

THE
FREE CHURCH CIRCULAR.

—no—
The Truth shall make you Free.—John 8: 32.
—so—

VOL. III.] ONEIDA RESERVE, DECEMBER 2, 1850. [NO. 20.

Home-Talk by J. H. N.—No. 47.

[REPORTED FOR THE CIRCULAR.]

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CHRIST—KING OF NATIONS

We see a great many encouraging signs of our advance in every direction. We find plenty of evidence in things that are continually going on around us, that the devil is not almighty, but that he has had a great deal more credit for power against the kingdom of God than belongs to him, and that his terror is a sham. But these observations, although pleasant and refreshing, are not after all the most substantial food of faith. It will not do for us to encourage ourselves too exclusively with observations upon things immediately around us—the present politics and success of our cause. If you should stand by the channel of a river, and fix your eye on the water near to you to find which way the tide is going, you would be very liable to be deceived. There are eddies, whirls, back-currents, and a great variety of exceptions to the general course of the water, which will deceive you if you look mainly at the course of the current close by the shore, near your eye. The current there may be at any given time with the course of the tide, and then judging in that

way would be to judge correctly; but after all it is not a safe and correct way of taking an observation of the tide, although it might be correct in a given instance. The true way to understand the general flow of the tide, so as to put to sea in the right time, would be to consult your Almanac, and find out the time of the great swell out at sea, for that is what brings the tide in here; and if you get the time of the great swell there, you will get a true basis of calculation. Then so far as you do attend to observations with your eye, you should look at the buoys up and down the channel, and the vessels at anchor, and get at the state of the tide by such general observations, instead of forming judgments by straws close to the shore. So the way to encourage our hearts permanently, is to look back upon the whole history of Christ's work in this world. Look back in the first place through the Bible, and see the great swell out at sea—the swell which took place at the Second Coming, and the times of the primitive church, which is bringing in the tide here. And there is a current rolling in from that swell, on a large scale, just as sure a roll of the tide as there is in the East River at the appointed time, from the great swell

out at sea. Then after taking an observation through the Bible, the more we fix our attention on the buoys of historical facts that stand out clearly in the ages of the past, the more we shall be able to judge of the direction of the current from the original swell.

It is a common thing for shrewd, far-seeing politicians, men who are seeking success by popularity, to try to discover 'which way things are going,' as the phrase is. It is according to a man's ability of judging from the past *which way things are going*, that determines his success, if he is seeking popularity. A man's success in politics, or as the editor of a newspaper, will be determined by the clearness with which he can take an observation, and discover which way things are going. Our faith may well betake itself to this very process; and I am engaged frequently and very profitably in studying the question on the largest scale, which way things are going; and I feel prepared now to meet infidels in a very summary, and I think effectual way. It is of no use to split hairs with them, and try to meet the evils which they bring up: they will get the better of you in an intellectual warfare on a thousand topics. For instance, you believe the Bible: they will put you right back on the fact that the Nicene council selected, from a vast many spurious books, those which they believed to be the Bible. They will tell you that the majority made a selection which the minority disapproved; and that the Emperor stepped in and sanctioned the decision of the minority. What will you do with that?—whether it is truth or a lie. If you do not understand history, you do not know any thing about it; and they have made out that your Bible was made in this

hocus-pocus way, and you have no answer to it. Such stuff they are full of. But I am prepared now to answer them.

I say to them, "There is no end to the arguments in the case: if I had time I could answer these, and then you would have as many more; and there would be no end to them; so that the final appeal must be to *power*, and is not to be settled by argument. When there is a difficulty between nations, and all talk and argument have been tried, and found unavailing to settle it, then they bring out their big guns. So it will be between you and Christ. He is not going to settle with you by argument; he will decide the contest by might; and I ask you to look and see *which way things are going*. I can demonstrate to you, that if Christianity is a falsehood, *almighty power is backing it up*. I do not think it is a falsehood myself; but if it is, it has almighty power behind it."

Again, I should say to them, "If you know any thing about spiritual things, mesmerism, &c., you know that all the moving causes of things going on in this world, are in the invisible world. Now there is a great variety of opinions about religion; and it is to be assumed that each has its source in the spiritual world; and I undertake to say, from a fair observation of facts, that the principality which has charge of the Bible, and favors it, and favors what in the largest sense of the word we must call the Christian Religion, is the strongest principality in the spiritual world. If the Christian religion is false, and the principality which is back of it is a devil, then the devil is almighty."

I have here laid out the ground of an argument that satisfies me

in dealing with infidels—and I propose to take a large and summary view of the history of Christianity, for the purpose of showing by facts that the principality which has charge of the Bible is almighty.

Christ made a great boast immediately before, and immediately after his crucifixion. His boast before it was—'Now is the judgment of this world—now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' He professed then to be engaged in an act which was going to conquer the world; and as soon as he came up from the dead, he said, 'All power is given unto me in heaven and in earth.' There is his boast. And now we will look and see what evidence we have that it was not a vain one. It is not necessary to review in detail the facts in the case of the primitive church: it is sufficiently manifest that he had power, from that time onward, to lay hold of and rescue from the powers of darkness all the reasonable part of the Jewish nation. No influences of public opinion or religious bondage could stand before him. He took out the heart of Jerusalem as it were in one day, and left nothing but the shell of it. Then subsequently he caught away from the devil and the Jewish church, the strongest man they could find to put in to contend with him. In the case of Paul, he took away from them the most powerful, efficient weapon they had, and turned it against them; and for forty years he was at work disembowelling the Jewish nation. He began at Jerusalem, and advanced from there out to Asia Minor, and as far as Rome. Wherever there were any Jews to be found, he took out all that was good for any thing, and thus

