

# THE FREE CHURCH CIRCULAR.

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

VOL. IV.]

ONEIDA RESERVE, APRIL 25, 1851.

[NO. 9.

## Home-Talk by J. H. N.--No. 60

[REPORTED FOR THE CIRCULAR, DEC. 2, 1850.]

### THE ART OF VANISHING--2D EVENING.

I think I can work out a theory of the whole exercise of the passions, so as to exclude us from the devil entirely, and run the line of distinction between that state of the passions which belongs to a true man, and that state which the devil has access to. One is a true man if he is 'begotten of God, and keepeth himself, and that wicked one toucheth him not;' and in that case, all his passions and feelings must have an exercise distinct from any thing that the devil can sympathise with, so that he can say that the 'prince of this world hath nothing in me'—nothing that he can have any affinity with. Yet every passion has its true exercise; for it is to be assumed, to begin with, that nothing is suppressed: all the passions of our nature have place and exercise in heaven.

We will take, for our starting point, the distinction we brought out last night, between true love and false, and work out from that in all directions. False love is simple ownership; its language is, 'My beloved is mine.' True love is reciprocal ownership: 'My beloved is mine, and I am his;' and, as we said, the introduction into the feeling of ownership

of that which acknowledges ownership on the other side, is an act of humility, incompatible with pride and egotism.—Egotism can claim ownership, but cannot acknowledge ownership itself; and it is in this refining of the spirit to meekness and humility which acknowledges ownership, as well as claims it, that we vanish out of the devil's sight, and he cannot touch us. Ownership in living beings is the beginning of all ownership. In law, property is divided into real estate and personal property. I should divide it into live property, and then real estate and personal property. There certainly is such a thing as ownership in human beings. Slavery is one form of ownership, which is recognized in this world. Then there is another form of ownership, which is universally recognized, which is marriage. Marriage has ownership and special interest in human beings. We will not acknowledge, as legitimate, such forms of ownership as slavery, or one-sided marriage, in which one owns the other without reciprocity; but reciprocal ownership is legitimate. God, himself says, 'I will be his God, and he shall be my son.' There is reciprocal ownership; the ownership of God, himself. Paul says to the church, 'All things are yours; Whether Paul, or Apollos, or Cephas'

—the apostles belong to the church, and the church belong to the apostles, and there is this reciprocal action through the whole society of heaven. If we give scope to the true philosophy on this subject, we shall find, that right ideas of ownership in love, will set right all the other passions, for they are all forms of ownership. It is not acquisitiveness alone that claims property, philoprogenitiveness claims it just as much. The difference is in different kinds of property.

Now then, if we begin with egotism, or one-sided ownership, at the center, it will go down through all the passions. Every passion will fall into the train that we start with, and use the language belonging to the original proprietor. If the original proprietor is *I*, the claims of all the passions will be selfish possession. But suppose egotism to be destroyed, and we take the language of meekness—'my beloved is mine, and I am his'—then of course it follows logically, that all his property is mine, and mine is his. It is the *we*-spirit all through the passions—there is the consciousness of sympathy in all our claims of ownership. The spirit of the passions in the latter case, is as different from the former, as the spirit of a married man from an old bachelor. Egotism, the one-sided spirit, is an unmarried spirit; it is the spirit of single blessedness, or *single cursedness*, as it would be more proper to call it. The spirit of single cursedness enters into every passion of human nature, and the sympathies of the devil are all in unison with that spirit. While on the other hand, when there is a beginning made of double blessedness then the spirit of sociality flows down through all the passions, and the devil cannot touch us; he don't know how to call a thing *ours*, and there is the element to be in-

roduced into man's whole nature, which shall cover him from head to foot, and protect him from the devil.

All that I said about amativeness, in a late discourse which I delivered upon amativeness and alimentiveness, may be applied to acquisitiveness. The doctrine there presented was this: that no passion is to be suppressed, but all brought up into a resurrection state. The first process is that of dying, but we must not stop there. The final state of alimentiveness and of amativeness, is one in which their enjoyment is elevated into a divine sphere where they become social; as I said, they are divinified and communized. The Lord's supper in the case of alimentiveness makes eating and drinking a sacred thing—a religious institution—introduces divinity into it. It becomes an act of fellowship with God and with one another. Christ in that institution, elevated alimentiveness out of its degraded state, into a noble passion. I said in that discourse that Christ did not carry out his plan with regard to all the passions in this world, but we may judge from what he did for alimentiveness what he would have done for amativeness if he had had opportunity—i. e., he would have destroyed its animal life, and then raised it up, and made it an act of communication with God, and given it a social form, and made it glorious. Now apply this same principle to acquisitiveness, the possession and ownership of property, which is the idolatry and curse of the world. And here again, we are not to look for the suppression, but for the death of the selfish spirit of property-holding first, and then its resurrection and elevation into the divine. And just as fast and as sure, as we can make property a love-token, by receiving a spirit from God, which possesses and enjoys it, with a sa-

cred sense of his ownership with us, and thus make its enjoyment a means of worship, just so far we elevate it into a holy passion; and the stronger it is, the better, when it is modified in that way; and it is capable of being made a means of communication with God, and of social interchange, just as much as alimentiveness or amativeness.

I confess to having very great desires for property. I desire to possess and enjoy the things of this world which are represented by money; and from time to time that spirit attracts the spirit of heaven, and reveals to me the delight that God has in it, and the omnipotent strength that is to be infused into it at last;—and I judge that the reason why we are held back and kept in a degree of restraint so long, is that our hearts may be enlarged about it. Acquisitiveness is being disciplined and held still till it can take its real inheritance. What is that? Why, 'He that overcometh shall inherit *all* things.'

