

THE  
**FREE CHURCH CIRCULAR.**

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

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VOL. IV.]

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**Home-Talk by J. H. N.—No. 57.**

[REPORTED FOR THE CIRCULAR, JAN. 20, 1851.]

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EDUCATION—THE PRESS, &C.

The devil hates Education : he hates the press. Though for the present he can make some use of it for his own purposes, yet he hates the whole business of printing and reading—hates whatever leads people to pay attention to truth, and to become serious, reflective beings. All our operations from the beginning have been in the line of combating that spirit, and attaching ourselves to the press. I began at New Haven. The first thing I did after coming into the truth, was, to put out a printed hand-bill. Then I published the pamphlet, 'Paul not carnal.' Soon after, the paper was started at New Haven. From that, I commenced printing a paper of my own at Ithaca; and when that failed, I went to Putney: and there we learned the trade of printing ourselves, and steadily worked at it till we were broken up. Next, we began to print at Oneida; and now we have a power-press, and a stereotype foundry.

Printing, book-making, is a thing the devil has discouraged from the beginning, and a thing that God has encouraged from the beginning. You will find, wherever

there is a hostile spirit like Charles H. Weld's, no matter how refined and educated the person may be, that he hates to read, and, especially, that he dislikes to read spiritual writings. T. D. W—— and B——, under the present influence of C. H. Weld, have a special aversion to reading; the secret of which is, an aversion to real pains-taking thought and attention.

I see that Christ, who knew the end from the beginning, and calculated the whole movement by which his kingdom should come in, evidently intended that the main work should be done, after all, by printing. He communicated the truth at first, to a small handful only; but he calculated that after he was taken up, they would put it in a permanent written shape, where it would gradually circulate; and that after the world became sufficiently advanced to receive and understand it, it would be printed as it is now, and so universally diffused. I came to a knowledge of Christ through *written testimony*; it was by reading, writing, and printing, that God converted me to the gospel. Well, it will be so with regard to all those who have been carried away by false spirits. They will have to be recovered to the truth by the same means. I commenced at first with a school

of believers at New Haven; but this spirit of aversion to reading and all common sense instruction, got among them, and scattered them: and I think if they ever come back it will be by written testimony—by attention to truth in a sober, homely form. Personal intercourse alone will not do. Instruction in some more thorough form is necessary: and if Christ can get a mass of men into a state of education where they will attend to the truth in *print*, and avail themselves of it to receive him and his gospel, then he will have a tremendous advantage in regard to the amount of instruction that he can communicate. If all depends upon *personal* instruction, his operations must necessarily be very limited. But if, with this, he can avail himself of the press, he can in the ministration of instruction become almost omnipresent, in respect to his influence over the minds of men. The greatest ambition I have, is to give Jesus Christ a press that shall give the truth free vent, through printing.

In order that truth should be available and effectual in the highest degree, two things are necessary. One is, preparation to supply the printed matter, and the other is, inducement of attention to it. We are now ready to present the printed truth, and the question is, How shall attention be induced toward it?—Well, I am satisfied that the first thing to be done to make room for attention to truth, and a wholesome appetite for it, is the expulsion of such spirits as C. H. Weld's, from among us. We may clearly settle the fact, that the devil is an ignorant, sensual being—one who hates instruction, hates light, and all the means of light. So far as his spirit works toward the world, and toward us, it opposes discipline and improvement of mind; in a word, he is the deadly

enemy of education. With this understanding, we turn to the principle stated by James: 'Resist the devil and he will flee from you.' Let us resist him here on the point where we find his power lies. He is called the 'power of *darkness*;' and knowing that he seeks to prevent minds from becoming educated and enlightened, and from getting a thirst for truth, we shall find success in resisting him there; for we strike at the very roots of his nature. I am bold to say, that wherever there is an obedient spirit towards Christ, there will be found an instinctive taste for reading, a friendship for the press.—The press is the instrument of Christ's power; and whoever is in rapport with him, and loyal to him, loves printing.—And further, I am bold to say, that whoever stands with T. D. W—— and B——, refusing to read, are possessed by the devil, whatever excuses they may make in regard to it.

We cannot follow the spirit of God better, or with more certainty, than by attaching ourselves loyally to writing, reading, and printing the truth. As we may say, God is before us, and himself led the way in this matter. He was the first book-maker: the Bible is the oldest book of all. He was, from Moses' time down, performing mighty deeds from time to time, which he worked into a *book*. If it had not been for his pains in this respect, they would have passed away and been forgotten; the world would be no better than if they had never been done. So we may say, the mighty works shown in the Jewish nation were for the purpose of making a book; and that book was gradually enlarged until the time of the Primitive Church, when it was completed, and the press has now copied and scattered it all over the world. I see that God has gone into what we

may call the publishing or book trade, very extensively. There is no book that has had such a circulation as his book, the Bible. It is plain, that he is attached to that way of dealing with the world, and if we are loyal to him, we shall heartily coöperate with him in it.—I should be a scoundrel, not to acknowledge my everlasting obligations to printing. God communicated with me through that channel. Under the inspiration of heaven, I found myself actively engaged in searching his book; God talked with me through it, and I have never yet learned to despise it.