sacked the whole camp of Jewry. One little specimen fact stands out as an index of his omnipotence, which shall suffice for this part of the subject.—We may be sure that if he was the lord of life and death, and could appoint men their destinies and decide whether they should live or die, through the course of forty years, that he could do any thing else—and therefore had all power on earth. But there is sufficient evidence that he was almighty on that point. After his resurrection, he told his disciples their destinies. He told Peter that he should be crucified; and when Peter asked, What shall this man do? (referring to John,) Christ said, 'If I will that he tarry till I come, what is that to thee?' He took the liberty to say that things would be as he willed about it; and in the face of all the powers of mortality and hell that were to be encountered during forty years, signified that John should live; and he did live. In this fact we see that Christ's words in that sphere of things were not a vain boast; and the Jews were obliged to see and know which way things were going, and to understand that the spirit which accompanied the name of Christ was almighty: there was no resisting it. And after some few trials in Jerusalem, the wisest men took Gamaliel's position, and thought it best to let the apostles alone, conscious that the power which upheld them was almighty, although they did not like to admit it.

Now we will put ourselves back there; and suppose an infidel should come up and begin to cavil about the reasonableness or unreasonableness of Christ's doctrines, and a thousand points which might be argued upon; you might say to him, 'This is not a question of argument: the question is, Where is the

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Now we will put ourselves back there; and suppose an infidel should come up and begin to cavil about the reasonableness or unreasonableness of Christ's doctrines, and a thousand points which might be argued upon; you might say to him, 'This is not a question of argument: the question is, Where is the

power? Which side is God on, and backing up? The answer is palpable to any reasonable understanding.

And I see abundant evidence that the same view may be taken, with equal assurance, of the subsequent history of Christ's doings. As we pass beyond the Second Coming, the sphere of Christ's works in the primitive church is extended to a vastly larger scale; and though there is less definite description of events, and the tokens by which we judge are more obscure, yet after all, a faithful study of the course of things since the second coming, will demonstrate with equal certainty as events previous to it do, that Christ is king of the world, and that the tide of affairs is moving with almighty power along with the Bible and the name of Christ. The distinction I should make between the time previous to the second coming, and that subsequent to it, would be this:—Christ manifested himself from the time of the resurrection, through the apostolic age, rather as king in the church, in respect to individual men, and showed his power inside of the Jewish nation. He was what might be called king of saints. And as the old way of praying has been that 'Christ might become king of nations as he is king of saints,' I should say, that after the second coming, he became king of nations, manifestly, in this world. We do not see him so distinctly after that time as king of saints, as we do before; because the church was taken into the spiritual world; and what was left was not a representative of him, in the full sense of the word. But as I understand the history of the world, it is clear that from that time he has been king of nations. The Jewish nation, after he had taken all that was valuable out of it,

saw him, as he predicted, 'setting at the right hand of power,' and assigning destinies to the nations, beginning with themselves.

We observe that very soon after the work commenced in Jerusalem of extending the name and conquests of Christ, he showed his independence of the Jewish nation, by ordering his lieutenant (Paul) to say to the Jews, that he asked no favors of them; that if they did not choose to accept the gospel, he could go to the Gentiles. Accordingly, previous to the second coming, he had sent Paul to Rome, and had set him and the other apostles ahead, so that at the destruction of Jerusalem he stood independent of the Jewish nation, and had a large and effective constituency outside of it, and in the very heart of the Roman Empire, which included the Greeks and contained all the civilization of the Gentiles. After the second coming, when he commenced being king of nations, the first thing he did was to let loose the Roman power with liberty to dash in pieces the Jewish nation which had rejected him. It was precisely the thing which was adapted to show his sovereignty and advance his interests, to let loose the Roman Empire upon the Jewish, and he did it. And as things went just as his interests demanded, and to suit him, it is fair to infer that he was the mover.

The next fact of note is this:—After having settled with the Jewish nation, and dashed it in pieces, his name and interest were now embarked in the Roman Empire. But that Empire was yet a heathen principality, and, in fact, as it was the established head of the world, the whole world was a heathen world. It was a fearful thing for Christ to embark in such an empire

as that, unless he was sure that he could destroy heathenism. In overthrowing and abandoning the Jewish nation, he lost in one sense the advantage which God had gained by disciplining and educating the Jews, and boldly pushed out into the open sea of heathenism.—It was apparently a venturesome operation, this giving the kingdom, as he called it, to another nation. When he preached to the Jews, he told them that ‘the kingdom should be taken from them, and given to a nation bringing forth the fruits of it;’—and Paul, when he warned the Jews that he should turn to the Gentiles, said that they would receive the gospel. Christ played a bold stroke of policy in this thing. He had destroyed the principality of Judaism, and the next one to be destroyed was heathenism, that had covered the world since the flood; and he succeeded in it. A revolution soon took place in the Roman Empire, so that the heathen world was struck with death; and this revolution has been rolling over the heathen nations ever since. I think that every one can see which way things are going in that respect; for there is only an inferior part of the human race who are heathen now: all that may be called the influential portion of mankind, have ceased to be idolaters. The death of idolatry in Europe, has destroyed its power in all the other parts of the world. Here are two great facts to fix the eye upon, if we wish to see the evidence that Christ has conquered the nations: the death of Judaism, and the death of heathenism.