The little dirty acquisitiveness of the world is so small that it cannot enjoy things unless they are 'mine.' Men's highest ambition is to separate a little amount for themselves; but God does not like that, he wants men to get their hearts large enough to feel that property is better for being enjoyed with others; then they will be in a condition to see their whole portion and claim it.—We are heirs now of all things, though not in possession. It is frequently the case that the parents or guardians have to die, and the estate go through probate, and be cleared of incumbrances before the heir can take possession; but if he has a good title, he is the substantial owner. There is our situation: we are heirs of the world, we have a good title, but the present incumbents must

either die or come into the family, before we get possession. We are sure to get it, because we shall outlive the present incumbents, and our acquisitiveness should begin to enjoy things now, with the full assurance that we are owners of all things, and our title good and true, and the settlement of our estate in process of operation. This idea will keep us from puttering by trying to get hold of small pieces of property. We only want enough now, for immediate convenience, and to enable us to devote ourselves to carrying the case through probate so as to get the whole of our portion. Suppose a man here, should fall heir to a million of dollars in England, but not believing it, should content himself with making a few dollars, day by day; you would say, he is a fool, and ought to get money enough together to go to England, and claim all his property. We are heirs of the whole world, literally and truly; God's firm is going for all things, and the devil's title is not sound. Then instead of seeking to get a living for the present, let us go for the whole, and let acquisitiveness rest there. I will warrant that you shall have all, if you will settle the partnership with God; get the *we*-spirit to begin with, get married to God and his family, so that you will lose the I spirit. Get the idea of family property started, and God will encourage you fast enough. You need not make a righteousness of being poor. God does not want us to be poor; he made us to enjoy property; and all the discipline that we have on the subject, is for the purpose of refining our spirits, and getting them to talk the *we* language. The prodigal son could not be contented with family property; he wanted something he could call his own. He liked social pleasures first rate; but he was in a family where

there was one above him, and he did not like to acknowledge his superior. Mutual ownership did not suit him—he wanted to go away among small folks, who would let him have scope. He disliked the ascending fellowship and abandoned himself to the descending, which gratifies egotism, while the ascending fellowship kills it.

#### THE COUNTERPART OF VANISHING.

The idea of *vanishing*—escaping from evil spirits—has its counterpart. There is a positive view, as well as a negative, to this subject. To keep ourselves so that the wicked one cannot touch us, is only half the matter, and the negative half; the other, positive part, is to have our life hid with Christ in God. There is the secrecy we enter into: we do not pass out from the presence of the devil into solitude. The secrecy we enter into is not of the character of isolation, but it is passing into the presence of the Spirit of God; and there we are hid, not as in a wilderness, but 'hid with Christ in God.' When we vanish from the devil we appear to God; so that the doctrine of *appearing* is the counterpart of the doctrine of vanishing. All that has been said of the art of vanishing may be turned and applied to the subject of appearing. Our view is, that by falling into some train of thought or feeling that the devil has no conception of, but is precluded from by egotism—which is the essence of his being—we vanish from him. So, it will be found that by the same act—by starting a feeling that is true and good—we in reality immerse ourselves in the Spirit of truth, and come into a sphere of interior, heavenly spirits.

We are all seeking acquaintance and fellowship with the Primitive church. The idea circulates among us, that our

calling is union with the Primitive church, a personal acquaintance with them, and an introduction to the whole family circle of heaven. It is, then, important to find out the true way of approaching them. And if we can get at the true idea of vanishing from evil, the same train of thought may be carried out into a true idea of presenting ourselves to the Primitive church. We must first get rid of the idea that any true feeling or thought is a personal affair. Faith is the gift of God; gratitude and meekness are the gifts of God; any thing good or true in us is an inspiration, an influx from the sphere of pure spirits. So that we have a perfect right, if we find good and true emotions in ourselves, to regard them as from heaven, not as something circumscribed by our own spirits, but as the ends of a spiritual clue, which, followed upward, terminate in God himself. Then in exercising ourselves to righteousness of any kind, we are simply opening the sluices of our spirits to the good there is in God and in heaven. This is our function, and the business we have to do—to find out our capacity in that respect, and exercise ourselves to the admission of good spirits. It is a simple fact that when in any, even the smallest action of the heart, we open ourselves to good, and good flows in upon us, we are present to God, and he to us; we dwell in him, and he in us; he 'comes in and sups with us, and we with him.' Every truthful feeling within us should be regarded as an act of communication with God and all the family of God. By so regarding whatsoever is good and true within us, and turning into it from time to time—by following the veins of truth and goodness which open, and withdrawing our consciousness into them—we shall attain to familiar, unlimited personal acquaint-

ance with the Father, and the Son, and all the redeemed.

They do not choose to come into personal acquaintance, by presenting their forms to us: they have no ambition to display themselves to us in that superficial way. It would be a mischief to us if they did so, in the first stages of acquaintance. The true way is to see them centrally—to receive their inner life first. They are as accessible to us in this inner sphere as we are to each other. Whatsoever things are lovely and of good report in us, are common to us and to heaven. Here is a region of common ground, where we meet them, and they us. Our curiosity need not be suppressed, for it will have its full gratification at last; but we should chasten and command it into peace, and insist on getting acquainted with heavenly spirits in the true order, commencing at the center, and extending our acquaintance with them through invisible, and I might almost say abstract perceptions, into their secret thoughts, and gradually into all the forms in which their inner life is embodied; and this, of course, last. We shall reach the outer forms of the spirits of heaven, when we fairly arrive there by their mode of travelling. We must go in at the door; to go some other way is to be a thief and a robber. To try to enter heaven by seeing forms is not the way. We enter the door when we repent, and become acquainted with the goodness of Christ; and entering in that way, we shall go from room to room until we reach the cupola. We must be willing to be led according to their wishes, rather than according to our curiosity; and they will lead us through the whole building at last.