My impression is, that when justice is laid to the line, and righteousness to the plummet, it will be found that *the clergy* are keeping, or trying to keep, the office and function that was appropriate to those ages before printing was invented, i. e. the office of personal teaching, prominent and uppermost, to the exclusion of the true thing. Preaching—personal instruction, is not to be objected to in its place; but in making it the principal thing I believe the clergy are wrongly assuming for their vocation, a place which belonged to it only in the dark ages, and which is now properly given to printing. From the evidence of facts, I must think that to a great extent they are leagued with the devil in resisting printing. Is there not a jealousy of the press among the clergy?—and are they not thrown by their position, into league with the devil to oppose any more instruction than they can give personally? This is a fair question. I am pretty certain at least, that the clergy stand in the way of a vast and efficient system of instruction, that is to come in by the way of printing. If they were really more anxious to instruct the people, than to get their bread and butter, they could do

so with far more power and success, through the medium of the press than they do by their Sunday lectures. But as it is, they prefer their priestly position and privileges, and so leave the press principally in the hands of the world and the devil. All the great daily papers that contain the news of the day, and that people feed upon, are called *secular* papers; the few religious papers that the clergy are connected with, are *weekly* in both senses of the word. We see that trade, commerce and politics can put forth immense daily papers, filled with really powerful matter. The best minds in the country are put on to these papers, and are engaged in investigating and writing for these interests. On the other hand, the religious papers are given to clerical underlings, and the clergy are jealous even of them. I know for a certainty, that if the clergy were really free to go along with the spirit of the times, and to coöperate with Christ—if they were truly patriotic, they would find means to make the religious press fully compete with the secular press. But that would interfere with their mode of getting their bread and butter. It would be like introducing labor-saving machinery into a business where there are large investments on the old plan. They stand holding the rod over the matter, and it can't be done. Christ will never get the advantage of trade, and take his place in the world, until he has possession of the daily press; and by the grace of God I engage that he shall yet have a daily paper that will compete with any in existence.

B——, in preaching against printing, actually went over to the side of the clergy. He and W—— think they have got out of the clerical spirit; but they have, in fact, just got into it; for it is a

spirit that gives vent to talk and preaching, and hates printing. Paul's advice to Timothy (1 Tim. 4: 13—16,) is a severe criticism on such persons. Paul knew how to make the gift of the Spirit perfectly consistent with attention 'to reading, exhortation, and doctrine.'—That was Paul's exhortation 1800 years ago, and he exhorts all to whom he has access, in the same way yet. I have given attention to this exhortation these 16 years, and find my profit in it. 'Meditate on these things', says Paul, 'give thyself wholly to them; that thy *profiting may appear to all.*' Having followed this, I can say that my profiting does appear to all; and B—— having neglected it, his *lack of profiting* appears to all.

Anti-reading spiritualists make great account of certain passages in the first epistle of John. The apostle says, 'Ye have an unction from the Holy One, and ye know all things.—'The anointing which ye have received of him abideth in you: and ye need not that any man teach you; but as the same anointing teaches you of all things,' &c. But I would suggest whether the true interpretation of these passages is not a little different from what is often supposed. Immediately following his statement, that they had an unction from the Holy One whereby they knew all things, he remarks 'I have not written unto you *because ye know not the truth, but because ye know it, and that no lie is of the truth;*' i. e. because they had received the divine, all-knowing unction just spoken of. What does this mean? If the Apostle intended in these passages to arm them against all communicated instruction, he was inconsistent in writing his epistle to them; and the special reason that he gives, was particularly absurd. He writes to them *because they know the truth, and have*

*no need that any man teach them.'*

With the antinomian view, this is made the great reason, why he should *not* write to them, and why they should refuse to read. It is used now as the grand argument against printing and the rational reception of truth. But I believe it can be shown that John was rational and consistent in his position; that there was great propriety in the causative connection which he assigns, between his epistle and their advanced spirituality. His meaning in the passage I take to be this—as if he had said, 'I write these things unto you because ye have the Spirit, and all that is necessary is to present them in outline, and you will understand them yourselves: you need no longer any personal instruction: you have overcome the world and the wicked one, and the Spirit that is within you is ready to lead you into all truth by every channel.' He congratulates himself and them in the fact that he can send them the deep truths of God, in brief suggestive form; and they will be received and digested in the Spirit, without his personal schooling.

If this is the meaning of these passages, then instead of being opposed to writing and printing, they are altogether in favor of both. He evidently counted it great gain, when the church had got along so far that they did not need his personal supervision, but could get instruction from *reading*. I think he means to convey the idea that they had reached a point where reading superseded the necessity of his personal presence. They were able to dispense with the clergy. He evidently felt in this respect, that he had got them off his hands: they were like weaned children. A child at first is wholly dependant on the breast; but at length it gets so as to feed itself, and does not require so much

attention. Every person's state must be considered in the matter; there is no sweeping, general application of the doctrine to be made. Some persons need personal instruction; then beyond them there are those who do not—for whom reading and reflection will answer: and still beyond them, are those who are able to write for others. There are all degrees of illumination; but evidently those addressed in John's epistle were as far advanced as the second stage—were able to feed themselves with the word. The clergy do not dare to put their people forward like this. It would to a great extent supersede their office if their flocks were to come into a state where an occasional epistle or letter would answer the purpose of instruction and edification; and therefore they stand in the way of the Spirit of God. The Spirit of God wants people to advance beyond personal instruction. That is the next advance to be made; but we shall not favor that advance by taking B——'s course. The best way to counteract the influence of the clergy, is to go forward in printing.

Education is obedience of the *attention*. This is true not only of worldly, but of spiritual education. In view of that fact, I can see there is a vast difference between preaching and printing, and in favor of printing. One can sit and hear preaching in a passive state; but in reading, we must *give attention*. In listening, obedience of attention is not required; and hence there may be no real discipline in it; but we cannot sit down and read a discourse, without getting some education. —

SUBJECT CONTINUED—SECOND EVENING.