We believe that the second coming of Christ took place at the destruction of Jerusalem;—and it proclaims to us the advent of mighty changes. He was to come in the clouds of heaven; Anti-

christ was to be destroyed; and the end of the world was to come. In short, it was to be the destruction, at the root, of all opposing forces. To a superficial view, these things do not seem to have been fulfilled; and the question comes back upon us, How can these things be? and where is the evidence that these things were done? I say the evidence that Antichrist was destroyed then, is abundant and palpable in facts as they now exist in the world. What is Antichrist? We need not pry into things that are not seen;—but we are assured of this: Antichrist is a counterfeit of Christ; and the counterfeit that faced him all the way through the Primitive church, was Judaizing Christianity—adhesion to Moses and the law;—and this was the essence of Antichrist. The Jewish nation as a whole, after Christ disembowelled it, and took out what could be saved, was Antichrist; i. e., it was the body of that which in the spiritual world resisted Christ, and stood as his rival. We said he destroyed that spirit of which the Jewish nation is the body. What is the phenomenon that faces us in the world? It is this: The Jewish nation went to pieces, and have been in a state of decomposition ever since; and here they lie before us, the putrified body of Antichrist. What more evidence do we want that he then destroyed the soul of the nation? Antichrist is legality—Judaism; and just so far as the churches are legalists, they are so far antichrist, and so far the life and soul which sustains them was destroyed;—and there wants no other action, but only the discovery of past action, to scatter them. If you cut down a tree, the leaves and branches will still retain some life; and to ants travelling around it, it will really seem like a living tree. We frequently see when a tree is cut down, and the butt end lies in a damp place, that the branches will even grow, and put forth new leaves; but to a person who perceives its real condition, it is manifest that it is only waiting decomposition. So, to a right

view of the state of the world, the spirit of Antichrist is cut up by the roots, and all that is growing is by the branches and leaves, which have some degree of life in them after the tree is cut down.

What has been said about Judaism, may be said about heathenism. It is resolvable at last to the same thing as Judaism: it is false worship. Judaism is a more refined kind of idolatry—more specious, and mixed up with knowledge of God. It has the form of godliness, but falls into the same thing at last. The world is covered with evidence that both of these central forms of Antichrist, Judaism and heathenism, are destroyed at the root. I see enough to satisfy my conceptions of the second coming—enough to satisfy me that Christ took the throne then, and has been King of the world ever since. These two facts ‘show which way things are going.’

This is, however, rather a negative view of the subject—a manifestation of Christ’s power for destruction;—and it would be by itself imperfect. If there was no manifestation of his positive power for edification, we should not be satisfied. A third fact to be noted, as equally palpable and extensive, is the steady, prevailing progress of the Bible and the name of Christ over the world. We must not let our contempt of the various sects of Popery and Protestantism interfere with our view of what Christ has actually done in the world in a positive way. We must rise above any low and narrow reference to the correctness of the view of this or that sect, and fix our view simply on the extension of the authority of the Bible, and the name of Christ. No matter how much people pervert the Bible, and how little they really know about Christ, it is a gain if the Bible is honored, and the name of Christ received as king.—He does not care about people’s specific views; *his plan is to get the world into his school*; and that he is doing. When he once gets the world to school, he can develop himself afterwards to them. We must not account that nothing has been

done, because he has not yet been able to get the whole world to know him fully; he has accomplished the thing which he set out to, on a vastly extensive scale, which is evidence that there is power in his name, going with the Bible. There is no need of going further into details; there is enough now before us to make it plain *which way things are going*. Christ has already proved himself king of nations; and the same power which destroyed Judaism and idolatry, and sent his name all over the world, will do the rest of it. It is a steady swell of the tide, not a thing subject to variation like Popery and Protestantism;—and since the second coming, it has been through all the nations onward,—a steady swell.

What I want, is, to see your faith established by connecting itself with this great kingdom of God, which has been at work in the world 1300 years, and has been steadily advancing since Christ became king of nations, connecting itself with what may be called the party-spirit of Christendom. It is not for us to lie down under little sectarian feeling, and feed our faith with evidences of God’s power going on immediately around us, but to rise into national politics, and get that strength and majesty of soul which comes by feeling a connection with that great kingdom which has been rolling on its glorious course since the second coming.

It will tend to enlarge and liberalize our minds, and mollify our views of sectarianism, to take this new view of the object of Christ in extending his name over the world, and getting the Bible circulated. We see that however false and perverted the views of religionists are, yet they are doing a work, and Christ is accomplishing a preliminary object through them, of bringing the world into the sphere of his influence. We say they are not Christians; in the strictest sense they are not, and yet in one sense they are. They are as much Christians, as Perfectionists who are scattered around the country, and take our papers, and have more or less fel-

lowship with us, are Perfectionists.— They are not Oneida Perfectionists; and in order to become one of us, they must go through a much deeper experience than they have any idea of now. Yet we call them Perfectionists, because they take our paper and endorse our doctrines;—and we have reason for similar charity towards the sects.

Christ has done a valuable thing in displacing heathenism and getting his name circulated in the world; and he has actually the strongest party in the world. Dividing the world into two parties, (as the whigs and democrats are divided,) placing those who belong to Christ's party on the one side, and the infidels and heathen on the other,—Christ's power would be the strongest. In order to vote for a man, it is not necessary to know any thing of consequence about him, or to have any personal acquaintance or points of sympathy with him; it is enough that he is set up by the party; and in this case, although the infidel and heathen party may be the largest, yet the intelligence, strength and power, are all on Christ's side. If it should come to open war, Christ's party would conquer the world; for the physical strength is on his side. And what is curious, notwithstanding the repeated attempts of the devil to pull him down, and destroy his popularity and power, yet there is not a soul within the bounds of Christendom, unless it be the Jews, (and they are outside of Christendom,) not even among the infidels, who dare say a word against him. The Unitarians make it out that he is not the eternal Son of God, and the infidels that he is nothing more than any other man; but they put him right up among the best of mankind—place him by the side of Socrates and Confucius. The devil has secured no party against him, but all acknowledge him to be the best man in the country. Paul is slandered and abused; but Christ's name carries weight with it, and no one dares say aught against him. In case of two

