

THE

FREE CHURCH CIRCULAR.

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The Truth shall make you Free.—John 8:32.
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Home-Talk by J. H. N.—No. 41.

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FASCINATION.

Fascination may be defined as the power of charming, which any object of desire has over the desire that it addresses itself to. We have a great variety of desires, and there are a corresponding variety of objects, pleasant to these desires; and these objects have a power, which we may call the power of *charming, or fascination*. This power of charming is not an evil in itself considered. God designed that there should be a charm between object and desire; but his plan also contemplates the *harmony* of all the forces of desire, and is based on that theory. Our desires are arranged in series, one rising above another in importance and strength, so that when properly organized they shall act together under the lead of the highest spiritual desire; and so combined they will act truthfully. That is God's plan.

Among the rest of our desires and susceptibilities to fascination, is *love of the truth*. This is just as natural as love of food or music. We love the truth, that is, we love exact, reliable knowledge of things. We have a love of correct representation and expression,

which is the same in essence with that susceptibility in us which loves to see a correct likeness. We love to see a correspondence between representation and reality. All have it—this love of truth is in the very nature of our being. But in the disorganized state of human nature, under the devil's administration, the passions are not organized, and subject one to another, but each one does what is right in its own eyes, and, so far as they use any relative influence, it is only to resist and suppress one another; the truthful organization of them is not known. The love of the truth is one of the desires that is put down among the rest, and, in many instances, it has to take rather an inferior place. It is considered *somewhat* important that a man should love the truth,—but not *all-important*. This desire is only one among the rest, and one which may, and is in many cases dispensed with entirely, or ignored by its stronger rivals. In fact, to a great extent, it is believed and expected that other passions which are strong and popular may properly have play without reference to truth, and are even condemned if they do not. In the case of Prof. Webster's family their affection for him claims indulgence, and is vying itself in utter defiance

of the truth; and the world commends them for it. I do not. I think the worse of them. If I could see the love of the truth so predominant in them that they would surrender him to justice without a sigh, now that he is proved a guilty man, I should like them all the better. But the world think that truth must stand aside, and let such passions have their rush. So the world think of the passion of love between the sexes. The old doctrine is, that Cupid is blind, that it has no interest in loving the truth, and not much of any thing to do with it—in fact, that it is a predestined, natural alien and rebel to the truth.

But this love of the truth was designed by God to be the king of the passions in every human being; this is the one that should have supreme sway.—It should be lifted up, strengthened and nursed till it is stronger than all the rest, and can have its own way and will in our whole nature, and all the other passions should be attracted and bound to it in bonds of everlasting loyalty, till a shout goes up from the whole—hurrah for the truth! That is the beau ideal of human nature—Truth the king, and the whole nation enthusiastic for him. Now if we find that our passions are not organized in this way, but that the love of the truth is down among the inferior principles, we must do as the bees do. When the bees have lost their king, they take one and feed it in a special manner, and by nursing it make it grow into a king. So among our passions, if we find that the love of the truth is not thorough and supreme in us, we must learn a lesson from the bees, and take what little love of the truth we have got, and nurse it till it is king, and can lead the hive.

I say the love of the truth is one of our *passions*; and the principle of fascination operates between that passion and its object, in the same way that it does between alimentiveness and food. We can be charmed and fascinated by love of the truth, and our susceptibility to that charm can be increased till it is all-prevailing. By nursing that passion, it will go on from strength to strength until there is heaven in its charm, and we are as perfectly swallowed up in it, as a man who has abandoned himself to the charm of intoxicating drinks. And our susceptibility and power of being pleased by the truth is capable of cultivation to the same great extent, and involves the same power of self-abandonment as a man's appetite for rum. It is a more refined spiritual good—the pleasure not so gross and palpable, but there is just as much capability of increase and expansion in the one case as in the other; there is no difficulty in making a king of the passion of love of the truth, and raising it up till it is almighty and every thing bows to it, and the whole nature is loyal to it. But to this end it must be exercised and encouraged, and we must gather all the honor and nutriment around it which it needs. We must so feel the importance of making it king, that we shall enter upon a desperate fight with every thing that resists it in us, before we can ever come to be harmonious characters, and get our passions organized and reduced to unity.

Thus far we have treated the subject of fascination in what may be called the primary or elementary view of it, referring simply to the action of our susceptibilities toward the object we are fascinated with. But there is another view to be taken of the matter. We

may ascend from the elementary view to a consideration of the action of *spirits*; for the principalities and powers of heaven and hell are at work in this business of fascination. It is easy to see that the charm that is working between desire and its object may be greatly intensified *by the presence of a spirit* that has an interest in that charm. We see in the case of a man and woman who are charmed with each other that this charm may be immensely intensified if it is enveloped in a spirit which is so interested in the matter as to magnetise them both with intent to make them love one another. We know how Mesmerisers excite any given passion or desire at will. Thus we can be bewitched in our affection or desire towards any object *by a spirit*, so that the simple value of the object would not at all account for the phenomena of its power over us. We shall find ourselves loving far more intensely than any visible attraction can account for.