What is wanted in the Association, more than any thing else, is *discipline of mind*. We are all the time exposed to

evil spirits—drawn off our course by false winds. What is the remedy? How shall we learn to keep right on our course in spite of all preventing influences? I answer, *by having clear understandings*. Assuming that we have childish understandings, and that they must remain so, God himself cannot save us; to ask it, is to ask an impossibility. If Christ saves us, he must educate us. The gospel is said to be a 'spirit of power and of love, and of a *sound mind*.' There is a continual tendency in persons, to excuse themselves, and consider their case as peculiar. One is too old; another has too much genius, or too delicate a temperament, to be obedient to the Spirit of truth, and really sit down and become a learner, 'swift to hear.' But I know that God will not let any body off from going back, and living their life over again, and getting an education. Those who do not, may go into some outside situation in Hades, but they will not enter heaven without an education; or at least without the spirit that is back of education; the spirit of docility, the thirst for truth that makes the heart ready for all improvement. Persons who have peculiarities that preclude them from that spirit, are debarred from heaven, and will have to wait outside, until they get it. The easy, pleasure-seeking spirit, that wants to be saved without a clear understanding of all truth, must be scouted from among us.

That text of John's epistle has a great deal in it: 'The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye *shall abide in him*. And now little children *abide in him*.' That is what we want. There is

plenty of getting a taste of Christ, but what we want is *abiding* in him; stability of character in all circumstances. What does he place as the attainment necessary to secure this result? I answer, a *knowing spirit*—a truthful state of mind—a state of mind in which we can know all things. Some have a propensity to *jump* into the knowledge of truth. Such persons as E. H.— are not content to learn a little at a time. I go myself for shortening the process as much as possible; but I cannot jump into things. I have to obey Paul's exhortation to Timothy, to '*give attention* to reading, to exhortation, to doctrine'—to meditate on these things, and get command of my attention, to bring my mind under discipline; and I believe nobody ever did or ever will get into the state that John describes, in any other way than this. There is the ground of stability. But on the other hand, search the world over, and look at those who expect to get a spiritual education, in a slipshod, hasty way, and see if you can find one who is stable or abides in Christ. Where are they? I never found them, neither do I expect ever to find them. On the other hand, I find that the most modest pains-taking persons—those who have taken a humble position as scholars, and have learned to wait upon God in the way I have described—I find they are the persons to be relied upon. They are the persons who give the greatest evidence of having the spirit of God—far more than those who make lofty pretensions.

Stability, reliability of experience, is what we want—a cessation of this drifting, uncertain experience; and as I understand the text quoted, that attainment comes by getting a sound mind; by getting into a situation where we can know

the spirit of God, and can attend to it and give it free course in us. If you can find any shorter way of getting at this than I have, very well, I only want to see the thing done. I don't wish for any more talking or preaching about it; let us see it *done*. I want you in a condition where I can say to you, 'Ye have an unction from the Holy One, and ye know all things, and have no need that any man teach you.' I want to have you *abide* in Christ. If you are to be saved, that is the hope of your calling—it is the point of your ambition to attain that state of mind. Pray God to show you how to become stable, reliable characters: and if he chooses to put you on a course of *plodding*, and to give you a thirst for improvement that is glad to gain little by little, be willing that he put you on such a course. You may well count it the best inspiration you can have—*courage to become a plodder*; to learn little by little, to be content to gain slowly. With this spirit, in the ages to come, we shall enter into all knowledge.

I believe that all the perversions of mind opposing the Spirit of God and salvation may be summed up in one word—*dissipation*; it is a corrupt state of the attention—the attention directed outward, which leaves us at the mercy of circumstances, external things, and superficial spirits. But you will say, I make salvation a mere mental operation—a matter of intellectual culture—and that you believe in faith. I answer by referring you to John's words—'I write unto you young men because ye are strong and have overcome the wicked one, and *the word of God* abideth in you.' They overcame the wicked one *because* the word of God abode in them. The *word of God* had got possession of them in such a way, that the wicked one was turned out and they

abode in the truth. This corresponds with the other saying, 'I have written unto you not because ye know not the truth, but because ye know the truth, and that no lie is of the truth.' When the Spirit of truth gets full possession of us, the spirit of error, which is the spirit of the wicked one, has no place in us, and the Spirit of truth abides. Now we want to know how the Spirit of truth is to get this thorough possession of us? You say, by one jump of faith. I say, by a *fight* of faith—and a fight of faith is really a fight for education. What is faith? It is belief of the truth. But how are you to believe the truth without knowing, and being able to get at it? and how can you get at the truth without discipline of mind, and power of attention? Education is discipline of mind—it is command of yourself. I say then, the devil is to be overcome by education—education of this highest kind. Faith itself is discipline of the mind; it is the most serious study a man can be put upon. Look into your experience, and you will see that you never made any great advance, except when under a pressure, so that the mind labored with tremendous throes. That is what I call education.