The laws of the science of vanishing and appearing may be traced some fur-

ther. It is evident that a superior spirit, meaning by superior one of higher refinement, has power to appear to an inferior spirit, or vanish from it, at pleasure.—This principle is illustrated by those facts related in the Bible, in which angels appeared to men. Christ appeared to his disciples after his resurrection, and vanished out of their sight. This power is not reciprocal, i. e. an inferior has not in itself this power towards its superior, and when I say that we have the power of appearing to the Primitive church, I say it in connection with the other truth, that whatsoever is good in us, comes down from them to us, and we come at them by following up the spiritual clues which are afforded us by them. Now then, if it is at their option to put those clues into us, then it is at their option to summon us into their presence. It is by their choice and not ours that we can appear to them. It is only as they let themselves down into us, that entrance is given us by which we can approach them.

These are laws which rule unquestionably between different classes of good spirits; and you will find in these laws the regulating principle of society in heaven. The puzzle which presents itself to a gross understanding, in regard to the regulation of society without law, is, why should not persons who are very attractive and popular, be exposed to more society than is agreeable? What shall regulate the interchanges of society so that there shall be no interference or crowding in intercourse with each other, and no place for jealousy in social affairs? By what law are the exchanges in heavenly society to be regulated? is the question. Here comes in our doctrine, that *supply must control demand*. As we have illustrated frequently in the case of prayer, God is not exposed to an unlimited draft of all the foolish desires of man. He puts into the hearts of those who are in proper relations to him the desires which come back to him in prayer, and such of course he is prepared to meet. Now if the principle can be introduced to control society, that supply

shall determine the want of those to be supplied, then certainly there can be no interference. That principle, commencing in the uppermost sphere, and proceeding downward through all grades of society, would regulate all. There would be no jealousy, no burdens or unsatisfied claims. If it is true in the nature of things that the superior spirit can vanish or appear, present itself or withdraw, as to an inferior spirit, while the inferior can only present itself to the superior by following the clue which the superior gives, and if the citizens of the heavenly world are civilized enough to submit themselves to this principle and seek acquaintance only through the offered channels; then society will regulate itself with perfect accuracy and harmony. A superior spirit has only to regulate its emissions of clues by its capacity of supply, or by what its nature demands, and there will be no acquaintance sought except as these emissions call for it. There will be no obtrusion of spiritual presence. Desires that are not legitimate will be impossible.

Then these same principles have an important practical value in the relation of good spirits to evil, and may be made of great use in our escape from evil.—Just so certain as we have admitted the spirit of heaven into our innermost, and there is any thing good and true in us, we are more refined in our inner nature than the most refined devil in the universe, and therefore we are superior to him. However small we may be, if there is one point of union with the Spirit of truth, if our spirits are in communication with faith, love, meekness and gratitude at a single point, then we are mightier than the most subtle spirit in the kingdom of darkness. Christ speaking of false prophets who should appear before his second coming, said they would do signs and wonders and would deceive if it were possible the very elect; but the very elect, however small they may be in the externals of their character, have at the centre a refinement that is superior to, and master of all the spirits

of darkness; and it is impossible for them to be held of evil spirits. Their hold on us is but a superficial affair; it is only on those parts that are coarser than themselves. If they are refined sorcerers, there may be that in us that is coarser than they, but on the contrary there are parts of our being that are finer than they; and, *on the whole*, we are their masters. The law which allows a superior spirit to vanish or appear at pleasure, is good for us toward them, but not good for them toward us; and on the whole, we have the power of vanishing or appearing to them at pleasure, while they are powerless in that respect toward us. It will be well for us to know the prerogatives of our position, and as fast as possible, carry our spiritual prerogative through our whole nature, and make it a reality. These views show us that we are not at the mercy of evil spirits.—We have a perfect right to deny their power to present themselves to us, to envelope, confuse and abuse us. Our ignorance in this respect, is our weakness. So long as we believe that they have this power, that part of our nature which is in the darkness of this unbelief is unrefined, and of course, open to their influences. Let in the light, and find out what God made you for, and you will find that the devil is not your master, but your servant, and you can put your foot on his neck. You can withdraw yourself, just so far as you find it agreeable, and want privacy and seclusion. It is nonsense to suppose that the door is wide open, and that the devil can overrun you when he pleases. On the other hand, you can present yourself to him when you please, and that in a way that he cannot avoid, and one that is commanding. In our present relation to the world, having for our business to save those that are led captive by him, it is a great object to be able to appear to him and make it manifest that we are on hand. I have no desire to escape from him in such a way as not to be able to deliver his captives.

One word more on the general princi-

ple we have dwelt upon a few evenings past—the turning of our spirits into the channel which shall carry us out of the devil into Christ, by following his spiritual clues. The great thing wanting, the great attainment needed, to do this, is, *power to command our attention*—to hold still, quietly looking inward, and not be diverted from it by any clatter outside. What though the devil gets up a clatter, as on the field of battle; I am not obliged to hear it, I can close my ears and eyes. God did not make my senses to be at the mercy of noise and discord: my eyes have eyelids that I can shut; I can put my fingers in my ears, if it is necessary. I have the means of closing all my senses; and so I have also in reference to my spiritual senses. “Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly, . . . that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.—‘He shall dwell on high; his place of defence is the munitions of rocks.’ There is the art of vanishing in a nut-shell—the art of withdrawing the attention from the devil’s clatter, and giving it to God and good spirits, which are whispering within us. Heaven and hell are both at work in us; hell makes a clatter—heaven whispers; and we can hear the whisper, and shut out the clatter. If you were with me in a crowd as large as the whole population of New York, and they were all shouting ‘Hurrah for the devil,’ while I stood by your side, and whispered, ‘Hurrah for Jesus Christ,’ you could hear me if you chose, and go away with me. That is the advantage that heaven has over hell. Heaven, though it speaks in a whisper, can come close to our ear; while the devil’s clatter is round about, reverberating through the heaven above and earth beneath. It is the art of hearing the whisper, and refusing to hear the clatter, by which we dwell in the secret place of the Most High, and get out of the crowd, away with God.

