spiritual and eternal pleasure, and to improvement as the means of it; while the carnal devote themselves to present pleasure, and to the accumulation of outward sensual things as the means of it.

Now you can see precisely what Christ is intent on, and talking to you about. It is this high object of *eternal pleasure*, and the accumulation of the means of it, which he is interested in. If you read, you find him constantly urging it on you, and trying to turn your attention from every other object. If the attention is on other objects—no matter how specious

and concealed from those around you—if the attention is on eating and drinking and clothing, or on comfortable quarters, good family relations, and a place for your children, or if these come in as a part of your object, so allowing a mixture—you don't attend to him nor he to you; and you join the Association with entirely different motives from what I have in life, and from those of the Association itself as a spiritual body. If my mind had been set on such objects as have been described, I should have availed myself of the opportunities I had, and should have made life a comfortable affair without much difficulty. The way was open, and every thing inviting to settle down and enjoy my fortune and family. But I have turned aside from these objects—turned my abilities and fortune to help others—to the setting up of this school for the benefit of others. The motives I have in view, are the same as those of Christ and the primitive church; and I have reason to know that in the Association the leading members have the same objects. To get a living, provide for their families, secure something to eat and drink and wear, are not the objects of the Association; and persons joining with such views, or with any adulteration of such views, will find they are not in fellowship with the Association, and will never come into fellowship till they enter into a thorough scrutiny of themselves, and a purging out of the adulterating influence.

Now to show the absurdity of persons joining the Association under such considerations: suppose I am on a steam-boat, and I go to one of the furnaces of the boat to warm me. I assume, under a selfish persuasion, that the object of the furnaces is to afford me a fire—to keep me and other folks warm: I should find myself in difficulty pretty quick with the firemen and engineers. That is not the object of the furnaces, to make a comfortable place for persons to go and warm: they will answer that purpose to some extent, it is true; but their object is to make steam and propel the boat: and if I attempt to make more stoves of

them, and get others to regard them in that view, the firemen and engineers will quarrel with me at once. They will say, if you want to get warm, go where the stove is; these furnaces were not made for any such purpose, but to drive the boat. If because I find they do warm me, I conclude they were made to warm the passengers, I am under a great mistake. But this is precisely the absurdity that those commit who join the Association for the sake of getting into more comfortable quarters. Those who tend the furnaces, find they afford the comfort of a fire: there is a double convenience in them in that respect, but still their object is very different from that of a stove. So the object of our organization of labor, and community interest, is not to give individuals ease, but to form a school of improvement, to gain spiritual, eternal, universal pleasure. This is an immense object—it is like the working of a great engine; and you must understand that object, and if your conceptions of it have been wrong, you must set them right. If the benefit you are seeking from it is the benefit of present pleasure, comfortable externals; you are trying to make a stove of the furnace: and so far as you act out this theory, you will get into a quarrel with the firemen. They understand and appreciate what it is made for; and if you convert it to an entirely secondary and trivial use, you will have difficulty. If in the course of their employment, the engineers find that the furnaces answer the purpose of a stove, and are convenient for warmth, very well. That is the fact in the case: but beware of setting up the theory that they were made for stoves.

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These two sets of objects that I have described, are connected with the whole inward character. Whichever of them is the prominent, main end of life with us, that determines the spirit, whether it will be egotistical or patriotic. If we are seeking eternal, universal pleasure, and improvement as the means of it, that ob-

ject is itself a patriotic one—for the benefit of God, and God's church. While we are qualifying ourselves for eternal happiness, we are also promoting in the highest way every other good; so that we need not have two objects. We need not seek first our own improvement, and then the good of the universe. The two things are the same. You cannot seek one without securing the other. In seeking improvement you are seeking an object that is as good for God and the church as it is for yourself. That is a patriotic object, and comes within the community spirit. On the other hand, seeking bodily, present pleasure, is necessarily connected with an egotistical spirit; and that object leads you directly into conflict with God, the church, and every body around you. That object is antagonist to your own improvement; and as I have shown that your improvement coincides with the interests of God and patriotism, so the seeking of low ends and sordid objects, being opposed to your own improvement, is therefore at war with the interests of God and the universe and this just in proportion as it is gain to you.

Here is the true conversion that is needed in these cases and many others—a conversion from the low set of motives to the higher. Persons must set these two objects before them, and take their choice as in the presence of God and eternity: choose with all the heart. In such a choice rightly made, Christ flows into them. He says, 'Except a man forsake houses and lands, &c., he cannot be my disciple;' i. e., 'you cannot touch me—cannot begin to learn while your heart is under the dominion of these gross objects.' You are groping round after Christ, and praying and calling for help; but here the truth stands before you: except you drop these lower ends, you cannot touch him—your spirits can not mingle with his—there is no coalescence while you are in this relation to sensual things. The philosophy of the matter is this: your affections—the state of your desires and passions, *affect your*