It is an irksome thing to a lazy sensual spirit; the flesh hates it. It requires heroism: and the spirit of Christ is a spirit of heroism. It is the resurrection spirit—elastic and buoyant, it rises out of every depression, with immortality in its action. It is never weary in well-doing, never faints in quest of improvement. That is the nature of Christ's spirit: it is heroic in every good work in ourselves and out of ourselves. The spirit of Christ is full of enterprise and courage to undertake every thing that ought to be done. We must have *Christ's* faith

—that is the essence of all faith. But he affirms in the center of his soul, that whatever *ought* to be done *can* be done and *shall* be done. If he were called upon to superintend the interests of ten thousand worlds, he would go about it and find a way to do it faithfully. That is Christ's faith. He has the lion heart—the courage to undertake things with patience, faith, and everlasting hope which never tires. And you cannot touch Christ's heart in a more tender spot—you can not draw out his sympathies to yourself in any quicker way, than by nerving your heart up to the condition expressed in that formula—'*What ought to be done, can be done, and shall be done by me.*' Get that in your heart and you touch him. There is the very will that carried him to the cross: 'by the which will we are sanctified.' It is the spirit directly opposed to that of the 7th of Romans—perfectly opposite to the dissipated spirit that hates painstaking attention, and persevering effort.

I have had that faith in my heart these sixteen years, and it has stood every test: and I know it will have extension at last and grow in other hearts. It is courage in respect to education in the first place; and then in reference to every kind of improvement—courage that fairly corresponds to the idea that God is almighty. That is true faith; and as that faith grows in us, we shall turn out to be the most enterprising people the world ever saw: not merely enterprising in ship-building, trade, gardening, or even in association; but renowned for universal enterprise.

I recommend to all to appreciate and confess Christ's life in them, in that characteristic that is never weary in well-doing; never tired of improvement; as containing in it an everlasting perseverance

and patience, and a spirit perfectly opposite to dissipation. You want that spirit: it is in Christ; and you will get it by confessing him, by believing and confessing his attributes in yourselves. If you feel weary in trying to do well, and the enterprise of working out salvation that God has set before you looks mountainous to you, just refuse such feelings, and set Christ before you. Christ was never discouraged: 'Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.'

*P. S.*—Whoever in his past experience has come up to any enterprise of improvement, and fallen back discouraged, has thereby taken into his spirit the impotence of unbelief; which will have to be overcome, and the thing done over again:—a fair subject for historical inquiry and criticism.

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### The Free Church Circular.

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HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, MARCH 27, 1851.

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

THE THIRD ANNUAL REPORT of the Oneida Association has just been received in manuscript, and will be printed at this office, as soon as possible. This may occasion a little delay in the appearance of the next Circular.

'EXPERIENCE IN PERFECTIONISM' is a subject to which our paper is always open. We do not want any better friend than true history.

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### The Jewish Women.

While reading the story of Judith in the Apocrypha lately, I received a new and vivid impression of the character of the Jewish women. It appears to me to be of a very different type and greatly superior to any that the Gentile world can show, either ancient or modern. The trait I was peculiarly struck with, was their *patriotism*: and patriotism in a true Jew was something different from

what it is among the Gentiles; it was one and the same as loyalty to God, as their King and Husband.

I have often thought of the expression, 'Every woman that was *wise hearted*.' It is applied in Exodus to those who wrought in furnishing the sanctuary; and is, I think, particularly descriptive of Jewish women. They appear to have been, from Sarah down, marvelously endowed with wisdom and beauty. And here we see their wise-heartedness, and the great distinction between them and their Gentile sisters; instead of perverting these gifts to the ignoble arts of making themselves centers of worship, they, with manly faith and purpose, made them cunning ministers to the advancement and glory of the Theocracy. Esther and Judith are especial examples of this kind of patriotism.—Miriam and Deborah, and those daughters of Israel by faith—Rahab and Ruth—the mothers of Samuel and Sampson, Abigail and the Shunamite, are noble specimens of loftiness of soul, heroic faith, and loyalty to God, and utter exemption from the pitiful vanity and narrow-mindedness, which a false religion and false education have tolerated and encouraged in modern women.

It is evident that these Jewish women were thoroughly imbued with the *national* spirit; and so God could safely lavish upon them beauty and understanding. With hearts full of national love, and going out in all its power toward such noble objects, they were not liable to the disgusting diseases of egotism.

They were, as far as we can trace, a 'smaller pattern of man;' and are worthy of study as examples of what woman has been under the training of God, and what she will be again, as fast as the Spirit of truth, which comes to us from the New Jerusalem, is received in her heart.

C. A. M.

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### Agreement and Difference.

We took up a little tract this morning, lying on our table, which had just been printed in the office, entitled: 'Articles of Faith, and Covenant, of the Presbyterian Church, Oneida, N. Y.' Mr. Leonard relates that the individual who engaged the printing, dropped the



remark, that it probably would not agree with the creed of our society. Mr. L. said in reply, if it was the common Orthodox creed, it was something which most of us had subscribed to once; to which the other rejoined, 'And probably will again, when we all see eye to eye.'

The articles of faith are objectionable enough, to be sure, but the covenant is really beautiful and refreshing to us. It refreshes us in this way: we think how we should feel in reading it, if we were under the law as we once were; what a sinking of heart, and inward groaning the prospect of our unfaithfulness would produce; how discouraged we should feel at the real heartlessness of the consecration, and the vanity of our unbelieving 'reliance on divine grace.' But being under the law of the spirit of life in Christ Jesus, the effect is very different; our heart beats buoyantly in unison with almost every word of this covenant; its righteousness is not grievous, but pleasant and attractive—just what we want to do, and we would not do otherwise if we might.