### Experience

In my dealings with God, I have found a great many times, and in a great many ways, insomuch that it has become a settled idea with me, that his policy is to make the most of the means on hand, and not employ or bring into the field any more forces than are necessary to accomplish his object; and he is more economical in his use of means in many cases, than we find it easy to understand. To illustrate the simplicity of his way of doing things, we had an example of it at Putney. When we were growing into the conditions of a unitary family, our numbers increasing, and the desire springing up for living together, we frequently thought how very delightful it would be if we could build a great unitary establishment—a Phalanstery; and there was a feeling that we would get into that shape as soon as we could; but it looked a great way off; it seemed almost impossible to accomplish such a feat. The prospect of getting the means of building, was so unpromising, and our desire was so urgent, that it *simplified our ideas* and got us into an attitude where we could sympathize with God in his simplicity. We found that instead of there being any need of looking abroad with a fool’s eye to the ends of the earth, we had all that was necessary on the spot; a house abundantly commodious. What we needed, was the *simplifying of our ideas*. The mere rectifying of our minds on the point, actually added to our capital 10,000 dollars, because we had just what we wanted, and a better house than we could have built. That is only one specimen. I have been through that process again and again. When I have been looking around for a thing, wishing that I had it, and looking forward to some distant day when I should have it, I found when my desire was *simplified*, that I had it right on the spot; and I have learned to expect, when my desires get roaming abroad after things, that God will check desire till it becomes simplified. His word to me is, ‘use up what you have before you ask for more.’

## The Free Church Circular.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, APRIL 25. 1851.

### The Voyagers.

I had the pleasure of seeing our friends, J. H. Noyes and R. S. DeLatre, on board the *Baltic*, on Wednesday last; and though there was a severe storm at the time, they left in fine spirits. The storm raged furiously all that afternoon and night, yet we had no unpleasant feelings in thinking of them, for we were sure that He who commands the winds and the waves would protect them. And now by a beautiful providence he has let us know that they have safely 'weathered the terrific gale.' We learn by the *Tribune* that the *Pacific*, which arrived in New York on Saturday, passed the *Baltic* at three o'clock on Friday last, thirty-nine hours after she sailed, 410 miles from New York.

J. R. M.

### Modest Apparel.

When the mode of short dresses was adopted at Oneida three years ago, its advantages were soon so apparent, that we confidently predicted that the world would not be long in making the same discovery; and we have been very sure we should come into fashion again, whenever the reign of good sense in woman's dress, superseded Paris flummery. We think we ought not to be accused of egotism if we read with some complacency now-a-days, newspaper paragraphs like the following:

SHORT DRESSES.—Mrs. BLOOMER, editor of the *Lily* has adopted the "short dress and trousers," and says in her paper of this month that many of the women in that place, (Seneca Falls,) oppose the change; others laugh; others still are in favor; "and many have

already adopted the dress." She closes the article upon the subject as follows:

"Those who think we look *"queer,"* would do well to look back a few years, to the time when they wore ten or fifteen pounds of petticoat and bustle around the body, and balloons on "their arms, and then imagine which cut the *quicrest* figure, they or we. We care not for the frowns of over fastidious gentlemen; we have those of better taste and less questionable morals to sustain us. If men think they would be comfortable in long, heavy skirts, let them put them on—we have no objection. We are more comfortable without them, and so have left them off. We do not say we shall wear this dress and no other, but we *shall* wear it for a common dress; and we hope it may become so fashionable that we may wear it at all times, and in all places, without being thought singular. We have already become so attached to it that we dislike changing to a long one."

[*New York Tribune.*]

We are glad to see that several of the most respectable ladies of our village possess sufficient independence to show their disregard of the imperious mandates of Fashion, and consult comfort and convenience in the matter of dress. It is now quite common to see the short dress and pantalottes in our streets, and it is admitted by nearly all that they are a decided improvement upon the *dragging* style. Indeed, they are very generally admired, and we hope that occasionally rude and insulting remarks from blackguards, and the annoying conduct of ill-mannered boys, will not discourage the ladies in their attempt to introduce wholesome and much needed reform.—*Seneca Co. Courier.*

We are pleased to learn that some of the ladies of Seneca Falls have commenced a reform in the style of female attire. We have no certain idea of the style introduced, but suppose it to be that of the short dress and Turkish trousers—the most beautiful and graceful female dress in the world. The moral courage and firmness in thus breaking ground against the street sweeping drapery of fashion, demands our admiration. Were the new style to be adopted here, the street commissioner would sue the wearers for damage. The cleaning of sidewalks and crossings would then be thrown upon the city.—*Cayuga Chief.*

The most that we have seen, on the other side, is an opinion by Willis, that *curtsies* were far more graceful and captivating in petticoats than in 'biped attire.' He drew this comparison on the occasion of a ballet dancer's appearing in a new character as singer: her curtsies

to the audience were much prettier with the petticoat, than in the dress of her original vocation. This, however, is quite lost upon us, as curtsying is too rare in our civilities to be of any account.

We are reminded here of a letter that we received some time since from Mr. Warren, which, as it may on some accounts be justice to him, we will insert in this connection :—

*Verona, Feb. 26, 1851.*

TO THE EDITRESS :—I yesterday sent you a note requesting you to discontinue my paper. Last night I received your last No. I was so much pleased with the doctrine of 'Justification,' and the Editorial in which so becoming a confession of Christ was made, that I am induced to renew my subscription; and send you one dollar for that purpose enclosed. Happy would it be for our sin-cursed world, if all our editors would from the heart make this confession.