This higher view of fascination needs particular attention in order that we may know the difference between God's and the devil's fascination. But our previous elementary view of the matter, leads us directly to the important general principle in this department. We say, as love of the truth is God's king in the organization of our passions, so the *SPIRIT OF TRUTH* is the spirit which must get the perfect power of fascination over us. 'God is light, and in him is no darkness at all.' His spirit is a spirit of honesty, sincerity and whiteness; and in seeking to reign over us, he approaches that part of our nature which he designed should be king of our passions—he approaches our love of the truth; and this love of the truth in us is something that is capable of enjoying more

than the mere *knowledge* of the truth. As I said about the charm between man and woman, that it may be intensified by the presence of a spirit, so that the simple power of the object will not account for the power of the charm, but that persons find themselves loving more intensely than any visible attraction can account for; so the charm between us and true ideas, may be vastly greater than can be accounted for by the ideas themselves. If there is a spiritual conjunction between us and those ideas—if we give ourselves to the love of the truth—to a real marriage union with it, as with a living thing—we really live in the element of the *spirit* of truth; then there is a wonderful charm in it, and we enjoy mightily something. What is it we enjoy? It is God himself. Our life sucks in his life—and here is the charm of all charms. By this charm all the devil's fascinations are to be precipitated and scattered, and by this charm God shall reign in us, and existence become a delight. In yielding and abandoning ourselves to this charm our passions will all become harmonized, and we shall come to love God with all the heart.

We will notice how God's fascination begins, and how it acts. Observe, that God gets entrance to us in this way—through love of the truth. His object is to get the love of the truth established on the throne of the kingdom—to have all the passions under it, and subordinate according to their series. Then this same charm, that begins with the love of the truth, will descend through the whole kingdom, and intensify every other charm safely, truthfully, and healthily, and make every passion not merely a servant, but a bride—a loving, blissful bride of love of the truth. And

this will carry the bliss of God down through all our passions, in the order of their subordination. And here we see the greatness of the fascination that God is capable of exercising over us, and that we are capable of being subject to in his spirit. When the passions are fascinated in their true organic order, there will be a greater charm than there is in any isolated fascination, as, for instance, when a man is fascinated with the single charm of rum; for such a charm can have its ~~own~~ and will only in solitude. It bears sway only by destroying every other will in the man. All other fascinations must surrender and come to an end—the king gains his throne by a general massacre. But the love of the truth, in order to perfect sway, need not destroy and clear out of its way any other part of human nature. It only demands organization of the passions, and it can have its perfect satisfaction, and reign with its highest possible power and delight, in the fullness and highest activity of every part of human nature.

Now let us look at the devil's fascination. It is clear that the principle that a spirit can intensify the activity of our susceptibilities toward an object, holds good in regard to evil spirits, as well as good. The mesmeric faculty of exciting any organ, is available to the devil. If a person desires any object, the devil can surround him with an element that shall intensify the charm of that object, and excite the desire to a degree that shall bewitch the man and bring him in bondage to it. And the devil does exercise his power of fascination over men. His fascination may be distinguished from God's, generically, by the fact that he does not approach men through their love of the truth; he does not regard

any organic order; the charm that he infuses does not pass through the series, but addresses itself to the passion directly, without regard to the truth, and the proper subordination of one passion to another. It is anarchic fascination; fascination of isolated passion—passion not reduced to loyalty to the truth.—God is light. On the other hand, the devil is the power of darkness. He is a liar—one who sets human nature going in a lying way, i. e. in a disorganizing, anarchic way: he excites passion blindly. In a word, the devil is Cupid.—They say Cupid is blind; and I do not know how we can define the devil by a better mark.

It is evident from this theory of distinction between God's fascination and the devil's, that the devil's fascination can have operation in the way of exciting any passion, without exciting the love of the truth; that he is not confined in his operations to what we call the low, groveling passions; he is not confined to exciting sexual attraction, considered as a sensual thing. The exciting of any passion whatever, before exciting love of the truth, and independent of it, is properly the work of the devil. No matter how elevated and refined the passion may be, if it is even what the novelists regard as the highest form of love between man and woman—celestial, angelic, communion of hearts, without any apparent sensual element,—it is still but a beautiful *appearance*, i. e. a devil's fascination; for no love can be really pure without taking in the spirit of truth. By Cupid need not be understood the mere god of sensual love, but the god of the novels—the god that produces such exquisite, extatic fascination, between man and woman, of heart, life and spirit. I say that the god that

produces that charm between man and woman, without first exciting love of truth in them, is Cupid; and Cupid is blind, and blindness is darkness, and the prince of darkness is the devil. We see then there is heaven and hell in this business of fascination.

There is still another third element to be attended to, in this view of the agencies of fascination. I have spoken of the direct, simple charm that the object produces on desire, and the intensifying of that charm by the presence of a spirit. There is a third or middle element, viz: verbal representation. Speech, the word of man, comes in to intensify charms. To go back, for illustration, to the original fascination, in the garden of Eden. There Eve's desire was first excited by the sight of the fruit of the tree of knowledge. There were the first simple elements, the object and desire; secondly, there was the presence of a diabolic spirit to intensify the charm; but, thirdly, the serpent was there to *talk and argue* the matter. He went into a presentation of the merits of the case, by way of intensifying the charm, and giving execution to it. This faculty of intensifying charms by speech is an important and interesting subject of consideration. We know for a certainty that there is a way of presenting appearances in words with immense effect to charm people away from the truth. The purpose and function of the spirit of truth is to preach reality; but there is such a thing as having a purpose to present an appearance, that has no reality at the bottom of it: and this, in fact, is the nature of the devil's charm. So far as he can, he operates on the spiritual nature of man with appearances that have no soul in them; for every charm that comes on a man in an

anarchic way, has no substance in it. And this fascination of speech, i. e. charming by representation, is practiced in ten thousand ways. Lawyers acquire this faculty to an immense extent, and so do merchants. In fact, on a small, specific scale, merchants carry this to an extent beyond the lawyers. It is an every-day affair with merchants to intensify the charms of things by cunning representations, without regard to truth. Lawyers exercise themselves in more systematic, long-winded, argumentative fascinations, on certain occasions; but merchants daily and hourly exercise themselves with reference to physical substances, and they become very skillful and adroit in it: and this habit of mind inevitably serves the devil. The present system of trade is one in which the faculty of speech is devoted to the devil in the way of exaggerating the charms of material substances.