As our readers can imagine its import, we will continue our thoughts a little. The dedication of ourselves to God, in the words of this covenant, 'body, soul, and all that we have and are, to be his wholly and forever,' is the true, genuine, practical position we live in day by day; an ever-present fact in our feelings; and sincere 'reliance on *divine grace*' is all the security we need. After this dedication of soul and body to God, we cannot conceive of any such thing as '*worldly* employment,' or that there is any thing we have any connection with, upon which it might not be written, 'Holiness to the Lord;' still as to all the observance this covenant engages, we keep the sabbath very strictly; and taking the law of Mo-

ses, our society would compare favorably, in respect to keeping the sabbath, with any church in christendom. The ordinance of Baptism, which by this covenant we promise not to neglect, we refer of course, to Christ's baptism, instead of John's; and we should consider it 'neglecting' the Lord's supper, if we observed it only as meagerly as the churches do. As to brotherly love, faithfulness to each other, support of the gospel, renunciation of the world, love of the Bible, family piety, temperance, sobriety, industry, &c., we not only 'implore' wisdom and grace, but receive it of the great 'Head of the church,' to be faithful in these duties: and so we differ from the Presbyterian church not so much in our ideas of what ought to be done, as in believing that what ought to be done can be done, and receiving 'divine grace' to really do it. *Ed.*

### Spiritual Astronomy.

We have in Astronomy a very fair illustration of the situation that man should occupy. The moon is revolving round the earth; the earth is primary to the moon. The relation that the moon sustains to the earth, is the same that the earth sustains to the sun: the sun is the earth's primary. So in the case of man; though he stands in a primary relation to woman, yet by far the most important thing is his relation as a secondary being; and all the proprieties of woman's behavior in her relations to man, are just the proprieties of man's behavior in his relation to Christ. We expect the moon to go round regularly with sincere devotion to the earth, and we expect the earth to go round the sun with the same devotion.—We do not expect the earth to stop, and give itself up to being a husband to the

moon. In one sense, the best thing it can do for the moon is, to disregard it entirely, and let its secondary relation as satellite to the sun, be its prime relation: because if the earth should stop to dally with the moon, both would go into outer darkness, and of course, it would be destruction to the moon, as well as to itself, for the earth and moon are one. The earth carries the moon round the sun, and gives it its benefit. To our outward senses the earth and moon seem to be separate and independent bodies; but the truth is, they are one. The moon is so near to the earth, so much smaller, and so connected, that if we were to represent them by two balls, related to each other as to weight and distance as the earth and moon, and connected together by a rod, on balancing them the centre of equilibrium would fall within the body of the ball representing the earth. This is a simple demonstration that the earth and moon are one.

Again: there are two kinds of experience going on in men, corresponding to the two motions of the earth. The earth has two motions; one round itself, and the other round the sun. The greater and more important motion is its annual revolution, which produces the changes in the seasons. That binding force that holds the earth toward the sun in revolution round it, is the major operation; its other revolution, on its own axis, although essential, is a minor movement. But, observe, the minor movement is altogether more noticeable than the major. We can see this change that is going on every twenty-four hours; it is continually thrust upon our notice: morning, noon, and night, are continual recognitions of the earth's diurnal revolution. But its other revolution is a good

deal of a secret; and if we could suppose mankind were to commence now, without any previous knowledge of the subject, it would be years, and perhaps centuries, before they would notice this most important revolution. They would see the great changes from summer to winter, and perhaps would observe the changes in the position of the sun; but before they could get any idea of its regularity, and reduce it to a system, it might be centuries; and, in fact, the real truth was not discovered until within a few centuries. The major motion is a thing so important and so great, that it cannot be comprehended by persons of narrow minds; it requires some depth of understanding, and a degree of education to appreciate it.

I think this is the truth about our experiences. We have a set of experiences like the daily revolution, palpable to our own consciousness; they are our own motions, our own works, as the revolution of the earth on its axis might be called its own work. The axis of that motion is its own center, and we may suppose it a matter of distinct consciousness. So all our own works, the things that we do, are matters of distinct consciousness; and the tendency is to think of this kind of motion as all the revolution that is going on. But the truth is, there is another motion going on in our character and experience as spiritual beings, far greater, that is carried on by the attraction of God; the axis of which is not in our center, but in God's center, as the axis of the earth's great revolution is not in its own, but in the sun's center. That is really the major part of experience: by far the most important thing is God's work upon us, and our progress should be estimated by a long course of experience, and not by present sensations and ap-

pearances. It should be estimated by God's operation upon us, and his intention respecting us, and not by the narrow working of our own nature. The great attraction that is acting upon us, though far more important, is less likely to be noticed.

This view presents a fair illustration of the true proportion between grace and works. Works, properly considered, and all specific experience, are the revolution on our own axis, and grace is a revolution on God's axis—the action of divine gravitation, the eternal purpose of God. Well, if a man will understand the phenomena, and be able to rest in peace, on 'this floating ball,' in a spiritual as well as literal sense, he must understand the major motions, and learn to think more of God's works than of his own works, either good or bad; he must be able more clearly to understand, and better to appreciate, the principle of his revolution on God's axis, than of the revolution on his own.

The earth's own revolution, and its action on the moon, are in one sense its own works; but they are not so important as the action of the sun. You can conceive of the former as being its own activity, but, in its most important character, it is passive. Its motion round the sun, does not depend upon its own faithfulness, but upon the sun's faithfulness. 'Lord thou wilt ordain peace for us, for thou hast wrought all our works in us.' Men are in quest of peace, and they will find it by studying the major motion—the annual revolution—the workings of the grand action of God. 'Ye have not chosen me, but I have chosen you, and ordained you.' Well, this major gravitation goes on steadily, and without your observation; and these things that you can observe and are troubled about, are

not the most important things going;—there is a vast deal of unrecognized experience.—*Home-Talk*, March 12, 1851.