*intellect*, and control it. Persons who are carnal, who are swallowed up in the world, cannot see the truth. Christ is open to them, but they cannot see—all is dark. Why cannot this class see?—Christ says, 'If any man will do his will, he shall know of the doctrine.' He makes a clear connection between obedience and intellectual perception. I know here is the whole of the difference between one and another as regards the knowledge of what is good. The receiving of truth is dependent on two contingencies:—one is *refinement of the life*, giving nicety of perception; and the other is *concentration of the attention*. If you are near-sighted, or your eyes are dim and dull, you cannot see certain delicate things, if you do give attention; and then, on the other hand, if your eyes are ever so delicate and perfect in action, if you do not give attention to things, you cannot see them. Now, with our passions, desires and life, under the control of low motives, delicacy of perception is out of the question; and, on the other hand, if we lack in ability to perceive, a proper degree of attention is out of the question. It is universally the case, when the passions are in a grumbling, anarchical state, people find it difficult to direct their attention to the truth. Their senses are blunted on the one hand, and their attention is in a dissipated state on the other. In order to begin to be a disciple of Christ, and to get where you can search the deep, subtle principles of his spirit, there must be a rising out of the kingdom of darkness, and this anarchical state of the passions, by an abandonment of the low motives to which you have sold yourself. You cannot get into any talk with Christ until your attention is set free from anarchic passion and low desires,—until you have set before you the two classes of objects and chosen the eternal. The school of the world taught you to seek present pleasure and gain. You have come to a different teacher now, and you must renounce the old school before you can begin to learn in the school of Christ.

When you have heartily chosen the eternal good, you will find your attention free, the truth will flow into you, and you will learn with facility in an element of light and peace.

In remarking on the effects and tendencies of particular professions, we have observed that merchants generally have a pretty clever and good natured spirit in their transactions. The mercantile spirit is full of glorying and selfishness—but it is more good natured and less offensive than the hireling spirit. The hireling spirit is full of grumbling—it abuses not so much by oppression, as by snarling and grumbling. It is a fact, that E. H.— can't deal or think of us yet, in any other way than as her customers. Any generous marriage relation she does not conceive of. It is a continual game of advantage with her. The hireling spirit is on the constant look-out against others, and in favor of itself. War is its element—war concealed under the appearance of friendship. There is no gratitude in it. Take it out of the most crowded and uncomfortable position in the world, and give it any amount of scope, and it never shows gratitude, but will expand into more egotism and greediness.

Christ run the distinction between the hireling and the true spirit, in the 6th and 10th chapters of John. Many followed him for the loaves and fishes; and he thrust upon them the bread of life; and persevered in it purposely until he drove them away. Those that followed him from sordid motives were all driven away. (See the 66th verse of chapter 6th.) So it must be between us and that class now. They will have to be converted and follow the truth from the high motives of eternal life, or they will get sick of us.

It is not enough that part of your motive is to go to school and save your soul. In that case, the two sets of motives are mixed up:—and mixed as they will be coming out of the world, they will be sure to be in wrong proportions—the lower will be sure to

have the most prominence. The only true way is to purge the soul clear of all these things. Let the attention be entirely on the higher motives—let there be no mixture; and then after you have established relations with Christ, other things may come in:—then you are in a situation to come down on them, and make them contribute to your faithfulness and spirituality. But you cannot touch Christ with any mixture of motives in your spirit; it will be all a sham.

If E. H— and Mrs. S— are Christ's sheep, they will hear this voice and follow him, not for the loaves and fishes, but for the bread of eternal life. The truth is before them; and if there is anything in them that responds to Christ and hears his voice, here is the summons to take their choice, to choose their eternal inheritance, and forsake the lower attractions. We know in the case of H—, that he followed the Association for the loaves and fishes: and ultimately could not be converted from this lower motive. We could not get his attention on improvement. I was satisfied from the beginning that he joined us with such motives; but I was willing to have him come in that way, and to see if we could not change his position. I was willing that he should come to school, if he would attend to his lesson. I don't expect that people will be right when they come to school, but they must attend to their lesson and learn, and get right. I mention that case, to show that the Association will surely fling off other persons who cannot be converted to the higher motives. I do not speak of it to discourage any; but it is well to know to a perfect certainty, that all must be converted in regard to their ends and motives, or we shall repulse each other eternally. We must cease to be hirelings, seeking our own advantage and good, and be shepherds, as Christ was—devoted to improvement and eternal happiness—to edification, and not to feeding and clothing ourselves, and seeking sensual enjoyments.

I observe, about persons joining the

Association, that their case may be compared to that of a child who is sent to school by his father. The father does this from sufficiently elevated motives. The child may go with very superficial motives himself, and with no appreciation of the object in view;—but the true motive exists in the mind of the father. So God may send persons here, and the junction may be a good one on that ground. However superficial their own views may be, the motive is a true one on the part of God:—and we expect it will become true on the part of persons joining, when they are far enough advanced. So that I am not particular what the case is with persons themselves. When I can see that God brought about the junction, I am satisfied with it, because God knows what the object is, and he will make them know be they get through the school.