To make a practical application of this theory to our circumstances:—We are all deeply interested in this matter for the sake of finding out our responsibility in charming and being charmed. In the first place, as loyal subjects of God,—those who seek to give place to the kingdom of God, we have no right to be charmed by the devil. We have no right to suffer our passions to be charmed in an anarchic way, and we are bound to see that we are not charmed in any way, except in accordance with the organic order which comes in by love of the truth, with the charm that descends out of heaven from God, who is the spirit of truth. A truthful man—one who is nursing his king, and determined that it shall reign in him—will constantly vow in his heart, that he will not be charmed away from love of the

truth by any body or any thing. It will not do to content ourselves with the thought that we were honest in our mistake—that is superficial honesty. If I have fallen into a mistake, and been deceived, it is because I have been charmed away from the truth in some way or another. I am bound to say sincerely and effectually, I will not be charmed away from the truth; I will not suffer my mind and judgment to be carried away by anarchic passion. The fact that a man finds himself in a mistake is a symptom that he has been carried away by anarchic passion. His thinking himself honest is no excuse. The question is, Do I love the truth?—*Is the truth my king?* There is therefore a responsibility in regard to being charmed. A truthful man swears in his heart, that he will not be charmed away from the truth by either of the three elements that have been spoken of—the object, the influence of the spirit present, or the verbal representation of the object.

More especially should a man swear, that he will not be charmed in these ways by love—that he will not be fascinated by Cupid, the blind god of sensual love, or by him as the blind god of heart-affection. When a man gets the victory there, and cannot be carried away from the truth by his amativeness, he may be considered in a fair way to have the truth affect his whole nature, and reign in it. When he can carry out the idea that he will not be charmed away from the truth by Cupid, he will be an honest man, and the truth will be his king.

I will go further: the same course should be taken with the fascinations of friendship as with those of love. I find myself under the most peremptory obli-

gation every little while to see to it that Mr.— does not fascinate me. He has the power of fascination carried to a high extent by education. I love him, and the friendship between us gives him power and access to me; and from time to time I have to strain myself to the highest pitch of earnestness not to be fascinated by him; but I will not be charmed away from the truth.

Now as to the exercise of the power of fascination, which is the second part of our responsibility, neither Mr.— or any one else has a right to fascinate me away from the truth. God is our rightful king. Truth is the rightful sceptre of his kingdom, and love of the truth is by right the central passion in us. Man has a right to be loyal to the truth, and no man nor woman nor devil, has any right to charm us away from it. It is the greatest violation of rights, the greatest wrong we can suffer, to be fascinated by man, woman or devil, away from loyalty to the truth. Our power of fascination is a thing for which we are responsible to God, and, in fact, more responsible for it than for any thing else. The self-seeking world say a man has a right to all the popularity he can get—that he has a right to tickle and please folks and exercise his power of fascination without limit—that this is his proper advantage. I deny that. Man will be held responsible to God for all the power of fascination he has, and God will deny his right to bewitch folks away from the truth to himself or to any sensual object. Man will be held responsible for the whole power of his fascination *in favor* of the truth. God will call us to an account in the matter, and the question will be—Did you use all your power of fascination to bewitch people to **THE TRUTH**, and

to set up the throne of TRUTH? If not, you have served the devil, and your fascinations have drawn away from God. No more cruel wrong can be done than for a man or woman to use their power of charming, voluntarily, for selfish purposes; and, under the influence of the blind god, or of friendship, to bewitch one another without reference to the spirit of truth. I say it is the most cruel of all wrongs that can be done. There is no suffering that comes upon me equal to that which I find myself in when under the necessity of resisting the witchcraft of love and friendship. These attractions of our social nature attack us at an entire disadvantage. They take into their service and attach to themselves the noblest feelings we have—our benevolence, conscientiousness, all the social affections which are considered the most virtuous and beautiful,—and put us to the necessity of arraying our love of the truth, I might almost say, against our love of righteousness. This witchcraft summons one part of our nature up against the other in such a way that we can hardly say which is right. The love of the truth has to stand up alone, and conscientiousness and benevolence, and all the aristocratic passions, are arrayed against it. Witchcraft that compels me thus to do violence to part of my nature, is a deadly wrong. It will not do for us to say that the right to fascinate is ours—that we have a right to use it as the gift of God for our own profit. As well might a man think that he had a right to get all the money he can, and use it as he pleases.

We have each one of us in our place a degree of fascination in the three ways that I have spoken of—the faculty of fascination by presenting the object of desire, by spirit, and by verbal representation; and God will hold us responsible for all these three ways. We are each one bound to see to it that our love for the truth comes up into full possession, and so reigns and stands out that all our attractions shall serve the spirit of truth.

We must surround ourselves with that fiery element of honesty, which will make us unpopular and unapproachable to any other spirit.

We see in the light of this subject what it is to be an honest man. A thoroughly honest man, is one who is so truthful that he cannot be charmed away from the truth, and, on the other hand, employs all his powers of fascination for the truth.

A Day of Gladness.