## NOTE.

The truth that faithfulness to God is the secret of faithfulness in every other relation, has been demonstrated by much experience among us; but we have never seen it demonstrated in theory so beautifully, as by this astronomical illustration. We shall never have any more conscience about neglecting every thing else for the superior attraction.

To enlarge upon this point a little: We have often seen experience like this:—a parent is called to follow Christ out of the world; he must hate his worldly family and forsake them—a division must come. While he lingers to persuade them to go with him, or to comfort them, or parleys with idolatrous affection in any way, his family are contrary and unreasonable; the centrifugal force reigns, and he is in disorderly relations on both sides. But when he turns in hearty obedience toward Christ, as though he had no other relation of responsibility or affection; then his family turn too, and revolve with him round the same center, yielding to the same law that he does.

We have proved by a thousand experiments in the children's department, the substantial unity of children with their parents, causing their motions to coincide. If a mother is full of the community spirit, and true to the general interest, her child will move in a peaceful orbit, harmonious with the same interest. But if the mother is selfish and small hearted, and particularly anxious about her own child, that child will be sure to be all out of order; unhealthy, unhappy, and a truant from the circle of love and order.

A disciple of Christ, who has made a comet's orbit of several years wandering in the world, has lately returned to his first love. In judging his course, he sees that unfaithfulness to God, was the worst kind of unfaithfulness to his family; that he has the double task now, of extricating them and himself, from the attractions of worldliness. It is perfect absurdity to forsake God who owns all things, for the pittance that one's own action can procure. The worldly man is not only toiling foolishly for that which God would

freely give him, but worst of all, he is turned away from the sunshine which only can give juice and strength and beauty to his life, and make existence a blessing. [Ed.]

### Experience in Perfectionism.

TO THE EDITRESS OF THE CIRCULAR:—

In the judgment that has been searching New York Perfectionism, I have been led to distinguish more than ever before, the difference between that spirit and the spirit of Mr. Noyes's school. I see clearly that there is a vitality and life in his teachings, that produces justification, improvement, and positive results in righteousness.

The accompanying letter has been brought to my mind, in this connection, which I give you, with liberty to make such use of it as you choose. It was written to David Wilder in 1848, in reply to a bitter letter from him, warning me and my family against Mr. Noyes and the Putney school, to which we were becoming strongly attracted. My confidence in Mr. Noyes, as the man appointed by God to introduce the kingdom of heaven into the world, has increased from that time to the present. E. H. H.

*Syracuse, N. Y., Feb. 27, 1848.*

BRO. D.— \* \* \* \* Since receiving your letter, I have reviewed my experience from the commencement of my investigations of the doctrine of holiness, and of my introduction to Mr. N. by means of his writings. A sketch of the facts and conclusions is the best answer I can make to your communication.

My attention was first directed to the Perfectionist doctrines by your brother George in 1843. Through him I had free access to Mr. N.'s writings; and, if any means are to be recognized as instruments in leading me to a knowledge of the Gospel, they are his writings. By them I was convinced of the truth of the doctrines of Perfectionism. I acknowledge my indebtedness to George, for pressing the subject home to my heart, and urging me to confession after being intellectually convinced. Then my confidence in Mr. Noyes was full and perfect and I began to get some glimpse of the

beauty and glory of the Gospel. My love to George and Mr. Noyes was stronger than a brother's. I looked upon Mr. N. as a man of God, and the leader of his hosts; and George's testimony was exceedingly strong to the same effect. Also when I became acquainted with you, you expressed your love and confidence toward Mr. N. in the strongest manner.

At the Manlius convention, I saw Alexander Wilder for the first time. I discovered in him during the discussions of the meeting, a spirit of enmity to Mr. N., which became more and more manifest in subsequent interviews. I became acquainted with Charles Mead about the same time, and came under the influence of his spirit, although then I did not understand its nature. He was also opposed to Mr. N., and threw out suggestions tending to prejudice my mind against him. From that time, my confidence in Mr. N. began to waver; although I held firm to the doctrines he taught, intellectually, I began to get into condemnation. Things continued thus, until he came out against Alexander and you, for the course you were taking. To that I said, so far as Alexander was concerned, it was just; but thought it rather too hard on you, and after a while felt to judge him for it. As to my spiritual state, it kept on the wane: at times I would rally. Without stopping now to show the cause of this declension, I will merely say, that my condition was a sad one enough. I was drifted here and there like a ship without anchor or rudder; until I was upon the very verge of apostasy. My cry was, 'I am carnal, sold under sin. O wretched man that I am; who shall deliver me from the body of this death.' Sometimes I tried to get into a state of carnal security; but here I was met by the loss of my right hand, which I took as a judgment from God. I have suffered from one thing and another, until I have almost wished myself dead. My greatest sufferings were from the oppressions of carnality, and consequent con-

demnation. Last summer, the burden seemed greater than I could bear: my confidence in Mr. N. was gone. When he and Mr. Burnham were here, I could hardly call on them. Under this burden, I prayed to God for deliverance, with the appeal of a drowning man.—He heard my cry; and my heart is filled with gratitude to Him for lifting me out of such a horrible state. I was led in the first place, without consulting any one, to review Mr. N.'s history and religious course: I came to the conclusion, that at least he was honest, and finally my confidence in him was fully restored, without my being able to tell how, or by what means. I began the testimony of holiness anew, and was blessed abundantly. God has evidently been blessing me and my family. My mother arose out of a kind of 'seventh of Romans' experience: Susan took a stand which she had not done before, confessed 'Christ, a savior from all sin,' and has been filled with peace. Our union with Mr. N. and the Putney church, has grown with our growth, and strengthened with our strength; and now I am able to look back with an understanding mind, on my past course, and that of others also: and these are my conclusions.