Very respectfully yours,

DAVID A. WARREN.

P. S. Allow me to say in all kindness, much as I abhor the fashions and spirit of this world—which, by the grace of God, I believe I am dead to-forever—I see nothing becoming in pantalettes, or short hair when worn by women, Paul's doctrine of long hair for women I think far preferable. When I see a woman with her hair cut off close to her head; it reminds me of a crazy woman, many of whom I used to see while an inmate of the Asylum myself. D. A. W.

We have nothing to reply to this postscript as an expression of personal taste, but we did not think it hardly fair, to convey the idea that we had our hair shaved; and then, moreover, Mr. W. has had opportunity to know, through our first Annual Report, that we believe, at least, we are really pleasing Paul, and carrying out his idea of propriety and good taste, in our fashion.

We are quite sure there is an incongruity between the common artificial style of wearing hair, and the simplicity of short dresses; which will not fail to be observed wherever the latter fashion prevails. And taste in the correspondence of things, will lead also to the

discarding of the common neck-gear of ribbons and laces, and finally every thing that departs from the simplicity of children.

We should like to know what others read in the language of the fashion-plates, that are furnished in the city magazines. They say to us as plainly as so much writing, 'These women have no time for any thing but outward adorning; they have no object but to attract attention to their persons: their superficial ornament is only the measure of their interior poverty.' 'Our bodies are more than raiment;' how much more are our minds and spirits. Raiment can claim but very little thought, without infringing upon superior claims.

Dress that attracts the least attention is the best fashion that we know of: it does not intrude its glare, and intercept spiritual and intellectual interchange on social occasions; but who can find a heart, if there is any, under a dress that, like a sponge, absorbs the attention.

### Attractive Industry.

We have had considerable conversation in the Association lately about the comparative merits of Horticulture and *farming*; and have given expansion to the beautiful idea that *gardening* is destined to supersede farming, as fast as the reign of heaven redeems us from the curse.

One of the merits of Horticulture, and by no means the least in our opinion, is, that it is a kind of industry which admits and invites the companionship of the sexes. Eve was the helpmeet of Adam in the garden which 'the Lord planted.' It is a school of taste and science, while its fruits are by far more beautiful for food, than the coarse subsistence generally supplied by a farm. One friend sug-

gested that the cultivation of the perennials educated faith and patience; another that Horticulture was applying our system of criticism and self-improvement to the land. Our gardener is not satisfied with the land's bearing fruit, but he *purgeth* it, that it may bring forth *more* fruit; and pays special attention to improving the quality of the soil.

Finally it was voted not to talk about *the farm* any more, but *the garden*.—The farmers were to consider their 'occupation gone,' or at least, 'waxing old, and ready to vanish away'—the art of Horticulture is to take its place, as fast as circumstances will allow. We like the Lord's way of farming the best; and he planted in the garden 'every tree that was pleasant to the sight and good for food.'

### Gratitude versus Glorying.

It often happens, when persons are getting out of trial, and begin to feel happy, that the devil takes advantage of their state, and gives them a *back-handed stroke*, which sends them in the direction they are on a great deal too far: so that a proper degree of joyfulness ends in glorying, and finally in reaction—they become clouded and oppressed, and have to begin again. It would save them a great deal of trouble, if they could avoid that back-handed stroke when they are getting out of trial, and learn to rejoice right, and turn their prosperity to good account.

*Gratitude* is the true thing, of which this spirit of glorying is the substitute. The life thus expended in glorification, ought to be expended in gratitude. Get your hearts filled with the idea that all this life which is expended in glorying, can be expended in gratitude far more safely and profitably, and you can give the devil a back-handed stroke, every time prosperity comes, and let him have the trouble of chasing the ball!

Now to show on the broadest scale the folly of glorification, and the reasonableness of gratitude in the place of it, just consider that glorification is the radiation of life outward and downward. It addresses itself to the descending fellowship: it is calling for praise, and exciting one's self in a peacock feeling toward those around you, in an external and downward way—radiating life forth into the inane. Gratitude, on the other hand, turns that same life backward toward God; that life, instead of throwing itself out in all directions, reverts to its source. Instead of spreading its tail like a peacock, and getting self-complacency by applause, it modestly reverses the action, and turns to God.

Now observe, if I indulge a spirit of glorification toward you, and it is a right and proper way of expending life,—if I radiate toward you a glorying spirit, and you toward them below you, and so on, every superior grade surrounding itself with that element toward those below it—what becomes of the last and lowest grade? They must glory, as well as the rest;—but it must be toward outer vacancy. So all glorying, in its final operation, is sending forth the spirit into the infinite void—or else into hell. We must conform our habits to the everlasting state that we expect to abide in; and I see very plainly that glorification is an expensive and outward-bound affair, that terminates at last in sending our spirits out into the infinite void. On the other hand, turn your life into the channel of gratitude, and it goes back to its source; it is perpetually renewed; and there is a chance for infinite exchange, action and reaction, between us and God. God sends his spirit into us; but if our spirits are so light and loose in their texture, that his spirit, instead of being sent back, is sent on, we shall not please him. His spirit is for action and reaction: and it is only as he can get spirits that are tight, and will return his spirit to him, that he can have pleasure in them. His pleasure in us will be just proportioned to the rebound

in our spirits toward him. If our spirits are sound and healthy in their texture, so that they will hold his spirit, they give him pleasure; but if, as soon as he gives us his spirit, we spread our wings like a peacock, he has no pleasure in us. You feel happy, feel that God's blessings abound toward you. How shall you dispose of that excitement, so as to make it work for God? I say in gratitude. It is right that it should have vent somewhere; and gratitude is as good sport as glorification.