DEAR BRO. N.—For some time the subject of the Day of Judgment has rested on my mind with considerable weight. It is with joy and gratitude that I have contemplated on this subject. To think that I am living in the day in which the past and the present are to be overhauled and weighed in the scales of eternal justice, and that perfect righteousness shall be dealt out to all mankind; (for we are to be judged according to the deeds done here in the body;) to look this fact in the face with joy, is more than I could have done fifteen years ago, or even dared to hope would come upon me with joy. But so it is; that day has come; and with great joy I for one bear witness to the fact. In my musings on this subject, I have looked around to see what unmistakable evidence I could find. All outward appearances concerning the kingdoms of this world, give evidence to me that God has set up his throne in the earth—that the judgment is set in the earth; and that all men will be called to judgment. I believe that Babylon the great is about to receive her sentence, for all the wrongs that she has done in this green, beautiful earth, to the heirs of its rightful owner. 'For the upright shall dwell in the land, and the perfect shall remain in it; and the transgressor shall be rooted out of it.'

As the Lord Jesus Christ is to have this earth for an inheritance, and the uttermost parts of it for a possession; and as we who have surrendered our-

selves to Christ to be saved by him, are to become joint heirs with him,—it appears to me that we have the greatest reason possible to be filled with everlasting joy and rejoicing. For the prospect that is before us, is, that we are to partake of the fruits of the tree of life;—we are to drink of the water of life. Yea, more, we are to dwell in the new Jerusalem, where the river of life runs free, and the tree of life grows in the garden of our God. Dear brother, if here is not a joyful prospect, where shall we look for one? DANIEL P. NASH.

THE FREE CHURCH CIRCULAR.

GEORGE W. NOYES, EDITOR.

ONEIDA RESERVE, AUGUST 17, 1850.

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

Theocracy in the Senate.

Mr. Seward, it will be recollected, some months since (in a moment of inspiration we think) announced in the American Senate the existence of a 'higher law' than the Constitution, to which he said all men owed their first allegiance. This is a trite enough truth, as it is doled out by ministers on Sundays to drowsy congregations; but there seemed to be a power or spirit which went with Mr. Seward's words, which fairly startled senators, as though he had preached to them for the first time 'an unknown God.' And since then the idea of that 'higher law' haunts the memories of some like Banquo's ghost. It was evidently a barbed arrow, driven with more than human force into the tough political conscience of the nation. We think Mr. Seward, by that simple recognition of God, has done more to undermine the infidel constitution and

compact of the States, than all the ravings of the Garrisonian philanthropists, in a course of years.

Attempts, however, are made from time to time, particularly by the southern party, to undo the impression made by Seward's speech, and purge out the pungent, perilous doctrine alluded to. It was lately the subject of a long and spirited discussion in the Senate. Mr. Pratt of Maryland took occasion to call it up, and with the truculent vehemence that is natural to an uneasy conscience, actually proposed to expel Mr. Seward from the Senate! Other members rose in his defence—the doctrine of a 'higher law' was discussed and reiterated, and the debate ended in the complete discomfiture of Pratt and his fellow-patriots.

This certainly looks like the beginning of a Theocratic element in the heart of the nation—in the high seat of its power. There has been a fair—we believe an inspired—acknowledgment of the supremacy of God over governments and laws; and such an acknowledgment, by the representative of the Empire State, in the American Senate, will lead to results. Words are things; sincere, inspired words are mighty things. It will be interesting to watch the working of this leaven.

The Tribune and the 'Spirits.'

The Editor of the New-York Tribune has at length come out over his own signature with a frank and sober declaration of his belief in the phenomena of the 'Mysterious Rappings.' The persons who are specially attended by these manifestations, spent the latter part of their time at New-York in visiting such private families as they were invited to by persons interested in the examination of the mystery. Mr. Greeley, in his article, says—

"Our own dwelling was among those they thus visited, not merely submitting

to but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spirit-world by which they were attended. We devoted what time we could spare from our duties out of three days to this subject, and it would be the basest cowardice not to say that we are convinced beyond a doubt of *their perfect integrity and good faith* in the premises. Whatever may be the origin or the cause of the 'Rappings,' the ladies in whose presence they occur do *not* make them. We tested this thoroughly and to our entire satisfaction."

Again, in the course of his remarks, he states his entire conviction that these 'sounds or seeming manifestations are not produced by Mrs. Fox and her daughters, or by any human being connected with them,' and finally leaves the subject thus:

"How they are caused, and whence they proceed, are questions which open a much wider field of inquiry, with whose way-marks we do not profess to be familiar. He must be well acquainted with the arcana of the universe who shall presume dogmatically to decide that these manifestations are natural or supernatural. The ladies say that they are informed that this is but the beginning of a new era or economy, in which spirits clothed in flesh are to be more closely and palpably connected with those which have put on immortality—that the manifestations have already appeared in many other families and are destined to be diffused and rendered clearer, until all who will may communicate freely and beneficially with their friends who have 'shuffled off this mortal coil.' Of all this we know nothing, and shall guess nothing. But if we were simply to print (which we shall not) the questions we asked and the answers we received during a two hours' uninterrupted conference with the 'Rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as the utterances of departed spirits."

Though Mr. Greeley abstains from saying positively what he does not positively 'know', yet his statement taken together amounts to a positive conclusion in favor of the spiritual theory. He gives an unqualified assertion that no imposture or 'human' agency is concerned in these strange communications. This he knows. But he tells us that he has held intelligent conversation with the invisible sound-makers for hours, which leaves the inference unavoidable, as to his opinion, and as to the fact, that they are really spirit-manifestations.

This verdict of the New York Tribune virtually settles the question for the whole mass of progressive minds in the nation. And we cannot here forbear paying our tribute of respect to Mr. Greeley, as a correct journalist and a noble-minded man. We of course are far away from the politics and many of the particular topics that interest the writers of the Tribune, but we can freely say that under its present management, it preserves a humane and truthful spirit, and strikes us with a general sense of salubrity that we can find in no other newspaper.