It is very natural for persons who have lived in the hireling relation—going from place to place at the bidding of a master, and working for wages—to get into such a feeling as E. H— expressed, that every body is abusing them, and that they expect always to be abused. That state of feeling makes a marriage relation extremely difficult; it must be put entirely away before relations can be established with Christ and the church.—It is considered, in theory at least, odious and anti-sentimental for persons to marry for money—though something equivalent to this is concerned in all marriages in the world. But it is equally odious for persons to join Christ and the Association, and attempt to establish relations with them, from such worldly, low motives. The whole breeding of persons in the hireling school puts them on that track—leading them to think it is a bargain in which they must get their share, and to feel jealous lest they should be cheated, and not get their money's worth. What are you after? If you are after the right thing—if your object is *improvement*, you get your money's worth, and no body can hinder you. There is no occasion to quarrel. It is

impossible to quarrel if that is your object. You can seek the good of all, and nobody can hinder you.

The illustration of the hat and turkey does not represent fairly the goodness of God towards us. When we talk about the turkey, instead of trying to get us to pay for the hat, he really wants to get us to talk about an estate which he proposes to give us.' He wants to give to every person, present and eternal pleasure—something vastly better than what they are trying to bargain for. He is not in the attitude of a merchant, dunning us for a debt, but in that of a father, seeking to get our attention to a benefit which he offers us. When the multitude followed Christ, he did not dun them for pay for the loaves and fishes they had had, but proposed to give them himself—the bread of life.

## The Free Church Circular.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, MARCH 13, 1851.

Correspondents will bear in mind that our Post-Office address is "ONEIDA CASTLE, 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., delivered in the freedom of the family circle, and reported for the benefit of the Association, and the readers of the Circular.

## The World's Fair at London.

For the information of those readers to whom it may be acceptable, we give the following particulars gathered from notices that have appeared in the papers of the last year, in relation to the great Industrial Exhibition which is to take place in London the ensuing summer.

Who first suggested the project, or at what precise date, we are not now able to state very definitely. It appears however to have the patronage of the British government, and may be regarded as England's invitation or challenge, to the whole world, to compete with her manufacturers and mechanics in the products of their industry, skill and taste. Royal Commissioners were appointed to di-

rect in the construction of suitable buildings, and making the necessary arrangements for the Exhibition. An 'Executive Committee on the Industrial Exhibition' was also appointed in this country. The U. S. Frigate St. Lawrence was fitted up to convey American products to the Fair, and sailed from New-York on the first of February. Many vessels of different nations have doubtless been freighted with the products for which those nations are respectively distinguished, and sent, ere this, to the great British Metropolis. Chinese, Turks, French, English, and Americans,' says an editor who intends visiting the Fair, 'will there vie with each other for the prize to be awarded superior skill. This assembling of the nations,' he thinks, 'must greatly tend to destroy national pride, ignorance and prejudice, the great sources of war.'

The building that has been erected for the Exhibition, is a vast palace of glass, and will be itself perhaps the object of as great attention and admiration as any thing else at the Fair. An English paper states as follows:—

"The reader may be enabled to form some conception of this palace of glass, when we state that it will be 1848 feet in length, that is, more than one-third of a mile—that it will be 408 feet broad—that it will be open from end to end, and that the great centre aisle, running from east to west of the length we have stated, will be 72 feet wide, and 66 feet in height; whilst there will be a transept running from north to south, 408 feet long and 108 feet high, or higher than the nave of the loftiest cathedral in England, and enclosing a row of noble elms now standing in the park, and which will remain untouched. Though different portions will be of different heights, the whole will be under one unbroken ceiling of glass. The area of the edifice will be 753, 984 square feet, or nearly 18 acres. The palace will be supported by 3230 iron columns of beautiful design. There will be 900,000 superficial feet of glass, sufficiently strong to resist storm or violence, weighing upwards of 400 tons. The structure will be provided with canvas blinds on the south front and roof, to guard against excessive light and heat. Ample ventilation will be supplied—there being 5000 superficial feet of ventilators in the transept alone. It will consist of three stories, the upper ones receding behind the lower; each story to be formed by fluted pillars and arches of iron, with walls of glass."

The Exhibition is to be opened on the 1st of May, and to continue six months. S.



**A Contribution.**

Drummondville, Canada, Mar. 4, 1851.

TO THE EDITRESS OF THE CIRCULAR:—

I have been led of late to reflect a good deal on the *free grace* of our God; and, like the Psalmist, finding the thoughts *precious* unto me, I thought I would note them down to be handed round the Father's board, for others to partake of. The dish is small, but to the simplicity of faith, I trust it will be savory.

R. S. D.

GOD IS GOOD.

'We love him, because he *FIRST* loved us.' 'But God *COMMENDETH* his love toward us, in that while we were *YET* sinners, Christ died for us.'