We may compare our spirits to a steam boiler. God's spirit comes into them like steam. The object of that force is to apply power to the piston. But if your boiler is porous, and constantly letting the water out of it, there will not be much to spend upon the piston. Glorification is pretty much the same thing; it is the internal pressure spending itself in a perfectly useless way—steam oozing out through all the pores of the boiler into the air. God finds the steam venting itself in a manner that is unprofitable, and of course his best way is to put out the fire, and let the whole thing collapse, repair it, and then try again, until he gets a tight boiler—one that will apply the force of his spirit where he wants it applied—that is, in a way of return to him. So if you find your fire out, and your boiler in a state of collapse, you may conclude that he is going to repair your boiler.

We can simplify the rule, 'seek first the kingdom of God and his righteousness, and all things shall be added.'—We have simplified it a good deal, but we can do it still further. Seek first quietness, humility, gratitude: and not only other things shall be added, but the kingdom of God shall be added to you; i. e., seek first a firm texture for your boiler, and there will be steam enough. God will pour in his spirit if the boiler is good: we need not concern ourselves about it. All we need concern ourselves about, is, to stop the leaks and establish continence of spirit. Seek meekness, and all other things, both outward and

inward, shall be added to you. 'Blessed are the meek; for they shall inherit the earth'—and heaven too.

The boiler is a good illustration of continence. There is awful force inside of it—a heaving to and fro—but there it stands, perfectly motionless, with no signs on its surface of the tremendous work within. It would be a most miserable boiler if it was writhing and twisting, and oozing out steam. It only evinces the force within by a gentle heat; and on the great steam-ships even this gentle heat is provided against, as a waste, and the boilers are carefully covered with canvas.

Our self-complacency, and enjoyment of others' approbation may be proportioned to our inward force, as the gentle heat on the outside of the boiler is proportioned to the steam. We must certainly strengthen ourselves in the right way of thinking on this subject. What was said about mowing away trouble, applies to pleasure, enjoyment, success; and if we expect to mow away all the pleasure we are to receive, we shall need to have a vast amount of meekness; otherwise we shall get smothered.

As God pours his mercies and blessings into us, it produces a pressure that must have vent. It must either run out into glorification, or else it must turn and rush back again in gratitude to God.—In loose, coarse life, the tendency is to rush out into this glorying process.—When life is tight and firm, the whole effect of the pressure is, to produce the opposite result. The whole stream rushes back to God.

I want to get my life tight, so that every outpouring of God's mercy to me shall gush back to him, and have as little waste as possible.—*Home-Talk*, April 4, 1850.

### The Love of God

We have been impressed with the perversity of that spirit which makes us want to *save ourselves*, instead of submitting to the righteousness of God, by considering how much he expended on the work of saving us; and how unbecoming it is for us to try to rob him of

the glory. We have felt like saying 'We will no more try to frustrate the grace of God, or seek righteousness in any way that would make it vain that Christ died: it shall be all our business to *find out what he has done for us*, and prize him.' The *love of God* for the world is asseverated over and over again, and yet confidence in this declaration seems to be the attainment only of mature spirituality. Unbelief is certainly *the sin of the world*, since the death of Christ. We had it in mind to say more about the love of God, but we think we cannot better present this glorious idea than in the language in which it was first revealed—*remarking that what struck us particularly in the following testimony, is the fact that God has already made the greatest expression of love conceivable; and having done the greater, will he not do the less? Having freely given to us his Son, will he not with him freely give us all things? It was a beautiful prayer of Paul's for the Thessalonians—'The Lord direct your hearts into the love of God.'*

"Greater love hath no man than this, that he lay down his life for his friends.—Hereby perceive we the love of God because he laid down his life for us.—For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.—God commendeth his love toward us, in that while we were yet sinners Christ died for us.—In this was manifested the love of God toward us, because that God sent his only begotten Son into world that we might live through him.—Herein is love, not that we loved him but that he loved us, and sent his Son to be a propitiation for our sins, and we have known and believed the love that God hath to us.—But after that the kindness and love of God our Savior toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us. We love him because he first loved us.—Who shall separate us from the love of Christ?—Nothing shall be able to separate us from the love of God which is in Christ Jesus.—We are more than conquerors through him that loved us."

Christ's love for his disciples, and his Father's love for them, is beautifully brought out in the last chapter of John—'Having loved his own which were in the world, he loved them unto the end.' His love for the church is compared to that of a husband—'He loved the church and gave himself for it, that he might sanctify it,' &c. Paul *believed* that

Christ loved him and gave himself for him, and his great ambition was to apprehend what Christ had done for him. He prays for the Ephesians that they may be 'able to comprehend with all saints what is the length and breadth, depth and height, and to know the love of Christ, which passeth knowledge.'

Instead of our sufferings being any ground for unbelief it is expressly said, 'whom the Lord *loveth* he chasteneth,—'as many as I love I rebuke and chasten.'

### Public Opinion.

The time has come when public opinion does not harm us any more than the toothless giants Pope and Pagan could harm the pilgrims. It is an engine of mighty force, but many things have weakened it within a few years. Every time public opinion comes into collision with truth, and truth rises uppermost, public opinion is broken, and public injury is inflicted upon it. A gradual distrust of its decrees works itself into the public mind as often as there is a point-blank collision, and truth gets the better of it. Public opinion in the religious world is just like public opinion in the money world.—Confidence in the banks and monied men is a thing that is mighty; but when men and banks are failing, and no one knows who is safe, public confidence is broken, and men are all afloat. So it is with public opinion, or governing thought, in regard to truth. As often as failures occur, public injury is inflicted, and, as great failures take place from time to time, very great injury is inflicted.—Well, some very great injuries have taken place. Phrenology has forced its way through public opinion; Mesmerism, and the 'Rappings,' have been condemned utterly by public opinion; the truth in them has come into point-blank collision with it, and it has been worsted in the conflict. A state of things has been

brought about in which people have no confidence in its dogmas.