Mr. Greeley is said to incline, of late more than formerly, to caution and conservatism in his movements and expressions of opinion. Be this as it may, he has still a genial simplicity and freedom of perception that is human, and very different from the owlish perversity that shuts out daylight from many of his cotemporaries. There is a certain fresh life, a bold, youthful appetency for new truth manifest in the conduct of his paper, which well befits, and perhaps accounts for, the position it has attained, as the *leading* newspaper of the country.

In the present case the Tribune has simply done the fair thing to all parties—to the new fact that presents its claim, to itself, and to the public. It has taken pains carefully to elicit *the truth*, that was waiting for verification, and has faithfully borne witness to it. Another *fact*, and an important one, is doubtless added by its agency to the stock in many minds. We may go so far as to say, that the respectful recognition of this peculiar fact is a practical confession by the editor of an honest desire for the coming of God's Kingdom on earth. He has admitted to himself, and to the public

mind with which he deals, a new and striking evidence of the new dispensation which the spirits themselves say is at hand. When we can see such a man as Greely giving a little serious attention to any evidence of this kind, it is a thing in favor of the Kingdom of God. For the moment the idea gets a lodgment in the general mind, that a new and spiritual dispensation is upon us, we shall begin to get a hearing, with the truth that is adapted and that God has developed for the emergency.

The way out of Trouble.

A minister of one of the current denominations recently called on us, being impressed to do so, as he said, from a conviction that the Community were in a condition to help him. He frankly spoke of the corruption of the church with which he is connected, and confessed that he had long been in a state of darkness and distress, bordering on despair. He said that he occasionally caught glimpses of truth, and, so far as he could, he honestly preached it to his congregation; but after all he found no reliable salvation or rest to his soul. His difficulty manifestly was, that he had not courage and earnestness enough to sacrifice his reputation and come out from the world.

We have no doubt there are multitudes in a similar situation, who, as life and sincerity have left the churches, find themselves now a prey to uncertainty, condemnation, and gaunt emptiness of soul. They feel that they have stranded among the breakers, where they are exposed to thickening judgments, and where the alternative is fast closing round them of plunging into infidelity or of finding God.

To those of this class who have a struggling instinct of faith, we would earnestly recommend a consideration of Paul's exhortation: 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' It seems to us that this language is peculiarly the voice of heaven to many at this time, expressing with brief emphasis their only method of escape from conscious peril. To every sincere prayer or wish of

the bewildered, here is the plain answer, ready made, and we believe the only answer:—'Come out from among them, and be ye separate; AND I WILL RECEIVE YOU, saith the Lord Almighty.'

We are living in the day of judgment: and that, all know, is a time whose very office and design is to separate the good from the evil among men. See the illustrations of this in Christ's parables of the sheep and the goats, the tares and wheat, &c. The idea is also fully contained in the word itself. The text quoted, then, is a *judgment truth*, and one that must come out into new force and significance in these days. It was appropriate in Paul's time, in the transition of the first judgment, and then it produced its effect. It produced a church which was received of God, and who were indeed the sons and daughters of the Almighty. So it is appropriate now in the transition of the last judgment, and is again revealing the same results.

'Touch not the unclean, and I will receive you.' The philosophy of this requirement is exceedingly plain. Whatever may be your individual sincerity, you are merged in a world of corruption; and, however much God may love and be disposed to favor you, he cannot manifest it until you clear yourself. To receive you in your present position would be to receive Satan and all his train, and defeat the judgment. It is right then that he should call on you to come out and be separate; it is best that you should be taught by severe adversity, until you learn the tremendous importance of your fellowships, and how necessary the judgment is for your salvation. Turn all your sincerity in this direction; and if you have any prayers, let them not be for favors in your present position, (for such prayers are useless,) but for grace and strength to come out from the world, where God can receive and be a Father to you.

A bold and persistent confession of Christ is the stroke which will sever a man from the world. This, however, is an act which must be followed up and followed out and expanded until the whole life in detail, as well as in general, is a confession of Christ. We are exceedingly interested that those who have recently taken the first step, and

believers everywhere, should see this thing clearly, and help themselves in the direction that God points out. Be at least reasonable, and expect that just so far as you are mixed up with the world, so far you will have tribulation and judgment.

The Usefulness of Doctors.

We take the following signal exposure from an article by Dr. Nichols of New York, in the last Water Cure Journal, published by Fowlers & Wells :

I propose to briefly examine into the claims of the medical calling upon the gratitude of mankind, and the high respect, often approaching to adoration, with which its professors have been treated in all ages of the world.

In pursuing this inquiry, I shall not examine the medical history or sanitary condition of other countries and times. A wide and open field is presented in our own city, and I shall need to go no further. No where is the medical profession more numerous or more respectable. We have over six hundred *regular* physicians, and some hundreds who are considered *irregular*. We have two medical colleges, of high standing, connected with our two universities; and a third is just going into operation. We have an Academy of medicine, intended to collect into one burning focus all the medical learning and skill of the city. We have hospitals, clinics, infirmaries, and dispensaries. In a word, there is nothing wanting, by which medical science can produce its legitimate effects upon the public health.

Never had a profession greater advantages. No greater could be desired. Its members are of the highest social rank; many of them are looked up to and revered; they possess unbounded influence, both with individuals and legislative bodies. Whatever law they recommend is passed—whatever they advise is speedily accomplished. There is, therefore, no lack of power to carry out the dictates of their wisdom.