parties like the Whigs and Democrats, much may be said on both sides by ingenious men, but the grand question is, Which is going to beat? Who has the most votes? So I should say to an infidel, 'We shall beat you—our party has been growing ever since the resurrection. There is a very uncomfortable prospect before you; you will surely be defeated.' That will be the surest way to get an infidel to look at the doctrine; because he would certainly want to be on the strongest side; and it seems to me that an infidel cannot help but see that Christ's party is going to sweep all before it. You cannot compare it to Mahomedanism. That had a temporary growth, and its life and nature were adapted to the barbarous time in which it flourished; but as the world has advanced in civilization, it has left it far behind. There are no signs of growth in it, but it is decaying; while Christianity grows with and stimulates the growth of the world.—Civilization and intelligence, instead of being behind it, are propelled before it; and there is more growth and vitality in it now, than it ever had before.

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It is a valuable distinction which we have made as to the times before and after the second coming. Before the second coming, Christ operated in the hearts of individuals inside of the world; but since that period he has entered the field of the world's politics, and demonstrated that he was master of it. He took control of the Jews and heathen, and put the world to school; and he is now at work in the politics of every nation, arranging things so as to make his school effectual, having the double purpose going on of giving it *extension* and *depth*. We are paying more particular attention to the branch last mentioned, working in our school to bring out the *depths* of his spirit.—Then the operations of the Bible Society &c., are working to give *extension* to the school. Christ does not forget the central object of perfecting his school

in *depth*, while he is carrying on this *extension*. So we need not consider ourselves in a race of rivalry with the sects, Protestants or Papists, Presbyterians or Methodists,—they are all doing another part of the same business which we are; helping to extend the school, and giving along from time to time also some collateral aid in deepening the studies of the school.

THE FREE CHURCH CIRCULAR.

HARRIET H. SKINNER, EDITRESS.

ONEIDA RESERVE, DEC. 2, 1850.

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

"Woman's Rights."

If the readers of the Circular notice a new name above, and enquire what it means, H. H. S. makes this reply:—

I have been the happy associate of my brothers and sisters in the Printing Office, from the time of the first establishment of the Press in Putney, when 'J. H., H. A., H. H., C. A., and G. W. Norris, learned the printer's art, without any apprenticeship to the craft. Setting type, reading proof, folding and mailing our paper, I have fallen into writing for it too, and grown up a natural contributor and interested partner in all its concerns, until circumstances and official invitation have now introduced me to the editorship.

I accept the office, with the feelings of pleasure I should have in waiting upon my friends to a repast—a very select company, I know; but the resources provided me, forbid me any concern for the attractiveness of my table.

Our Home-Talk.

The conception that Jesus Christ has been King of Nations, and administered the government of the world these eighteen hundred years, gives a new and sacred interest to all the history of this period. We anticipate great pleasure in the study of history with our mind on the glorious idea of its plot and

hero, presented in the Home-Talk of this No. It was with a thrill of delight that our eye caught a passage lately, in cursory reading to this effect:—that 'the first great work of the Press was the *Latin Bible*,—and thus the earliest homage of this art, the parent of so many bloodless revolutions, was paid to the Sacred Volume.' The Press was early married to the Bible;—how mutually prosperous the union has been; and who does not see that they are leading on Christ's conquest to the promised consummation, when the earth shall be covered with the knowledge of God, as the waters cover the sea?

In connection with these views, we were much interested in an article we found in a Syracuse paper, and publish on another page, entitled 'The Anglo-Saxon Race.'

Doing instead of Talking.

☞ At dinner the other day, we were remarking upon the curious way in which meat had disappeared from our board.—Without any action—any law, of necessity or morals, or even any precept, we had fallen into the almost total disuse of this abomination of the Grahamites; and what amused us most, we waked up to it all at once, with an inquisitive stare at the fact—and each other. Who took the responsibility? The cooks disclaimed it; the steward was innocent of the whole matter; no one had any hand in it! What could we do, but exchange congratulations, and ascribe the mystery to a gradual revolution of taste, working out its natural expression on the table. We thought Grahamism might say, 'I am fond of them that sought me not,' and accuse us of playing the part of the wayward son, who said to his father, 'I go not,' but went.

This subject led to further observations on the *practical* character of our Community—that it really exemplified the essential principles of all the Reforms. We are Abolitionists, by having no servants—none enslaved, or hired, or bound among us. We are certainly practical Socialists, Oberlinites and Non-Resistants; practical Sabbatarians, by devoting at least two-sevenths of the time directly to spiritual interests; practical Moral Reformers, (as we know

for ourselves,) by the purification and elevation of the sexual passion; practical assertions of Woman's Rights, by the union and companionship of the sexes in studies and employment—by releasing woman from the office of perpetual nurse, and enlarging her privileges beyond the bounds of fashionable delicacy in various ways. We are practical *Photographers*—witness one of our classes, where ten of the scholars have 'spectacles on nose,' and another where the hissing voice calls the characters from the black-board. We are even practical Millerites, for we live in the Judgment;—and if there be any other virtue, any other praiseworthy principle, any thing true, honest, just, pure, lovely, or of good report, abroad in the world, we know we shall find it oozing into us by our fellowship with the Spirit of truth, which is the *light of men*, and the inspiration of all virtue and genius.

Letter from the Ex-Editor.

EDITRESS OF THE CIRCULAR :—

Brooklyn, Nov. 28, 1850.