Another cause has operated to weaken public opinion for ten or fifteen years past: newspaper editors, such as Bennett for instance, have learned to play upon it, and to handle the people with it some as a cat does a mouse. They have learned to make it work in their favor, first one way, and then another, by cunning suggestions and skillful manœuvres. But the managers are pitted against each other; first one gets hold of the crank, and then another; and in that way they have spoiled the machine, by working it foolishly. Bennett has played such tricks with public opinion that he has spoiled the machine. People have come to regard it as all gammon, and expect that what every body thinks to-day they will unthink to-morrow. Nobody has any confidence in public opinion that can be played upon in that way; it comes to be like the thoughts and feelings of a baby, that can be turned with every fancy. Bennett has learned to maintain himself in spite of public opinion. Attempts have been made to put him down, but they have failed; and in the war, public opinion, which used to be so mighty, has been betrayed and dashed to pieces. Well, the dashing to pieces, no matter how it is done, works for good, as well as evil. It gives more scope to such men as Greeley and Seward, and to the kingdom of God. Old-fashioned public opinion was not only hostile to this loose morality of Bennett's, but also to the spirit of the Bible; and men have been doing good service in destroying it, although their ends were purely selfish. This state of things makes me think of Carlyle's description of Robespierre's fall in the Revolutionary Convention. He had held the Convention under his thumb, and

his word had been their law; but he found the elements of rebellion accumulating, and at last the crisis came in which his own character was at stake, and, in fact, his life and every thing depended on his retaining control of the Convention. In these circumstances he attended, and made his usual appeal; it was an extraordinary effort, and such as always previously would have drawn forth a round of applause and prompt acquiescence; but on this occasion there was no response. 'O heavens!' says Carlyle, 'the sounding-board gives no answer!' He had got them into a condition where he could play upon them no longer, and he fell. Bennett has spoiled his sounding-board, and so have others. Men are finding out that public opinion is not a thing to be played upon as it once could be.

There is still another cause, and probably a more efficacious one than either of those I have mentioned—one that may be called the positive cause of the decline of public opinion: the others are negative influences, affecting public opinion destructively, producing general looseness, a rising up and defying of public opinion. The positive cause is the entrance of the magnetism of Jesus Christ. I believe that the upper sphere of spirits, which is ruling above all principalities and powers, has been breaking in, and making its way through the openings that the destructive causes have produced. I believe the whole mass of spirits in the educated world, at the north, is pervaded by the spirit of heaven, oozing through in all directions. That spirit is the Spirit of truth; and where that spirit is working it is certainly working in our favor: there we find friends—there is entrance for our spirits. I believe that these causes combined—the injuries that

public opinion has suffered from its own failures in collisions with the truth, and from the abuses of newspaper editors and managers, together with the infusion of the spirit of the upper heavens—is producing a greater revolution than the world ever saw: the French Revolution was nothing to be compared to it.—It is not so palpable; you cannot fix your eyes on any distinct facts, that have made a great noise at any time; but there is a manifest shaking and caving in, going on. A spiritual revolution is transpiring, i. e., the revolution of the judgment.—We plant ourselves on truth, every little while, that is perfectly at war with public opinion, and truth which it seems almost as much as our lives are worth to confess; but we stand still awhile, and we find that persons that never heard of us come out with the same thing.—Prof. Crosby has come out with a work on the Second Coming; and S. P. Andrews with the doctrine that the male and female elements pervade creation. I predict to Andrews, that if he follows out that idea it will lead him into our views of the Godhead. He will find out that the Godhead is male and female, and that man is made in their image. He will come to the repudiation of the doctrine of unity and the doctrine of trinity, and understand that the Godhead is a duality; and then he will know who Jesus Christ is.

Well, the end is to be clearly this: the opinions of Jesus Christ, are at last to constitute public opinion; what he thinks, every body will think. People may just set that as the limit of the revolution that is going. The opinions of Jesus Christ, will certainly take the place of all other opinions. There is what we may call public opinion in heaven—a set of opinions that take their rise

from Jesus Christ, and are communicated by him and the apostles, and church of the first born. Those opinions are the public sentiment of the New Jerusalem, which is quite a populous city, and is established in mighty power. Well, the public sentiment of that city, is sure to be the public sentiment of the world and universe, in process of time. That form of public opinion has tremendous weight and power—something more than thought in it—there is spiritual power in it. Whoever is in favor with public opinion there, will find himself prosperous in every thing, basking in the sunshine of imperial patronage; and whoever comes into collision with public opinion there, will find himself in trouble. Public opinion here has come to be not a very formidable affair: men are learning very fast to oppose and triumph over it; and in proportion as it becomes lenient and harmless to those who oppose it, of course it becomes less and less formidable. We have found we can get along with the public opinion of the world running against us to any extent, but I should be very loth to get into collision with the public opinion of the New Jerusalem.

This self-same loosening up of the framework of public opinion, that lets us into liberty and expansion, also lets Popery out. Popery was never flourishing so finely as now in this country, though it is in the worst state of discredit in the old country, especially at Rome. But I have no objections to Popery's coming into the country with its whole strength, cardinals and all—no more objection than I should have to see rats run into a trap. For this independent good sense, which is setting the doors all open—this same good sense will come down upon Popery like the jaws of a trap. Popery will not bear the light. Yankoes will be perfectly

good-natured and free, and say to Popery, 'Come on;' and when it has come on, sit down and riddle it: they will not swallow it without asking questions. So Popery is using its liberty to its own destruction: it will find that *toasted cheese* is not all there is in the trap. I should say to the orthodox church, 'Stand back; don't scare the rat!' This good sense I am speaking of is the spirit of heaven, and it will search all things: it is the spirit of judgment, and Cardinal Hughes and his church, in coming within reach of the spirit of judgment, are getting into the trap.—*Home-Talk, April 10, 1850.*

### The Disciple Spirit.

—We have asked permission of the writer to publish the following letter, admiring it as an example of truthfulness toward God, and toward those to whom it is addressed.