1st. My own spirituality has kept pace with my fellowship with Putney. (Not that I say it is a consequence of that, but it is at least a significant fact.)

2d. The spiritual state of all Perfectionists that have come under my observation, has corresponded with their position toward Putney. I have seen that those Perfectionists who have cut loose from Mr. N., have lost all their spirituality, or at least have retrograded to a great extent. I see proof that those who refuse to follow him, must of necessity run tangent to the truth. But will you say, That is depending too much on an arm of flesh, and the wisdom of men—that your faith 'stands not in the wisdom of men, but in the power of God?' I only say, give due honor to those whom God sends. Admit that Mr. N. has more truth than you or

I—that he is in advance of us in spiritual experience; and we *must* follow him, or run into error. I am willing to follow truth wherever it leads, and any one who has more truth than I;—not mere intellectual truth, but that which is in the heart; and constitutes the spiritual, individual life. Much contention has arisen among Perfectionists about leadership; and my mind has been prejudiced against Mr. N., by some who have charged him with seeking the leadership; but I have learned by experience, to let God's appointments alone. 'For the body is not one member, but many. But now hath God set the members every one of them in the body as it hath pleased him; and if they were all one member, where were the body.'

3d. I can now see the reason why Mr. N. came out so strongly against the spirit which actuated you and Alexander. The attack was not on either you or Alexander; but on the spirit of the particular doctrines you were then teaching. Mr. N. says in the commencement, 'We desire that the severe remarks we have to make, may not be regarded as aimed against the *persons* concerned, but against the *spirit* which is abusing them.' The spirit which he attacked, was a spirit of anti-holiness—opposed in its essence to the doctrine of holiness. It was a spirit that engendered condemnation, and struck a direct blow at justification. Look at Alexander's positions, which he took in his travels among Perfectionists. Witness also the spirit of the paper he published in Barre. I did not think at the time, that you endorsed his views; but it seems he claimed your testimony as an endorser. The matter presents itself to me in this manner. Alexander became dissatisfied at Putney, and left. He communicated that dissatisfaction to you. Charles Mead was in sympathy and communication with you; and his was a subtle spirit of condemnation. I have seen the nature of his spirit clearly: I care not how plausible and humble he appears to be; the effect of his influence is

to bring those who come under it into condemnation. I think that was the effect on you and Alexander; and Alexander, finding himself in a seventh-of-Romans state, began to teach that none at the present time were born of God. He began to spread this testimony among believers in this State; and being direct from Putney, on that account produced more effect. Then the convention at Lairdsville was held, in which you and Alexander were prominent actors. Right after that convention, Alexander goes east, testifying against holiness, and prejudicing believers against Putney. Mr. N., being a 'wise master builder,' as I believe, saw the necessity for taking the decisive step that he did, in order to stop the evil effects of that spirit.

From my own experience, I know the influence of that spirit to be deadly to spiritual advancement. I do not wish to lay my faults on others, but I say that under the influence of that spirit, I was tossed to and fro, and staggered like a drunken man. Still, during the whole time, I kept my eye on the truth of salvation from all sin, although it was not true of me. Now I see by experience, 'There is no condemnation to them who are in Christ Jesus;' and as I have improved in spirituality, and knowledge of the Lord, I have come into sympathy with Mr. N. and Putney. Here you meet me and attempt to cast a damper on my course, by bidding me in effect, to cut loose from them. If the love and confidence I have in Mr. N., is evil, then I say it is the fruit of the seed which you and your brother George planted; and I thank God for it. I loved George, and do still; I have loved you; have sought spiritual union with you, time after time, when we have been together, till I became satisfied that you was not in the right condition to impart life to me; and now I say, I have got out of the fog, and my desire is to assist you out. God will work out his own ends: let us be careful not to oppose them. There is necessity for our coöperation in our own behalf. Paul says,

'Work out your own salvation' &c. It is, to me, an eventful time. Gog and Magog are battling against the saints of the most high. It is my aim to be found in the camp of the saints, and within the beloved city. I wish my position to be understood from the following resolution passed at Genoa:—"Resolved, That we will devote ourselves exclusively to the establishment of the kingdom of God; and as that kingdom provides for all interests, religious, political, social, and physical, that we will not join with, nor coöperate with any other association."

E. H. HAMILTON.

### Reliability.

I wish to classify persons into the reliable and non-reliable;—and I can now see precisely what I mean by the *reliable* class. When persons are in a state, on the one hand, of experience and instruction that goes a great ways toward enabling them to do right themselves, and, on the other hand, have *docility*, a capability of learning and receiving instruction, and a spirit that will ask for help in a case of difficulty—such persons are perfectly reliable. Set them about any thing, and if the ability they have is not sufficient to carry it out, they will get help from others to do it. A combination, then, of *ability* and *docility* makes reliability; or it may be stated mathematically, thus:—ability + docility = reliability. But ability alone we do not find to be reliability; neither docility alone.