DEAR H.—Having recently visited in company with GEORGE CRAIG, several parts of New England, I will offer you a page or two of such remarks as occur to me. And first, of the Women's Convention at Worcester, which we attended. You will have seen full reports of the debates, and plenty of comments thereon, in the public papers. One or two facts seem worthy of special mention. First, that while the talk was very revolutionary, and all manner of specific rights and wrongs were discussed, demanded, and denounced, yet the speakers avoided the central point on which the whole subject of Woman's Rights hinges. They went clear round the present marriage system, and stripped it of all its attributes, and yet had not the courage to see or name the thing itself. Then, on the other hand, it was an interesting fact that the Bible tri-

umphed over its adversaries in the Convention, and its influence was left unimpaired. Philips and Foster, who alone ventured an open attack on the Bible, were each of them answered and handsomely put down by women.

From our observations at this Convention, and other facts, we are led to the conclusion, that freedom of opinion and the spirit of toleration are more ripely developed there in the center of New England, than in any other part of the world. This coincides with and proves the general fact of New England's superiority in intelligence, refinement, and the elements of civilization.

We visited Putney, the old scene of many interesting events. Here the 'Berean' was published, and THE COMMUNITY had its origin; and from thence we were expelled, to find expansion in the broad world. I found a great change taking place there, as well as in the spirit of the country generally. The situation of parties and powers is very different from what it was three years ago. The movement against us then was made by a clique of old men, men of the past, who imagined that the hands on the dial of progress must remain forever stationary, striking only the old accustomed ideas. Their effort was of course vain; things have moved along, and they are receding out of sight. The new generation, 'Young America,' who never sympathized with the operations of these men, are taking their place, expecting progress, and open to the attractions of new truth. There are a few who still stand there as representatives of the faith.

From Putney, we went to northern Vermont, and spent a week among the

friends there. We found them generally ripe for a more decided expression of their faith in the Kingdom of God, and disposed to identify themselves fully with us in that cause. I enclose a couple of certificates from persons of well-known character and first-rate standing in the society where they live. Several families are ready to move forward into a community combination, with the great object in view of spiritual education and self-improvement, as soon as circumstances invite.

In conclusion, I may say that we saw everywhere evidences of a favorable change. The world is approaching us; and every day is preparing men to appreciate truth which but a short time since could get no hearing at all. The very fact of our existence, and the steady, practical happiness which is exhibited by our mode of life, is working a rapid revolution. There is a very general feeling that we are good people, and this feeling is all the time sapping and weakening the theory that we are wrong.

Yours, &c., G. W. N.

[The following are the Certificates referred to in the above letter:]

Fletcher, Nov. 12, 1850.

EDITOR OF THE CIRCULAR:—

We feel desirous through your columns to make more fully than we have hitherto done, a confession of Christ as a Savior from sin, and of our entire surrender to him; also our confidence in John H. Noyes as being inspired of God to bring out truths which will establish the Kingdom of God among men. We fully believe that the Association located at Oneida is a manifestation of that Kingdom, and that the Judgment has commenced. That we may be identified with the spirit that pervades the Free Church, and thereby be introduced

into that pure state, which shall make us meet to be partakers with the saints in light, is our sincere prayer.

JOHN KINSLEY.
JANE KINSLEY.

Cambridge, Nov. 16, 1850.

EDITOR OF THE CIRCULAR:

As we have for sometime believed that the Kingdom of God has come—the kingdom which is destined ultimately to break in pieces and consume all other kingdoms and interests that stand in the way of its progress, we feel it not only our duty to God, but the only safe course for ourselves, to transfer all our interests to that kingdom. And as we receive the Oneida Association with Mr. Noyes at its head as the commencement of that kingdom, we hereby pledge ourselves to act in concert with them forever, and thereby acknowledge God's right to reign over us and the world.

ALVAH BARRON.
FANNY BARRON.

Miss Weber—A Portrait.

[We find in newspaper circulation the following interesting account of a female character, who seems to be distinguishing herself in another country as an advocate of Woman's Rights. Without subscribing to all its sentiments, we confess its respectful insertion in the papers of the day pleases us very much: and augurs, we think, a generous consideration in the public mind, for all rational innovation in that direction.]

“Miss Helene Marie Weber, a young Belgian lady, stands preeminent among the advocates of woman's rights of the present day. A noted French critic, who is by no means friendly to the cause in which Miss Weber is engaged, confesses that “she possesses the highest order of intellect, and a thorough knowledge of social and political economy.”

Miss Weber's style is sententious, vigorous, and graceful, with a dash of quiet humor, sufficient to relax the gravity of the surliest old bachelor in the world. Her essays appear to cover the whole ground in dispute. She claims the right of women to enjoy the elective franchise, to fill every description of civil and ecclesiastical offices,

to hold their own property independent of their husbands, to have a full moiety of domestic authority, to dress without restriction, as to the form of garments, and to be the compeers instead of the "legal slaves" of their husbands. It will be perceived that these demands embrace every thing except the right to command armies and ships of war. The omission of this claim, however, was no oversight. Though herself the daughter of a military man, she is opposed to warfare, and has no exalted opinion of plumed heroes.

The following extracts, taken somewhat at random, from the writings of Miss Weber, will afford some idea of her sentiments in regard to the rights and wrongs of her sex. The sprightliness of her manner will suffer from the translation, a misfortune not chargeable to her account.

FEMALE DIPLOMATS.