The importance of this truth we are deeply concerned in estimating aright. It is the source of all true joy—the cardinal point of our faith—a polar star in a trackless desert. Let the believer recall his past experience, and he will not fail to discover that every single instance of his distress, may be traced to his having lost sight of the all-important truth, that *God is good*. If at any time we have been discouraged by a disparaging sense of our own unworthiness and consequent unlovableness, was it not because we had forgotten that he *first* loved us—and that too, while we were *yet* sinners? If when called upon to sacrifice any of the good things of this life, we have failed to exclaim with the Prophet, 'Although the fig tree shall not blossom,' &c., was it not because we had lost our sense of the *goodness* of God? In all our experience, we shall find that in proportion as we have turned away from beholding this preëminent feature of the glory of God, we have been involved in *some* kind of trouble.

Herein then is the glory of a *free gospel*; it is an ever-ready cordial—and we want but *simple faith* to believe the love that God hath toward us. Faith *opens* our hearts and lets God in; hence the importance attached to it. It has positive as well as negative advantages; it may be compared to a prism, receiving and radiating the glories of God all around us, first in our own consciousness,

and then in our actions towards others. Observe the former effect in David: 'How *precious* are thy thoughts unto me,' &c.; the spirit, in short of every psalm of thanksgiving. There is no relishing the psalms without a sense of this love—of its unfathomableness—a thing to resort to again and again without a possibility of exhausting it. 'If I should *count* them, they are more in number than the sand.' Observe the same sense expressed throughout the 119th psalm, in joyous devotedness to those very commandments which, but for that sense, would have been intolerably grievous. It is a special characteristic of that love, to transform into its own likeness 'I shall be satisfied when I awake with thy likeness.' My soul shall be satisfied as with marrow and fatness,' &c. What a beautiful *sense* the psalmist must have had of that love! It must indeed have been shed *abroad* in his heart.

In view of all this, we feel the importance of a *free gospel*. The very essence of the love of God is its *freeness*—freedom from all counteraction. It is unquenchable: 'I have loved thee with an everlasting love;' so that in the midst of all our variableness, *he loves us still*. 'If while we were enemies,' &c. Truly ought this to be a panacea for all our distresses. 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.'

R. S. DELATRE.

**A Whole-hearted Deed.**

DEAR EDITRESS:—The following communication from Mr. and Mrs. Allen, I think is deserving a place in your columns, as a rational, common-sense document—although it might appear an extravagant folly to the devoted mammon worshiper. Having had the pleasure of their acquaintance for a number of years, I can assure you that this assignment of themselves and all their effects to Jesus Christ, has been made in good faith, after long and mature reflection. If there is any pleasure to be derived from the liberty one has to will property to A. B. and C., to be

executed after one's demise, I can see no good reason why that pleasure should not be enjoyed by those who die to sin and self without putting off the body, and why they may not cause their wills to be witnessed and recorded, and executed, in such forms as will secure their object. The display of benevolence and generosity, which persons often make in prospect of death, is the less to be respected, on account of the necessities of their situation; but in this case, it is manifest there is no constraint but the *persuasion of the Spirit of truth.*

— g. c.

AN ASSIGNMENT.

TO THE BRETHREN & SISTERS IN CHRIST JESUS :

Know all by these presents, that we, Henry Allen and Emily H., his wife, both of Wallingford, New Haven county, State of Connecticut, being of a sound and disposing mind, do make, and ordain this, our last will and testament, in words following, viz:—We will that all our debts be paid, by our executor hereinafter named; and the remainder of our estate, both real and personal, together with *ourselves*, we do give unto Jesus Christ and his church, to have and to hold the same forever. And we do hereby appoint Mr. John H. Noyes as our executor, to see that distribution is made to every one as they have need.

Given under our hand and seal of the *Cross*, this 13th day of February, 1851.

HENRY ALLEN,  
EMILY H. ALLEN.

I heartily approve of the consecration that brother Henry and sister Emily have made above, and hesitate not to join with them in making the same consecration of myself and all I possess.

ELIZA A. ALLEN.

**Free Grace and Free Will.**

Some one remarked of the late 'Home-Talk' on 'Excitement and Influx,' that it was highly philosophical, and, at the same time, it was eminently *practical*. It is in this last respect—in its every-day use—that we have been led to admire and value it. We are learning to keep in mind, that every thing we do, or say, puts us in rapport with some spiritual presence. Even our thoughts are busy con-

ductors between us and atmospheric essences. They do not come and go like flitting shadows, but always introduce their *familiars*, or homogeneous spirits, who claim our hospitality after the thoughts have withdrawn. A fit of crying attracts the Hypo, and the spiritual visitor remains in dismal conclave with our meditations, after the tears are dismissed. It is not so trifling an affair to give way to childish feelings—considerable expense of unpleasant company is incurred in every case. Slothfulness and the sluggard's ways attract a host of beggarly loafers—imbecile, sensual, miserable spirits—which infest mind and body, producing paralysis and the putrid diseases of stagnation in both. Prompt, energetic action, diligence, fervency of spirit, attracts life, and puts us in communication with the springs of the universe. Speaking the truth attracts the Spirit of truth. Unbelieving, unthankful talk always opens the door to the powers of darkness. We can people our spirits with the demons of hell any time we please, by the gates of the mouth. Even the tone of the voice may be accessory to spiritual influx.—The truth itself, spoken in a faint, husky voice, without any ring or body to it, will echo weakly in our hearts;—but spoken with a clear, earnest tone, such as a hearty purpose can impart, its effect will be electrical. A spirited tone of voice is a good conductor. 'One act of sincerity makes way for another;' and, by a series of sincere actions, we may attract the spirit of sincerity, till we have sold ourselves to it in irretrievable captivity. We may come into the same vassalage to any spirit we choose to invoke, by persevering in appropriate action.

