

CHRISTIAN SPIRITUALIST.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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SPIRITUAL MANIFESTATIONS.

EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES, AND THEIR RELATIONS TO EACH OTHER.

WITH COPIED ILLUSTRATIONS.

PART II.

NATURE AND THE BIBLE.

THE FIRST CHAPTER OF GENESIS A LITTLE OPENED.

41. The Infinite fills all things, and can neither be increased or diminished. No finite being can conceive of Him as He is in His Infinity; therefore in representing Him to finite minds, He must be represented by finite things. This state of the case being fully known and appreciated, no detrimental results ensue, but for Him to be represented in finite language, to the ignorant, distorts, distracts and mystifies their minds and actions. It is from the same causes and poverty of language that philosophers, even of the present age, say the sun rises and sets or goes down, when they do not believe literally what they say. They talk of the moon's ascending and descending nodes, where up and down exist not. They say "this is a hot day," when they mean the state of the weather. "That is a black man," when the color of his skin only is meant. So throughout our communications one with another. Let us then approach the Bible with a little of the same honest charity as men, had as they are, grant to each other every day, and whether in or out of the body, among Spirits, uncharitable criticism would cease, and wisdom with consolation, would soon take the place of ignorance.

42. It was necessary that the Bible be written so that its language should be suited to the tastes of externally minded men in the infant and childhood states of the race. This was necessary that they might understand it, or it could have been of no use to them. Thus were left wholesome exercises to promote succeeding developments to prepare men to see a little under the very outside crusts of things. Necessarily the Infinite was represented to those external finite men, as an external finite man, as we now tell children of "the good man away up in the sky," but what harm does this do, to such as get to know He is no such thing? What harm comes of one telling his neighbor "the sun rose at six this morning, provided the neighbor knows a mere figure of speech was used? The ignorant alone are injured, who believe the appearance to be a reality, as many of this day do, if they be not very dishonest. Let the ignorant then be informed, and not condemn the one who made the expression in conformity to necessary usage.

43. The Infinite, (good as we profess to believe Him to be) by His immutable laws of Nature, from causes developed effects, and thus destroyed Heruleanum and Pompeii. To narrate this event in Bible language, according to the usage of the times, it would stand thus: And Jehovah said, "Destroy Heruleanum and Pompeii, with all their inhabitants from before my face, for they repented me that I made them." This is the Bible language of that event. Again, and Jehovah said to the angels (Spiritus messengers) of death, "Go to the earth and destroy one million of its inhabitants by cholera and other pestilence, for their wicked indulgences have come up before me."—2 Sam. xxiv. 15, 16, 17. So again Jehovah said to his messengers, "Guide the white men to America. Let them flourish there in agriculture, arts and commerce, and be a great people on that fat soil of mine, so that more souls may be produced there, to be forever happy and to praise my name, than can exist on the same soil, under the modes of savage life. In order to do this, let the red men be civilized if they will, but if not, let them be driven from that land, for white men's souls are as good before my face as red men's souls, and my goodness urges that they who can produce the most souls to be happy forever should have the use of those abundant means of propagation." We have said enough for this time, as the above is sufficient to show such as wish to exhibit their ingenuity at condemnatory criticism, that they can find ample scope for the exercise of their unenviable powers, among the results of Nature's laws, which are the actions of the Infinite, "speaking louder than mere words." Before our work shall be done, we hope to be able to show,

All partial evils, universal good.
All discord, harmony not understood.

44. Some object to the Bible, because they say it asserts that the world was created in six days. Of twenty-four hours each? No; for by the same rule, they might say it was made in one day, from Gen. ii. 4. This means one general state of creation, as does Gen. i. 1. This is a suitable introduction to what follows it, as that from Gen. ii. 4, is to that which succeeds, which gives a more amplified account than is in chapter i. All which we shall better explain in due time. That introduction in Gen. i. 1, short as it is, tells more than all the introductions to all other books. Under the terms "Heaven" and "Earth," it tells us that the internal Spiritual and really useful Universe, was developed by the same law of order that the material or prospectively useful Universe was developed. That is, both the economies of the Spiritual kingdoms, and of the material kingdoms, are alike Natural, and not to be counted mysterious. We know them to be so, and that as soon as man can receive truth, and use rightly, such information, both will be alike open to his admiring mind, &c.