"Lucretia Marinella, the Venetian, held the opinion that women make better diplomats than men. She was led to this conclusion by her extravagant admiration of Catharine de Medicis—a woman who certainly attained a great notoriety in the political world, but who was rather a subtle intriguer than an honest stateswoman. As an ambassadress, I believe that woman has the ability to acquit herself creditably. In the natural endowments of her mind, I hold that woman is fully equal to man; the additional cell which Fontenelle has assigned to the male cranium, is a mere figment. It is perfectly consistent with this principle to recognize a difference in the construction of the minds of men and women. In some of the faculties woman excels, while in others she is inferior; but the equilibrium is always maintained.—Man himself concedes woman's superiority in what is denominated quick wit [scharfsinn] and in the equivocal talent of fineness, both of which are regarded as valuable qualities in diplomatic characters. On the other hand, man has a profoundness of reasoning—slow in its workings, but clear in its deductions—that has never yet been attained by woman. A foreign embassy might, with advantage and propriety, be composed of a husband and wife invested with equal power. Should they ever differ about any public measure, it may be safely inferred that it is one of questionable expediency; and in such a case, instructions how to act, should be invited from the government at home."

THE MARRIED WOMAN.

"The married woman is neither more nor less than a slave, under the laws as they now exist. The husband has a legal right to the unconditional control of her person. He can remove her from the home

of her dearest affections to the uttermost corners of the earth; he can separate her from her children, squander her property, reduce her to the lowest depths of poverty, inflict personal chastisement upon her to a certain extent, and hurry her to a premature grave by the deadly poison of unmerited insults, slights, contumely and cruelty. And for all this, and more too, he has the sanction of law! If this be not slavery—absolute, unmitigated slavery—there is no such condition in life."

Gossiping.

"The despicable habit of gossiping is by no means peculiar to the female sex. It is the bantling of ignorance and idleness; and if there are more female than male gossips, it is because the female mind has received the least cultivation. An assemblage of uneducated people must either keep their mouths shut, or talk about the peccadillos and shortcomings of their neighbors. Interdict that topic, and you seal their lips. When woman shall be educated properly, her conversational powers will be directed to nobler themes."

DRESS.

"The nether garment was first worn in the bifurcated form by the women of ancient Judea. How far it resembled the modern trousers, we have no definite information; but the fact is worth keeping in mind, that women were the original wearers of trousers. The exclusive claim which man so pertinaciously maintains to the use of this garment, is founded upon no principle of moral or social policy. It is an arbitrary claim, without a solitary argument to support it not even that of prior usage. Nature never intended that the sexes should be distinguished by apparel. The beard which she assigned solely to man, is the natural token of his sex. But man effeminates himself, contrary to the evident purpose of nature, by shaving off his beard; and then, lest his sex should be mistaken, he arrogates to himself a particular form of dress, the wearing of which by the female sex, he declares to be a grave misdemeanor."

"Common sense teaches us that the dress which is most convenient, and best adapted to our wants and circumstances, is the dress most proper for us to wear.—Scarcely a case can be imagined in which the superiority of the male attire is not palpable. I am cognizant of no reason why women should not wear this dress. If girls were accustomed to it from early age, we would see fewer delicately formed women, and none with over-lapped ribs."

Miss Weber is one of the few literary women who have not permitted the *caecothes scribendi* to engross their whole attention.

For several years past, she has pursued the honorable vocation of agricultural and sheep husbandry. She has an excellent farm, the business of which she manages in person; and by all accounts, her farming operations have proved to be a steady source of profit and pleasure to her. Her family consists of a widowed mother, with two female cousins, between fifteen and twenty years of age.

Miss Weber, as is generally known, dresses completely *en homme*, a practice by no means uncommon with European ladies. The following description of her personal appearance and manners, from the pen of an American lady who visited her in the spring of 1849, is taken from the *Lowell Offering*:—

"Miss Weber's figure being unusually tall and straight, is well adapted to masculine costume. She dresses in the Paris fashion, generally in a black dress coat, with pantaloons to correspond; though I have seen her in the evening wear a stylish blue coat, enriched with lustrous plain gilt buttons, and small clothes of a light color. Her vest is of buff cassimere, with a row of flat surfaced gold buttons, perfectly plain, but exquisitely polished; this is the only style of vest that she ever wears. Her hair of course, is cut short. She is about twenty-four years of age, and is possessed of a beautiful face, and her manners are strictly lady like. She enjoys the friendship of the great and good of both sexes. Unlike most learned ladies, she is full of solitary and unflattering merriment; but her every word, look and action, is characterized with the most refined womanly delicacy."

This is a vivid portrait; it leaves the daguerrotypes far in the back ground. The unaffected modesty and strict womanly deportment of this remarkable young lady, have doubtless reconciled her friends to her masculine dress. However erroneous Miss Weber's sentiments may be on the subject of attire, it is not to be questioned that she entertains them honestly; and this fact should not be kept out of mind when we come to pronounce judgment on her actions.

The French critic, of whom I spoke before, sums up the character of Miss Weber in the following brief sentence:—"C'est une demoiselle accomplie et un homme comme il faut." This is high praise, expressed with great delicacy, and may have the additional merit of being well deserved.

None are qualified to criticise, whose experience has not prepared them to be compassionate.

An Observation.

(By one who attended the late Worcester Convention.)

[We found this on a sheet of rambling notes, and insert it with more pleasure because we know the author to be one of the truest friends of Woman's Rights in the world:]

[Ed. Cir.]