And these doctors mean well. They are not wanting in zeal or benevolence. I cordially esteem the members of the medical profession generally, for the goodness of their intentions. They are really doing what they believe to be their duty, according to the light they have. Day and night, summer and winter, they drive round the city, visiting patients, writing prescriptions, and trying to cure the sick. They order medicines without stint. No new remedy, no promising experiment, escapes

them. Every few months they bring out some new preparation. Now it is quinine, now morphine, now the hydriodate of potash, now cod-liver oil. They are indefatigable. Their dispensaries contain thousands of remedies—and four hundred druggists, with their assistants, are employed the year round, in preparing and dealing out these medicines. We pay two millions of dollars a year in doctors' bills, and certainly not less than a million more for drugs.

Let us now turn for a moment to the result. Let us ask what might naturally be expected of such a body of men—so learned, so wise, so benevolent, so well organized, and so powerful? Might we not expect to find the population of this city surrounded with all the conditions of health, fully instructed in hygienic principles, and never ignorantly violating the laws of life? Might we not expect a pure and healthy atmosphere, free from all pestilential nuisances; perfect ventilation in all our public edifices and private dwellings; markets carefully inspected and supplied with none but healthy food; all diseasing adulterations in commerce suppressed? Might we not expect to find a general state of health, in the young and middle-aged, and death the result, with rare exceptions, of a gradual wearing out of the vital forces? Such a state of things would be worthy of the medical profession, and such must be the natural result of true medical science.

It is time now to come to the facts. We have intimated what might and ought to be—let us turn to the public records of the city—to the Report of the City Inspector to ascertain what really is. In that report, I find that during the year 1849, there died of various diseases in this city, over TWENTY-TWO THOUSAND persons, and that of all that number, only two hundred and twenty-four died a natural death—the only truly *natural* death of old age. I find that of that twenty-two thousand, TWELVE THOUSAND, or more than one half, were children, of whom far the greater number died before they were five years old. Here begins the contrast between what is and what ought to be—between our reasonable expectations and the terrible reality.

We may estimate the amount of sickness from the number of deaths. If we allow that one case of sickness in ten is fatal, we have an aggregate of two hundred and twenty thousand cases of sickness in New York in a single year, cases which it ought to be the business of medical science to prevent. All this sickness, pain, and distress, must be the result of causes, which it is the province of medical science to

remove. But the causes remain, and here are the melancholy—the terrible consequences. We are surrounded by death-dealing nuisances; there is almost universal ignorance of the laws of health; sickness is in all our dwellings, and death cuts off half of all that are born in the very flower of existence; while barely one in a hundred lives to the natural age of man, and dies a natural death. And this is the result of our boasted medical science, our noble profession, and the accumulated wisdom of three thousand years!

I shall go into no argument to prove that children are born—that they may grow up, become healthy, well-developed men and women, live to a good old age, and go down to the grave like a shock of corn fully ripe. This is the natural destiny of man, and it is the object of medical science to enable him to accomplish that destiny. We see how medicine fulfills its objects. This is the way—of the children who died in this city in 1849, there were 4452 of one year old and under, and nearly ten thousand under five years of age. Read this, professors of our two medical colleges; read this, ye six hundred regular physicians and four hundred druggists; ponder this, Academy of Medicine! Look into the little graves of ten thousand innocents, in one single year the victims of your ignorance, your mal-practice, or your neglect. I charge upon you this terrible mortality. But for you, and the trust reposed in you, it would have been prevented. You have kept the people in ignorance—you have taught them to place a blind trust in your science and skill; and here is the awful result. The time has come when you must answer for this at the bar of public opinion. This is no idle declamation. Here are the facts and the figures, and there is no getting away from their purport. Until the medical profession have done their whole duty in enlightening the people as to the causes of disease; until they have exerted their whole influence in surrounding people with the conditions of health, a large portion of this sickness and premature mortality must be charged to their neglect; and until they learn how to treat disease more successfully, a large portion must also be attributed to their ignorance.

The medical profession, as now constituted, and in its present position with regard to public health, resembles a band of wreckers distributed along a reef-lined coast, where vessels are continually driving ashore. It is their duty to warn the mariners of their danger, and to show them how to steer to avoid it; but this duty they neglect, contenting themselves with rude efforts to rescue, and successful ones to

plunder, such as are washed ashore. Physicians have shrouded the simple science of physiology in mystery. Far from warning men of the danger of violating the laws of life, they have hung out false lights, by giving them confidence in the power of medicines; and after neglecting the public health, they have increased the number and the mortality of diseases by the administration of poisons, in a thousand deadly combinations.

On these high grounds, I arraign the science of medicine, as taught in the schools, and the profession of medicine, as self-constituted regular, as potent causes of the pervading disease and premature mortality that afflicts this community. I charge upon the medical profession, as sanctioned by our legislatures and fostered by our universities, the diseases which fill our city with tribulation, and this frightful array of premature mortality, which makes our dwellings resound with lamentation and woe. Where all might be joy, and comfort, and health, medicine, by its acts and its neglects, brings sorrow and desolation, and spreads the pall of mourning over the innocence of childhood, the loveliness of budding womanhood, and the strength and maturity of man.

REMARKS.

1. The statements of the above article show what a horrible humbug the medical profession is getting to be. The conviction must strike every one, that there could not be *more* sickness and death in New York, and that there would probably be much less, if every doctor and druggist were banished from the city. If people were left to rely upon themselves and nature, to say nothing of a higher power, there would be less heedless occasion of disease, and vastly more probability of curing it than there is now with their thousand doctors of a dozen different schools, who have assumed the charge of the public health. And yet, with the present frightful result of twenty-two thousand deaths and two hundred thousand cases of sickness per year, there is a further professional swindle of two or three millions of dollars, to keep the imposition going.