The conducting power of *faith* is wonderfully illustrated in the case of the woman, in the Gospels, who was healed by touching Christ's garment. She said in herself, 'If I may but touch his clothes, I shall be whole.' She did not ask him to do any thing, or even *will* any thing. She sought to conceal herself from him, instead of craving his attention.—But her generous faith was an intense conductor, and attracted virtue from Christ in a measure that he perceived. The common press of the multitude did not elicit any magnetic display, but only the slightest touch of faith revealed the presence of a mighty

power of life, radiating from the person of Christ.

This example illustrates, we think, the whole subject of salvation. Every thing is prepared and ready for our faith—the very virtue which healed the woman, i. e. Christ's life, is omnipresent, and responsive as ever to faith. If we can be as simple and believing as she was, we need not ask any attention from Christ personally, but modestly perform our part, and we shall attract his virtue. He has wrought out salvation for all, given his life to all, and poured out his Spirit upon all flesh. We may be said to be immersed in the Holy Spirit; we live, and move, and have our being in it. Christ's work is finished;—all the action hereafter is on our part. He was compared to the serpent in the wilderness; but in that case, after the elevation of the serpent, the action that remained was all on the part of the people. So we should not ask Christ to look at us, but consider that we are to turn our eyes toward him—we are now to *'work out our own salvation,'* all the antinomianism in the world to the contrary notwithstanding.

We are induced here to offer for variety, two or three illustrations of the way the Association stir themselves up to good, and put forth action intended to attract the right kind of electricity. We take the following notes from a file of confessions collected from the center-table of our assembly room, laid there of an evening, to be read to the meeting. It may be said of the two first, that the writers came to the Association confirmed invalids, and their general experience is a perfect confirmation of the truth that action appropriate to health attracts the spirit of health, and that faith in Christ brings life and strength, and perfect soundness.

#### TO THE COMMUNITY.

I should like to expose a spirit of sickness in me, which has shown itself in various forms from my childhood, and has kept me under more or less bondage a great part of my life. It has caused me some suffering for a few days past.—I believe the power of Christ is able to cast out all evils, and that power is available to me. I do here confess Christ in me a Savior from a spirit of

sickness and unbelief, and pray that my heart may be open to receive him as my life, health and strength, and Savior from all unrighteousness.

ANIGAIL KELLOGG.

#### TO THE COMMUNITY.

About two weeks since I was attacked with what I should have once called the lung fever—a severe pain in my side, pressure on the lungs, difficulty of breathing, and other threatening symptoms. I did not feel like yielding myself up to disease, or making use of any kind of medicine, neither could I resort to the bed, with any expectation of relief.—I was entirely shut up to faith; and I said in my heart, 'I will have Christ for the physician of my body, as well as my soul; I will resort to nothing, but trust in God.' I soon felt an increase of faith. I began to confess Christ, and confess his resurrection life in my body. And I can truly say, that I found almost instantaneous help. The same day I joined our women in an afternoon 'bee'—worked with them three hours without stopping, or feeling in the least tired.

I felt like telling Mrs. S.—what God had done for me, but the tempter said to me, 'You had better not say any thing about it; you will not feel so to-morrow.' But I said in my heart, 'I will take no thought for the morrow; I will trust God, and praise him for what he has done;'—and I know, from this experience, it is safe to trust him in every place. He never fails—his grace has been sufficient for me.

SARAH. B. NASH.

[The notes which follow are of a different character from the preceding, but they answer for specimens of our way of inviting the Spirit of truth. We should mention that the first is addressed by a young mechanic to the chief of his department.]

#### TO MR. BURT.

MR. BURT:—I have a desire to come into sincere relations to you—such a relation as shall make it easy for you to criticise me, and advise me in the smallest things. The past week has been a

peculiar one to me. I have been sensible of a double effort of the devil to get my attention from Christ to something external; and more especially to get me into a worldly spirit about my work. I have discovered a trait in my character, that I think the devil works through to infuse a bad spirit. I have called it the *independence of genius*. It is a feeling that I can get along without much consultation with any one, and without Christ. Although I have been glad of the opportunity to learn subordination to you, and to improve by your instruction, yet there has been a spirit about me that would appropriate what I learned, to build up myself, and make me more independent of you. I know that this spirit shuts out inspiration, and true community feeling with the Spirit of truth and with you. My heart has been somewhat chilled with the discovery of it in me, and I thought the best way to get rid of it would be to open my heart to you.