The first observation I made, was, that the proceedings of the Convention gave complete demonstration of the constitutionality of Paul's doctrine about women's preaching in large assemblies, and that demonstration consisted in the manifest want of power in woman to fill the room, although it was smaller than common churches. Most of the women were unable to speak so as to be heard. The voice of the Madam President was weak, so that I could hear but little that she said; and this was true to a very considerable extent, of the other speakers; and the voices of those who did make themselves heard, were strained and husky, while at the same time, several men who spoke filled the room with perfect ease, and it required no straining of the attention to hear them. But it was a physical labor for me to hear the women. Well, if it is said that women should accustom themselves to louder speaking, and so come to fill a larger space, I should base a contrary argument on this simple fact: that there is by nature a difference in the voice of men and women. The voice of woman, as compared with man's, is a child's voice, or pitched like the voice of a young man before his organs are matured.—There is certainly nothing objectionable in this. On the contrary, it is very desirable that there should be two kinds of voice. The God of nature designed that there should be, and it is just as desirable that there should be two kinds of voices, as it is in music that there

should be two kinds of instruments, such as a clarionet and flute adapted to two different spheres. There may be spheres where both will be appropriate, but it is evident that the stronger instrument is adapted to the wider sphere. The clarionet is better adapted to outdoor music than the flute, but that is no disparagement to the flute; and I should say that as God has made men and women with reference to variety, and as the voice of women is adapted to a more limited sphere than that of man, it is reasonable to suppose that that limitation will forever substantiate the soundness of Paul's doctrine. We need not make any law, or rigid rule which shall operate as law, but in the long run, free nature and good taste will limit woman in respect to speaking, to circles less extensive, and different from those in which it is proper for man to speak.

The Warfare with Evil.

If men are wicked and mischievous, God must get the mastery of them, and put a stop to their mischief in some way or other. He has just as good a right to kill them physically as spiritually: resistance to their mischief is inevitable and just. Any and all of the different modes of combating mischief are legitimate and open to God;—and we may trace in the history of the world a regular progression in his policy of warfare—from mere physical resistance, which is unsatisfactory because not radical, to resisting evil spiritually, and destroying its life.

What we may describe as four stages of military art, have been manifested in God's dealing with wickedness. First, the flood was a *direct attack upon the body*; it was entirely physical, and by the wholesale. It was the most coarse

kind of warfare; but it was adapted to the times. Men were so brutal and childish then, that God could not get an idea of righteousness into them only by physical force. There was only one man who had any idea of righteousness, and he was rather foolish. That was a day of small things, but not to be despised.

After the earth was peopled again, we see a sort of shading off, in the destruction of Sodom and Gomorrah, from the first stage; it was similar to the flood, but partial and limited. In the preservation of Abraham, and the Jews' deliverance from Pharaoh—in the destruction of the Canaanites, and the rise of the kingdom of Israel, the second stage of warfare is manifest. In this God made war by the help of man. In the first stage he had no help from man; he destroyed the whole; but in the second stage he got partially into men—there was some degree of faith in the world, so that he leagued with one party to destroy the other. It was an advance of refinement over the flood; there was some moral power in it; there was a positive advantage in favor of righteousness. The first was negative merely;—the second was a positive encouragement to righteousness. In the case of resisting Pharaoh, the Canaanites and Philistines, God raised up people to use, instead of the flood. Still it was physical destruction—resistance to evil acting on flesh and blood. In the first case he made use of the elements; in the second, of flesh and blood.

We now come down to the period of Christ, from his birth to his second coming. There was manifested the third stage, which was resistance to evil by policy—overcoming evil with good.—

In that stage God had got into human nature far enough to refine it and enable it to play such a game. Resistance to evil by endurance—by giving place and retreating from it—diplomacy—is a method more effectual, for all moral and spiritual purposes, than either of the previous stages.

The fourth stage came in play at the second coming, foreshadowed and anticipated somewhat in the apostolic age. We have glimpses of the fourth method in the destruction of Ananias and Sapphira, and the case of Elymas the sorcerer, who was struck blind at the word of Paul. It is direct resistance to evil by the Spirit of God—the wrath of the Lamb—the fire of God. At the second coming of Christ, evil was ‘consumed with the spirit of his mouth, and destroyed with the brightness of his coming.’ There we have reached the highest stage in the art of war with evil; there the work is effectually done. In enduring evil, the object is accomplished so far as good is concerned—evil is limited in its operations, and good is diffused; yet evil is still left in its life and power, and it is only in the fourth stage, where it is exposed to the full pressure of the power and fire of God’s jealousy, that it is thoroughly destroyed.

Now we have passed through the whole scale, from the physical to the spiritual mode of warfare; and when we say ‘the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,’ &c., we do not cast any imputation on the flood, or the fire and brimstone—no more do we cast imputation on the ‘sword of the Lord and Gideon, or the Israelites in Canaan.’ God’s mode of warfare with evil has been according to the state of men. He finds evil at

work among his creatures, and at first they are so brutal he cannot reach them in any other way than by a universal flood; then he begins again, and in the next stage we find he has got a party on his side; and gaining one advantage after another, at length he drops all weapons, and says, ‘I will beat you with nothing but the Spirit of my mouth; you have got so much intelligence and civilization, that I will whip you with endurance and with truth.’

God obtained a great advantage when he became able to capture men, instead of destroying them. That was brought about in the time of Christ; and the manifestation of the fourth form of warfare was perfected in the spiritual world at the second coming. We are not so much acquainted with this method as we shall be. One must have a complete education to enable him to resist evil by the third method, i. e., by diplomacy & endurance; and the qualifications for the fourth require still more refinement and concentrated life. We are not to assume ‘that all things continue as they were;’ but we are to look for a new development of military art, after the second coming. We must study the fourth method; God is ruining the devilish power more effectually in these latter refined methods, than before; and if the ruin he brings on evil is indicative of his feeling, he is full as stern as he was in the time of the Jews.

The Anglo-Saxon Race.