2. Doctor Nichols gives the members of the profession credit for zeal and benevolence—for laboring in good faith for the health of the people. While we allow them a common share of benevolence in their private character, it is impossible to concede it to them as a profession. Dr. Nichols himself, before he gets through, charges them with dishonesty and virtual malice in causing and suffering the terrible state of things which he describes. In solving the mystery of their double character we come to one of the beauties of a selfish constitution of society. These men, whatever may be their private worth, must live by the diseases of the community. Instead of having a direct interest in the health of the city, as would be the case in a true state of things, this would at once reduce them to poverty and obscurity. Their only guarantee of subsistence is in the prevalence of bad health. Under such conditions, it cannot be expected that any very honest or energetic efforts will be made by them to prevent or cure disease. Their real effort and ingenuity is naturally turned to outrival each other in notoriety, and maintain their influence over the minds of the people. The facts stated in the article are sufficiently accounted for, by the false, perverted relations which grow out of selfish civilization.

3. Dr. Nichols is a Water-Cure physician, and closes his article with an enthusiastic eulogy of the Hydropathic reform. It is interesting to look back and trace the progress and particularly the direction of medical discovery for the last few years. There has been a gradual refinement of theory and practice, and a consequent steady approach towards the true idea of life, and the *faith-cure* which we believe in and prac-

tice. The old school of medicine, with its blood-letting, and application of gross mineral substances, to take effect on life in a mechanical way, is now plainly seen to have been absurd, and is nearly obsolete. The first improvement on that was the Botanical system, relying on nature and vegetable extracts. Next comes the Homœopathic theory, with infinitesimal doses, implying a more correct view of the subtle principle of life than its predecessors. This system is still popular; but the Water-Cure is probably the highest in success and expectation at the present time. This system, recognizing still more the reality and refined royalty of the life-principle, discards all drugs and draughts that are foreign to it, and relies on water as the main agent and negotiator of health. Finally clairvoyance and animal magnetism are entering the field as the representatives of curative power.

Thus it will be seen that the whole course of reform is leading directly to the true Bible-philosophy of life and death. The interval between our theory of medicine and the best discoveries of the world, is not near so great as it was ten years ago. We are encouraged to wait till they find out that health and disease are determined primarily by THE SPIRIT—that no life is genuine, or death proof, but that which we have by union with Christ,—and that the only true cure for soul or body is the FAITH-CURE. [For specimens of this, see the two following communications.]

Faith Facts—Another Witness.

TO THE COMMUNITY: Since my connection with you, I have had some experience which I wish to bring out.

Ten years ago I was taken sick. My

disease was ague and fever; the enlargement of the liver set in, and for a time my case was a doubtful one. I was under the care of a skillful physician, and at length the acuteness of my disease gave way to the power of medicine, and assumed a chronic form. In this state I suffered very much, trying various medicines that were recommended from time to time, to no purpose however, except temporary relief; and often doing more hurt than good. At last I abandoned all idea of ever being cured by medicine, and looked forward to death as my only relief from suffering. In view of a ruined and broken constitution, I no longer thought of ever enjoying good health, and sought for present relief only from suffering, in the use of simple medicines.

At this time and previous, my mind was much exercised on my eternal salvation. I had received Christ a Savior of my soul, and the fear of death had passed away. About this time some testimony appeared in the Spiritual Magazine, of persons being healed by faith. I was much interested in this testimony. The case I was most interested in was that of Harriet A. Hall: in fact, I found myself involuntarily believing the fact testified to, and began to proclaim my belief in the power of Christ to heal the body as well as the soul.

I now saw that I had not taken Christ as a whole Savior; and though my health began to improve, and I had manifestations of the power of faith in my own case, still I saw there was one important step for me yet to take in faith: to abandon all medicines, and to take Christ alone as my health and Savior of soul and body. More than once I found myself drawn up to this

point, and as often the pressure of unbelief proved too strong. Still, I fully believed the time would come, when I should be enabled to take the step.

Shortly after I joined the Community the crisis came. I was severely attacked with symptoms of bilious fever. The symptoms increased, and I was obliged to take to my bed. I was again brought to the test. The question came up, What is to be done?—Shall I dishonor Christ and the church by again yielding to temptation? No, I said; I yield my body up a living sacrifice; thy will, O God, be done, was the language of my heart. The fever soon began to subside, and in a day or two I was about my daily business. I have taken no medicine up to this time. I have not enjoyed so good health for the last ten years. I ascribe the victory over disease to the resurrection power of Christ through this body. I believe it the channel of God's inspiration and gifts to men; and whoever identifies himself and comes into sympathy with this body, will receive like benefit.

HENRY THACKER.

CORRESPONDENCE.

Jefferson Co., Va., July 29, 1850.

DEAR BRO. NOYES:—Since I last wrote to you, my faith has been tried severely. About three weeks after giving you a statement of my fight of faith with the hemorrhages from my lungs, I lifted a rather heavy stone in order to remove it to another place, when I was instantly taken with bleeding again from my lungs; and a few days after that, I had another attack, and so on, every few days, until I finally became afraid to move my body, lest I should have one copious hemorrhage and bleed to death. The image of blood, gushing out of my throat was, almost continually

painted before my imagination by the devil. I resisted the imagination by the power of my will. As the devil, on the one hand, painted before me the image of bleeding to death, I resisted him, on the other hand, by setting before me the image of Jesus Christ, risen from the dead, and victorious over death. Thus the fight of faith continued till, I think I can say in all truth, my lungs have become as sound as usual, and my general health is as formerly. The glorious hope of conquering disease and death, through the power of Christ's resurrection, still cheers my heart and animates my spirit. Christ came into the world to repair the breach of the fall, to destroy the works of the devil. Upon the cross he said, 'It is finished;' and now nothing but unbelief shuts us out of our just rights of freedom from sin, misery, and death. Christ is our resurrection and life; and in him, our living head, death, the last enemy, is already destroyed. By faith in him, his glorious victories are realized in every believer.