Yours, &c., LEONARD F. DUNN.

#### TO THE COMMUNITY.

In reviewing the past, and taking up the many stitches I have dropped, I see that I have never really endorsed a criticism of my character given by the Putney Church. In the criticism which I allude to, it was said I had large self-esteem. I did not lay the criticism to heart and get the benefit of it. I took the case into my own hands, and thought because Phrenologists did not give me large self-esteem the criticism ought to be modified. I know it has been in my spirit, if not in my head; this self-sufficient spirit has stood in the way of my improvement more than any thing else. I endorse the criticism heartily, and take Christ a Savior from self-complacency, or self in any form. I desire to be soaked in a spirit of humility. S. A. BRADLEY.

THE BIBLE AT THE WORLD'S FAIR.—We see it stated in one of the papers, that 'space in the Crystal Palace has been granted to the Bible Society to exhibit specimens of their Bibles, printed in no less than one hundred and fifty languages.

## CRITICISM.

### BLIND AFFECTION.

There has a maxim come down to us from the old Romans, which is still considered a law of courtesy and refinement, 'de mortuis nil nisi bonum,' which being interpreted is, 'concerning the dead say nothing but good.' But we are in the day of judgment, and that maxim will have to pass away. The truth is more sacred than the tomb. Morality, and the public interest, to a true man are dearer than the memory of the dead.—I shall take the liberty therefore to criticise Margaret Fuller, who died lately under very interesting circumstances.—She was a woman who had endeared herself very much to the people of this country, and she has been praised and lamented in prose and in verse. Even those who used to speak evil of her, now that she is dead say very smooth things; and the point on which I am going to criticise her for the benefit of others, is the very point on which this hypocritical courtesy of the world (which says, 'speak nothing but good of the dead,') has held her up as a spectacle of beauty. That point is the manner of her death. Persons may revolt at the idea of our going into that awful scene, and criticising her behaviour in those circumstances; and I would pass it by, if these votaries of her fame would allow me to. If they would drop the curtain, I would: but if they, in their devotion, must speak of the manner of her death with approbation, they must allow me to contradict them, and give my opinion of the matter.

It seems the vessel struck in a manner which would allow those on board to escape, as most of them actually did. It was not a hopeless situation by any means; and it appears that she was urged to avail

herself of a plank by which she could get ashore. A sailor also offered to take her child, and do the best he could to get that ashore. According to the account of her proceedings in the case, it is evident that affection took the place of common sense. She would not be parted from her husband and child, but chose to die with them; which in effect, means that she chose to have them die with her. She refused the sailor's offer to herself and to her child, and stood there in perfect impotence and despair. The last words she was heard to speak were, 'I can see nothing but death before me; I shall never reach the shore.' What I object to is, the substitution of philoprogenitiveness, affection, fancy, and poetry, for practical good sense; and it is not strong language for me to affirm that her folly (I will not say her malice, but her folly) murdered herself, her husband and child—that her affection, i. e., the inverse action of it, which is the blind action of it, without light and common sense—was their death. In loving her child, she killed her child. It is quite probable if she had taken the course urged upon her by the sailors, her child would have been saved, as it did float ashore. If she would have consented to take a plank, and had urged her husband to do the same, one or both of them might have been saved. But she refused to be saved without her husband, and this the world calls the sublime of affection; but I call it the sublime of folly—there is no poetry in it to me. I detest it, and insist that that kind of affection shall have no place among us; for it is blind, and has in it the very essence of cruelty.

I introduce this specific criticism for the purpose of recommending to the Association a quality of character very difficult to define, which I should call *good sense*. I want to have the Association distinguished for a practical good sense, that utterly repudiates all affection that operates in this blind, foolish, murderous way. Away with it! The secret meaning of this approbation which the world gives to such blind affections is this: that

certain instincts and emotions of our spirits are too sacred to be brought under the control of truth—that truth is a coarse, prosaic, every-day affair, which must not enter into the sanctuary of our affections, and is not capable of judging them. In a word, that affections are too sublimated things to be subject to the control of common sense—too elevated to have fellowship with the Spirit of truth. The Spirit of truth must not be allowed to meddle with them—God must not meddle with them, and the light of heaven must not be permitted to shine into the innermost sanctuary of the human heart. I have no sort of fellowship with that idea. I believe that God and the Spirit of truth deserve a place in the best society, and can profitably be admitted into the holiest emotions; and that their presence, instead of chilling affections, will elevate them by infusing into them the best of good sense—even the steadiness and truthfulness of God. If I have any affections or emotions that revolt at being brought to the bar of the Spirit of truth, I will reject them—there is no poetry or beauty in them—they are children of darkness. Margaret Fuller shall not make me a traitor to truth—I will have common sense in spite of her.