*Oneida, April 20, 1851.*

TO THE FAMILY AT M——: I found on my arrival here a letter from Mother, inclosing one from Father, written to me just before his death. I have not written to you for some time, not because I have ceased to remember you, or to desire that there may be peace and good will between us; but your letters to me, from time to time, betray the same hostility to the doctrine of holiness as ever, and it is certain that there can be no real harmony between persons except as they are in harmony with the truth. And by this I mean that in order to good fellowship with another, each party must be in a similar condition of mind toward the truth. If one party is content with present attainments and views of truth, and the other party is seeking continually to discover new views of truth, they will inevitably come into collision; for the spirit of progress is directly opposed to the stand-still spirit of the churches.

I will now define my position and yours, as they appear to me. I have never

claimed to be perfect in any such sense as the inuendoes and flings in your letters especially Father's, would make out.— If you had taken the trouble to look at our definition of the term Perfectionist, you would see that it is one given to all those who by, believing with the heart and confessing with the mouth, do thereby received the spirit of justification; and being free from condemnation are placed in a condition to improve. I claim to have entered a higher class in the school of Christ than I was in while in the church; but in respect to the knowledge of God, and the perfection of character which I expect to attain, I am still a little child. I do not find any fault with the religion which I had while in the church; it was good so far as it went; and I rejoice in my conversion in early life. But as Christ's school is a school of progress, while I rejoice in any discipline of myself or others which leads to a knowledge of him, I feel bound to resist any spirit which prevents men from being on the alert to receive the suggestions of that Spirit; which has promised to lead 'into all truth.' John 16: 13.

Now as to your position. You refuse to investigate our doctrines in a candid spirit and employ your tongue and pen in reviling them. Knowing as I did that the unfavorable reports which are rife about Perfectionism would reach your ears, I have sent you from time to time our publications, in order that you might read and judge for yourselves of the truth of our principles. These reports, it is true, were in many cases founded on the childish folly of Perfectionists themselves in former days when they were 'scattered and shepherdless;' but I sent you the Confessions of Mr. Noyes, that you might see that God had raised up one man, and qualified him to be our shepherd and head by giving him 'the spirit of wisdom and revelation in the knowledge of Christ.' Mother sends me the judgment and condemnation of Mr. Noyes by Father, an infidel and drinking man, who whatever may have been the favorable change in him pre-

vious to his death, was certainly in no spiritual condition to judge of Mr. Noyes's position.

I have warned you that we are living in the day of judgment, when the process of revealing the secrets of all hearts is actually begun—made known to you our position that the kingdom of God has come, on this earth—and have invited you to come in a good spirit and see for yourselves the miracle of two hundred persons living together under one roof without quarrelling, as a proof that God is with us, taming and subduing our passions to love. But as I said before, I meet in return little else but scorn and reviling, with hints that I am an undutiful child, and an unfaithful mother, and under a delusion of the devil. I am well satisfied that your influence, so far as it goes, would prevent the extension of the kingdom of God in this world. You cannot pray in sincerity 'Thy will be done on earth as it is in heaven, while you are so little in earnest to know what that will is;—and you may yet find yourselves in the situation of the Jews who persisted in their unbelief while Christ was in their midst.

I feel in duty bound therefore as a loyal subject of Jesus Christ, to withdraw my spirit from you, as persons who walk disorderly, 'speaking evil of things which you know not, revilers and scoffers, and such have no claim upon my notice or affection be they who they may.—When you find out your true state, as the judgment day will reveal it to you, and want the help of those who are glad to help the sincere, then I shall be glad to hear from you, and to assist you; but until that time arrives I do not wish to communicate with you on any pretext whatever. Until you respect my faith, my sincerity, my loyalty to the truth, and to Mr. Noyes as God's agent of that truth to us, there is a chasm between us, which I have no wish to bridge over. Those who do the will of my Father which is in heaven, the same are my father and mother, and brother and sister; and I know no others.

M. E. C.

### Little at First, but Mighty at Last.

BY CHARLES MACKAY.

A traveler through a dusty road  
Strewed acorns on the lea,  
And one took root and sprouted up,  
And grew into a tree.  
Love sought its shade at evening time,  
To breathe its early vows,  
And Age was pleased in heats of noon  
To bask beneath its boughs;  
The dormouse loved its dangling twigs,  
The birds sweet music bore,  
It stood a glory in its place  
A blessing evermore.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn;  
He walled it in and hung with care  
A ladle at the brink—  
He thought not of the deed he did,  
But judged that toil might drink.  
He passed again—and lo! the well,  
By summers never dried,  
Had cooled ten thousand parching tongues,  
And saved a life beside!

A dreamer dropped a random thought;  
'Twas old and yet was new—  
A simple fancy of the brain,  
But strong in being true;  
It shone upon a genial mind,  
And lo! its light became  
A lamp of life, a beacon ray,  
A monitory flame.  
The thought was small—its issue great  
A watch-fire on the hill,  
It sheds its radiance far adown,  
And cheers the valley still.

A nameless man amid the crowd  
That thronged the daily mart,  
Let fall a word of hope and love,  
Unstudied from the heart;  
A whisper on the tumult throng—  
A transitory breath—  
It raised a brother from the dust,  
It saved a soul from death.  
O germ! O fount! O word of love,  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last!

### THE FREE CHURCH CIRCULAR

Is published weekly by the Free Church Association at Oneida Reserve, N. Y. The price of it, is \$1.00 for 26 numbers. Subscribers, however, will be left to judge for themselves what amount of remuneration agrees with its value and with their ability. It is offered *freely* to all who are interested in its doctrines.

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