When God breathed into Adam's body the breath or spirit of life, he became a living soul. No doubt Adam's natural body was thus instantaneously spiritualized, and so was not liable to death from any cause except sin alone. Now Jesus Christ, the second Adam, who has brought life and immortality to light through the gospel, has been made a quickening spirit. 'But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.'—Rom. 8: 11. This quickening of our mortal body may be effected gradually, or it may be changed 'in the twinkling of an eye;' ever in proportion to our faith. The primitive saints were under a gradual quickening process, but anticipated a change from the mortal to the immortal state in a moment, at Christ's second coming.

Christ's descent into the 'heart of the earth,' without the natural body, and then ascending out of Hades, re-en-

tering his natural body, and changing it into a spirit body, supersedes the necessity of our putting off the natural body, and going down into Hades. We by faith can meet him where he entered his body, in the tomb, and thus rise with him in victory over death and the grave.

God gave this world to Adam and his posterity as their abode, without even intimating to Adam that at some future time (unless he should sin) his body should die. Adam fell into sin, and the consequence was death and a removal of his spirit to the invisible world. This was leaving his home. But the promise was that 'the seed of the woman should bruise the serpent's head.' Yes, Jesus Christ has in his own person cast out the prince of this world, and conquered death, and bequeathed us all his victories. Therefore let us cease looking beyond death and the grave as our future home; for this world, that has been a cruel prison these six thousand years, is to be converted into a paradise again, and become our everlasting home and abode, as it would have been had not Adam been beguiled by the serpent, which will not then be here to beguile.

Your brother, DANIEL LONG.

Answer to a Business Proposal.

Oneida, July, 20, 1850.

FRIEND ———:—Yours of the 21st of June was forwarded me from Brooklyn by Bro. Cragin, just after my return from sloop navigation on the North river, where I have been for six weeks, for the benefit of my health, and my advancement in my religious course.

I presume you have not been aware that I had become a member of the Oneida Association. Last fall I joined that Association as a branch of the kingdom of God, and became identified with it in all the interests I hold dear, both spiritual and temporal, for time and eternity. You will see then that I shall not be able to serve you only in one way—and that is by your identifying yourself with the kingdom of

God. The interest of this kingdom, I consider of more value than every thing beside, or I should not have made the sacrifice; and, knowing the bondage there is in business, after the manner of the world, and its influence in separating from Christ, I cannot return to it. I am convinced that Christ means as he says, in commanding us to 'seek first the kingdom of God and his righteousness.' I cannot engage in business again for the purpose of making money. There are durable riches which we need just now, as the kingdom of God has come—and we should be rich toward God; which we cannot be, without 'forsaking all that we have'—property, friends, reputation, time, talent, &c., all must be laid on the altar, if we would make a covenant with God by sacrifice. The command of God is exceedingly broad, and extends to outward things as well as spiritual. They that run in this race, risk all—as the price is worth more than the sacrifice made.

I have long been lashed blindfold through the world by the accursed mercantile spirit; and I am very thankful that the Lord has given me the victory over it. The grand object for business men, if they would save their souls, must be to so identify themselves with the kingdom of God, that his interests will become theirs. There is no other foundation on which to build, that will stand the test of the last day.

I presume you would say that your object is the same as mine; but I think if you examine closely, you will see that money is the grand object. And I am confident that your over anxiety to make money is the cause of your weak eyes and loss of sight; if they had been single to the glory of God, they would have been strong and bright. I think you should understand that God's intention in afflicting you in that way, was for the purpose of throwing a check upon the money-making spirit. You say you have established your reputation in your business for dealing upon correct

principles, and can get credit for a large amount. Now for a test: is not your credit with the world better than with God? How much can you draw from the bank of heaven with Christ for an endorser? Try. He is the savior of the body, as well of the soul; and he has promised that 'whatsoever ye shall ask the Father in his name he will do it.' Ask the Father in his name to cure your eyes, and see where your credit stands highest—among men or with God.

We are obliged to dig deeper now for a foundation, than we did ten years ago, as we have more light, and see that there was a great deal of egotism, exclusiveness, vain glorying, &c.—that now has to be laid aside, so that nothing but gold refined will pass. We have implicit confidence in our leader, J. H. Noyes. God has been testing him for 16 years past, and he has stood firm and unwavering for the truth.—He is the only man in the land among all the Perfectionists that has retained his first integrity. The signs of Apostleship are manifest in his power in rebuking diseases, &c.

I should be glad to take you by the hand again. We have had good times together at —, and I know that there the Lord gave us a mouth and wisdom that none of our adversaries were able to gainsay or resist. But the light that shone so bright then is eclipsed by the Sun of righteousness, that is now rising in his strength. God is placing before our mind's eye a telescope, through which we are shown the transactions of our whole lives; and by confessing all our sins, and acknowledging Christ as our Savior from them, we get the victory. This we call passing through the judgment; and as we advance in this, we progress in the resurrection.

Remember me affectionately to Mrs. —. I remember the kindness manifested through her with gratitude. The Lord reward her accordingly, and when his jewels are made up, may she be found among them.

Yours truly, W. H. FRAY.