This matter is one which has a practical bearing on our Association. We are subject to continual warfare with blind, poetical affections, that claim immunity from the intermeddling of truth, and consider themselves specially licensed to play the fool, and shelter their folly from the disgust of all around them, by taking refuge in this fashionable feeling that I have described—that affection may be too refined and sublime to take truth into its company—too holy for God to meddle with. This blasphemy the world is full of, and it has its influence on the Association. There is nothing pretty or poetical about these super-sublimated affections, which are too refined for God—but the reverse. Let us make up our minds that good sense, in the highest form of it—such as takes the Spirit of truth for its element, is the best kind of poetry, and

that there is more prettiness, beauty, and romance in it than can be found any where else.

To return to Margaret Fuller: What are the feelings which would lead a reasonable being to prefer that she and all her family should die together, rather than accept a rational mode of escape by which part of them at least might have been saved. I think we shall find that the Hindoos, who fling themselves beneath the wheels of Juggernaut, or the widow who ascends her husband's funeral pile, are not so irrational and heathenish as she was; for they have at least the excuse of devotion to their religion. I intreat all to set before them, as a purpose worthy of desperate ambition, the determination to be persons of good sense, and refuse to be babies, drifted and carried about by blind affections. Many persons who have a good measure of common sense and truthful character in many things, and part of whose affections are brought up in a manly way, yet think it right to have one or two babies in the number, and expect to keep them babies, and let them behave like fools; and the consequence is, that such persons are subject to great variation of character. At one time they will delight you with their good sense; then, if their attention happens to be turned towards their babies, they will surprise you by their folly—acting many times with as little sense as a child two or three years old. An affection that has submitted itself to good sense, and has learned to co-operate with the Spirit of truth, has as much more dignity and character in it, as there is in a man compared with a baby.

Good sense is stronger, nimbler, more subtle, more full of fire and affection, than all the deceitful lusts put together, and more persevering, longer-winded, more bottom to it, than they. Some of the deceitful lusts hold out *almost* eternally, but good sense holds out eternally and has all heaven for its backers—the stars in their courses fight for it—the armies of heaven serve it.—*Home-Talk*, Aug. 17, 1850.

### Grieving the Spirit.

Of all the forms of disobedience, there is none that equals in wickedness and mischief *disobedience to the monitions of God's Spirit within us*—grieving the Spirit. It is not necessarily the unpardonable sin: there is evidence that in the Primitive Church, as well as now, there was a great deal of beginning in the spirit, and running into the flesh; and turning right and left from the straight path. But it comes nearest to the unpardonable sin of any thing, to be inspired and have God's Spirit within our hearts teaching us, and not do its will. That made the difficulty in the case of E. H—; disobedience to the monitions of God's Spirit in her heart. She has a long habit of this kind of disobedience.—Mr. I—'s difficulties arise from this habit of disobedience to his spiritual convictions. This spirit is coming to judgment. When we feel that the spirit of God is telling us to do something, and have a consciousness that it is right and best, and can't make up our minds to do it, we are getting into a quarrel with the Most High; and it will cost something to get out of it. We may be certain God will never put us up to any thing that he does not see we are qualified to do; and if he ever has set us about any thing, and we have not succeeded, it is not because he misjudged our abilities, but because we were in a state where nothing short of occasion for bitter repentance would bring us to that decision of character which we needed. The old school of Perfectionists were under influences that tended to lead them into very loose morality on this subject: they were under the influence of foolish spirits that they *ought* to disobey; and this made them averse to obeying *any* spirit. But it is no excuse for not obeying God, because we are exposed to spiritual impositions.

Opposition to legality is sometimes carried to the extent which makes it legality to obey God's Spirit. If every thing of the nature of self-denial is legal-

ity, the counsels of God's Spirit often lead us into legality; for they lead us constantly to heroic and self-denying acts. This Spirit does not come as a law to us, but in the persuasiveness of truth, as a genial, attractive influence. If our appetites are so bad that it tastes like law to us, nothing can save us but some process which will train our appetites to love the spiritual law of God. Obey the will of God in your own hearts, and I ask nothing more. If I obey the will of God too, we shall find ourselves harmonious and organized.

Obey your spiritual impressions, without any inquiry into expediency or your own abilities. God knows what you are able to do, and the expediency of his moves; and you must not do God the injustice, to suppose that he will leave you in doubt of his will: he will deal handsomely in that respect, and make it clear and easy. I intend not to intrude my advice upon him; and if he gives me advice, not to answer back. I want to advance just as fast as I can, and therefore I pray God to put on me just as much as I can carry; and I know he will not put on any more. I wish all my heroism and endurance put to the test, and increased. It will be a great relief to have this sin judged. Just as certain as a person goes through a transaction of that kind, where he has a monition of duty, noble and heroic, coming from God, and does not obey it, however good-natured God may feel about it, the person takes in the devil's spirit and goes under an eclipse.