By this rule we can run the line pretty straight. We can see a good many in the Association who are reliable—who will go right, either by their own ability, or by having docility enough when their ability fails, to get others to help them: and we can see by this rule a good many who are not reliable yet. Those who have ever so much ability, and have not docility, are not reliable persons. Now

I consider Mr. B—— a reliable man—safe from mistakes. When he gets into a boggle where he cannot help himself, he is wise and modest enough to get help from others. He will use up all his own ability, and then get help from others to make out the deficiency.

In any trade or business, where men are engaged together, if one is a good workman, and at the same time has a consulting spirit, he is reliable; but if he is a good workman, and has not a consulting spirit, he is not reliable.—Supposing his ability less, if his docility is more, it will make him reliable. Now A—— is a case of a man's having a great mind, first-rate ability, but very little docility. Well, he is not a reliable man.

\* \* \* \* \*

By our thought and conception of reliability, we mean substantial *infallibility*—we mean that a man has a proper sense of the extent of his ability and of his infirmity; and when he finds himself in a place too deep for him he is wise enough to apply for help. There is infallibility. People used to talk about my not knowing how to do business. I told them that I held a *principle*, which would enable me to get along in this respect better than any one else; as the first principle with me was, to know exactly what I could not do, and then to get others who had ability to help me. I have followed out this course practically. In respect to business, I did get Mr. C—— and Mr. M——; and the result is, I have made no mistake in regard to business, but that department has been fully sustained and provided for. We should not be presumptuous, but know what we can't do, and have wit enough to get those who can. If I have not business qualifications myself, I have at least had wit enough to prize them in others, and to

get such men as Mr. C—— and M—— to do what I could not myself: my docility has supplied the place of ability.

In the Association, mere ability is not going to stand at all in comparison with docility. It is going to run clear down to zero in our estimation of character. Person's real weight—reliability, i. e., infallibility—will be estimated by their docility. Or we may say that their reliability will be in proportion to their docility multiplied into their ability. Suppose a square, or parallelogram, and one side of the square is docility, and the other is ability. Then reliability is the area of the square; and increases in geometrical ratio with the increase of the sides.—*Home-Talk*, Feb. 7, 1851.

### Godly Eventuality.

There is a propensity in human nature which takes delight in noticing the progress of events and small occurrences, that happen from day to day. This propensity, while in competition with our relations with God and his work, is very troublesome, and constitutes what we call *the spirit of gossip*. There is, perhaps, nothing better calculated to draw our spirits down towards the flesh, than this tendency to think and talk of superficial things, while under the control of egotism. It is universal, and has its foundation in human nature, which is the work of God, and is therefore entitled to a respectful consideration, in order to discover his design in creating it.

There are two ways in which we may view every object or circumstance which addresses our senses: we can look upon them simply as furnishing occasions for thought, or conversation, or action in a pleasure-seeking way; or as the deep language of God, written in all our sur-

roundings, which it is our business to understand and interpret. In other words, we can make the dispensations of providence a means of serving ourselves, or of serving God.

There is but little hope of driving the devil out of this department of human nature, without letting God in. There will be a continual tendency to be drawn away from God by superficial things, until we get the chronic habit of making them draw towards him. To do this, we must learn to distinguish between this faculty itself of observing things, and the devil who perverts it. God designed that every thing he created should center our attractions in him: all creation, and all events, are but the out-speaking of himself, intended to remind us of his wisdom and glory. To get intelligent impressions from the mind of an author through his book, two things are necessary: one is, that the book be intelligent and coherent; and the other is, that our minds be sufficiently disciplined and enlightened to know how to read, and to conceive his ideas. In the same way we must look upon God's providence. Creation is a daily paper, constantly receiving impressions from the mind of God; but, alas! how many can read it? We have but just begun to learn 'A.' We have been long enough contented with staring at the pictures it contains, and like an unlearned child, amusing ourselves with the letters, without understanding them. This is what the devil is glad to have us do: he hates to have us understand the real meaning of events, to see God in them, and worship him; but he loves to have us dally with them for present pleasure, and be at their mercy.

God does not want us to be at the mercy of circumstances; he wants us to read them, that we may be above them. Men were at the mercy of lightning until Franklin discovered the laws which governed it: so we stand in fear of an unknown God, until we learn that he doeth all things well, and commence in the plodding spirit learning his alphabet; and the 'A' of his alphabet is, that he OWNS

and guides all things. If we believe this, and wish to treat him respectfully, we will not let the devil have our minds and tongues to trifle with his providence in a spirit of gossip; but, like diligent students, will try to read his mind and heart in all our surroundings. This is a book which, like the Bible, is adapted to all classes of learners in the school of Christ. There are none so green but they may make a beginning, and none so wise but they may always find in it something new. H. J. S.

It is understood that Archbishop Hughes of this country, is about to have conferred upon him, by the Pope of Rome, the office and red hat of a cardinal. We gather the following items from the Tribune:—

The number of Cardinals is 70. They are the Pope's privy council, and their duty is to assist by their advice in the Government of the Church, and also to preside over such branches and departments of the same as they may be appointed to. They also elect the Pope, always, of course, from their own number. The appointment and promotion of Cardinals, depends altogether upon the Pope. The names of those he has chosen are read in the consistory or assembled College, with the formula, *Fratres Habebitis*, and the elected are informed of it by receiving the red hat.

The recent appointment of a Cardinal, and several Bishops, in England, has produced a great ferment there, but the Tribune anticipates no special excitement from the appointment of an American Cardinal, though it is true the appellation of 'His Eminence,' does not sound very republican.

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