Britain (says Elihu Burritt) has frequently been denominated the mother nation.—Whatever may be her title to this appellation, nothing is more evident and true than the fact that her island has been the laboratory of a most remarkable race, in which nearly all the races that peopled Europe, from the Roman to the Norman conquest, were combined. All that is vigorous in the

Celt, the Saxon, the Scandinavian, and the Norman, are all absorbed in what we call the Anglo-Saxon race; and when the combination was completed on the island of Great Britain, a new world was discovered, as if it were for the irresistible expansion of that mighty race. As an illustration of one of its physical qualities, it is estimated that its population doubles itself in thirty-five years, while that of Germany doubles itself in seventy-six; of Holland in one hundred; of Spain in one hundred and six; of Italy in one hundred and thirty-five; of France in one hundred and thirty-eight; of Portugal in two hundred and thirty-eight, and that of Turkey in five hundred and fifty-five. When one or two vessels crossed the ocean and planted here and there along the coast of North America a few germs of that race, its whole population in the Old World did not exceed six millions. England, Wales, and Scotland numbered fewer inhabitants than New York, Pennsylvania, and Ohio do now. Hardly two centuries and a half have elapsed since that epoch, and now there are at least twenty-five millions of that race in North America and its adjacent islands, or a number exceeding the whole population of Great Britain.

In 1620, the Anglo-Saxon race numbered about 6,000,000, and was confined to England, Scotland, and Wales, and the combination of which in its result was not more than half perfected, for neither Wales nor Scotland was more than half Saxonized at that time. Now it numbers 60,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing everywhere by intense ratio of progression. It is fast absorbing the sluggish races of barbarous tribes of men that occupied the continents of America, Africa, Asia, and the islands of the ocean. See it girding them year to year with its vigorous plantations. If no great physical revolution intervene to check its propagation it will number 800,000,000 human beings in less than 150 years from the present time—all speaking the same language, centered to the same literature and religion, and exhibiting all its inherent and inalienable characteristics.

Thus the population of the earth is fast becoming Anglo-Saxonized by blood. But the English language is more expansive and aggressive than the blood of that race. When a community begin to speak and read the English language, it is half Saxonized, even if not a drop of Anglo-Saxon blood runs through its veins. Ireland was never colonized from England, like North America or Australia; but nearly the whole of its seven or eight millions already speak the English language, which is the preparatory state to being entirely absorbed in the Au-

glo-Saxon race, as one of its most vigorous and useful elements. Everywhere the English language is gaining upon the languages of the earth, and preparing those who speak it for the absorption. The young generation of the East Indies is learning it, and it is probable that within 50 years, 25,000,000 of human beings of the Asiatic race will speak the language on that continent. So it is in the United States. About 50,000 immigrants from Germany, and other countries of continental Europe, are arriving in this country every year. Perhaps they cannot speak a word of English when they first land upon our shores, but in the course of a few years they master our language to some extent. Their children sit upon the same benches in our common schools with those of our native Americans, and become, as they grow up and diffuse themselves among the rest of the population, completely Anglo-Saxonized.

Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying and subduing to its genius all the continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day when that race will number 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments.

Home Communications.

Brooklyn, Nov. 19, 1850.

DEAR F.—I have lately discovered in my experience quite a subtle way in which we are tempted to turn our attention away from the cross of Christ. We find believing and confessing his death and resurrection brings forth its fruit in us, i. e., we see in ourselves righteousness, love, joy, peace; and if we look so much at the fruit as to have our attention turned away from the source or root, we run out, and have to be turned back, and by suffering, too, unless we are experienced enough to turn back without it. In one of the Home-Talks Mr. N. says we shall have to be turned back again and again to our beginnings or union with Christ, until we will stay there. We have

talked a good deal lately about all evils being overcome, comparing it to a tree that is cut down; and that we are to regard any manifestations of evil which we see in ourselves or brethren and sisters, as short-lived, because the root is dead; and we find freedom by continually looking at the dead root. So I have thought the way to keep a constant bringing forth of good fruit, would be to always contemplate the living root.—to have the Lord always before our face.

* * * * Yours, H. A. N.

DEAR J,— * * * I am interested in your *heart experience*, and glad to hear of any improvement you may make that is the result of heart-discipline; and I suppose you will be interested in mine, so I will tell you of some things that are taking place there. In the first place, I feel that my heart is *established in Christ*; and I am learning to be contented to know that he is in my heart, reconciling and subduing me to himself. I often think of this passage: 'If ye *through the Spirit* do mortify the deeds of the body, ye shall live.' I see how impossible it is to mortify the deeds of the body only through the Spirit: the flesh never can mortify its own deeds. Then I find my heart struggling to live in the light, and repulsing the works of darkness, wishing not to deceive myself nor be deceived, but to know and be known as I am known of Christ.

L. F. D.

DEAR BOYS AND GIRLS:—I will tell you a little story. A woman was reading her Bible one day, and she read this verse in Revelations: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him,

and he with me." Christ says these words, as you will see by looking at Rev. chap. 3, verse 20. Well, the woman thought and thought (as you say sometimes) what it meant. And she said to herself, Does he mean that if I will open the door of my heart, he will come in, and eat supper with me? Why, I don't know where the door is, nor how to open it: and if I did, what is there to eat in there? Well, the woman began to think rather hard of Christ about it, and said in herself, He asks me to do something that I cannot do;—but after thinking more of it, and praying to God to show her what it meant, she found out all about it. She found out that opening the door of her heart meant being sincere, and letting somebody that knew more than she did see right into her heart. Well, she proceeded to open the door in that way, and, to be sure, Christ walked right in as he had promised; that is, his spirit flowed right into her heart; and it made her so happy that she felt as though Christ was eating supper with her, and she with him, and loved him very much. So if we walk *in the light*, we shall have this beautiful fellowship.

M. E. C.

CHRIST'S SIMPLICITY.—'He that sent me is true; and I speak to the world those things which I have heard of him. * * * As my Father hath taught me, I speak these things.'

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