Suppose G— undertakes to teach you on the violin. Well, if you make blunders, and don't strike the notes correct, and are every way awkward at first, he does not quarrel with you at all, if he sees you ambitious to learn; but if he saw you making mistakes through laziness, carelessness, want of attention, and saw you losing your ear, getting contented with mistakes, and not knowing right from wrong, he would be dissatisfied.— So it is between us and God: he is teaching us to do his will, and obey his Spirit,

to keep time with him, and make music with the great band of heaven—to serve him perfectly. If he sees us ambitious to do it, with spirits pure and clear for the work, he does not quarrel with us for the mistakes we make, for want of adroitness and perfection of action—he will deal liberally with us; but if he finds a spirit of laziness in us, voluntary inattention to the monitions of his Spirit, dropping down into a dead, lethargic state, not knowing the difference between obedience and disobedience, and falling into conjunction with such spirits as C. H. Weld's—he will come out against us, as Christ did against the Laodiceans. We must get perfect abhorrence of the spirit of disobedience to the instincts of God within us. True repentance of this spirit will not come from *fear*. Fear may call our attention to it; but true repentance will come from *love*. When we see God's condescension in telling us the way, and the abuse of him it is to be disobedient, we shall get that 'repentance that needeth not to be repented of.' Covet the name of 'obedient children.'

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## CORRESPONDENCE.

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*Grand De Tour, Ill., Feb. 20, 1861.*

DEAR FRIENDS:—We read in the last Circular an invitation for subscribers to write; we were glad in our hearts of such an offer. We have wanted for some little time to write a few of our thoughts to you: they are these. For some three or four months, things have occurred in a manner that it is impossible for us to reconcile them in any other way than as the operation of a spirit of truth, that has unity in it, and unity for its object. The same ideas almost as a whole that have come to us in the Circular have been with us, and we have talked them out a little previous to receiving the paper. A few days before receiving our last No. we were led to impress on the minds of our two oldest children, (a girl of 14, and a boy of 10) the fact that Christ was in them, and if they could believe and confess the truth, they could realize more

of truth. The result appears hopeful.

The idea of *Gratitude*, expressed in the same No., had been in our minds nearly the same. We had thought and expressed the idea to each other, that gratitude was the purest worship we could render our God. Is it a truth, that God is about to unite us all in one spirit, to all think the same thing? We hope it is, at least. Do others feel as we do about these things?

Friends, perhaps we have not all the advantages arising from society that you may enjoy; still we are constrained to acknowledge that every thing works for good. We do think that Christ is ready to save to the uttermost all that will believe, and acknowledge him as a whole Savior.

We would inquire if our old friends, Henry W. Burnham, wife, and sister, are with you? If they are, will they please write us; if not, will some one else condescend to write to us and confer a favor, which will be thankfully received.

We hear that Martin P. Sweet, one of your former subscribers, has gone to preaching under license from the Methodists, as an exhorter!

Yours truly, SEBA BAILEY.

P. S.—Since writing the above, our daughter has with the spirit and understanding confessed Christ, and is enjoying the witness of the Spirit, that exceeds the conception of those that have not felt the same. May we not rejoice?—Our souls do rejoice and give thanks, and all within us says, praise God. S. B.

In publishing Mr. Bailey's letter, which was not received till last evening, (Mar. 11,) we will briefly answer his enquiries. Mr. Burnham and his sister are at present in the city of Newark. He will find an interesting allusion to these friends in the correspondence of the Circular, first No. of the present volume. Mrs. Burnham is one of our companions in the printing-office. She helps set the type for the Circular, and is just now transcribing Mr. B.'s letter in this way, for the edification of our readers.

In respect to the experience he relates, of anticipating in his own reflections the truth

brought out in the Circular, and enjoying simultaneous blessings with the church here, we can reply, that this experience is very common in the whole circle of believers, so far as we are acquainted; and we certainly think it is the working of 'one and the self-same Spirit,' and the sure presage of perfect unity. We cannot regard it either as mysterious or wonderful, but just what we should expect, in view of the fact that we are members of one body—with one life at the center.

Agreeable coincidences, which we call *rhymes*, at Oneida, are a constant source of pleasure to us. We enjoy them some as we do poetry. It is very common, for instance, for questions and answers to cross each other between here and Brooklyn; and we have come almost to expect, while we are yet asking, to be heard—and to get what amounts to a telegraphic despatch, in response to our communications.

### Brokenness of Heart.

The Bible constantly holds up to view, the distinction between a broken or contrite heart, and a hard heart. Why try to keep ourselves whole, when our life and hope and salvation lies in being broken? It is miserable economy to keep whole. If we really can get broken up and contrite, that is the spirit that is pleasing to God. If we get so righteous that we cannot be broken up, we are too righteous to be happy. The truth is, we are saved by the blood of Christ, and as he has to be broken to let his blood flow out, so we have to be broken to let his blood flow into us. A broken heart, is the very receptacle of Christ, the very inlet of salvation. Salvation does not consist in letting the heart break once and then binding it up, but it is to break it again and again until it stays broken. As often as we stop its bleeding, we find ourselves too righteous to be happy.—That central wound which we receive when we repent, is never to be healed, but to be kept open eternally. There is where the rivers of living water flow into us—through that very wound.

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