45. Day is a general term, used in the Bible, and elsewhere, to designate state, irrespective of time. Such is the "day of Judgment," the "day of affliction," the "day (state) of disobedience," Gen. ii. 17, and about forty other kinds of states, all couched under the term day and days, which are

never used to denote time, unless a direct reference is made to it, or to night, as there is in Gen. i. 4th, 14th, 16th and 18th verses. So men use the same words when they say, the days of Luther, the days of the revolution, the day of grace, the day of good things, the day of small things, &c. Referring to the ravages of the cholera, it is said that the year 1833 was a day of distress, and 1849, a day of affliction, also that the fall of 1781 was, in the United States, a day of rejoicing.

46. These states, one and all, have their "evenings," or their more imperfect or darker parts, and their "mornings," or more perfect and brighter parts; such was the fall of 1781. That day of rejoicing had its evening or darker part, when hopes and fears mingled. That evening state was succeeded by the "morning," or more bright part, when fears were dissipated by the surrender of Cornwallis. In respect to this expression: "And there was an evening and there was a morning, the first day" or state, six times repeated, it not only means as above, in reference to each state of development, through which creation passed, but it most especially refers to the material and Spiritual Universes, being both developed through similar states, by the same law of order, as before said. "And there was an evening," a state of development of the material Universe; and "there was a morning," a state of development of the Spiritual Universe, and both together, a state (day) of creation. To the development of the seventh state, no such expression was applied, for that state was all morning or Spiritual, as the material Universe came to the end of its development in the bodies of men in the sixth state, and "evening" could proceed no further than material developments, &c.

47. The sixth state of creation was the seventh state of the material substances, for there was the fundamental or universal material before the formation of globes commenced. God is said to have rested on the seventh day (state) of creation, and so He did, and does, as He had then endowed His creation with a rational mind, by which that endowed creature forever, to all eternity, might progress in love, wisdom, use and felicity towards the Infinite. He had then no higher gift to bestow upon creation, and is not inaptly represented as "resting, desisting," or abiding there, for He had prepared a house or tabernacle, in which He could and does dwell, that might be better and better finished and furnished to endless state. He had "GIVEN TO MEN the power to become the sons of God." John i. 12, Gen. vi. 2, Rev. xxi. 7, &c. No wonder He is said to have "rested," or "desisted," from His labor, when His labor was crowned with such a development as this! so high that the Infinite could not bestow a higher upon any finite being, if it were only seen, properly scanned, and appreciated.

48. That the six states of development, and one of rest, should be represented in the representative religion of the Jews, was perfectly right, and consistent, very especially as the same seven states of development are represented in everything that we think, say or do, as is evident from what has been herein presented, for all small things are images and representatives of the great, greater and greatest. The seventh state of creation is as high as the Artificer of the Universe can imprint His image, and no higher can any finite artist carry his work, &c. It may not then seem strange to minds elevated into the plane of true rationality, if such periods as seven days of twenty-four hours, among embodied Spirits, and the seventh state of progression, should be held in most sacred remembrance, even in the higher spheres. Finite minds can progress only in proportion as they let more and more of the order of development descend through the spheres into them. After the seventh state is given, man must co-operate with his Creator, in freedom, &c.

49. It is only by getting more and more into the true order of development, within themselves, that men can more and more become the sons of God. That is, by letting the same order that developed the Universe, the ships, &c., develop the Spiritual Universe in each. The same as developed the material Universe of his material body which was by refusing the unsuitable, the low, coarse, and appropriating the suitable, the fine received from above, as has been amply explained. Spiritual things are placed before him in states of confusion, as food in the stomach, or trees in the forest, and if he will co-operate so as to allow the Great Artificer to work in him, mediately and immediately, there will be produced a most beautiful material and Spiritual ship, rigged, manned and sailing; or house, finished, furnished and inhabited by Himself, and by His holy Spirit messengers, who inhabit Heaven, and also the Seraphim and Cherubim who fly above the Heavens! &c. Will not such a form be really and truly a son, a work, an emanation from God? a true image of Himself? not only as to external form, but as to internal life? The way is opening most beautifully to man now.

50. Yes, indeed, and those who entertain the idea that none but low Spirits can communicate with man, know little of men, or of Spirits, and still less of the order of that Infinite, who could not if He would, and would not if He could, open the Spiritual world for one kind of Spirits alone to manifest themselves. What the Infinite does, is infinitely done, and a door made for the passage of one kind of Spirits is a passage for all kinds. A medium is a medium, and as a medium merely, is alike to both good and bad, holy and holy, pure and impure Spirits, and hence the necessity of such guards of goodness, truth and purity, in the medium, that bad, false and impure Spirits have no affinity for, and for which good, true and pure Spirits so love, that they may stand around the door, nestle in that breast, and live in that house, for its eternal guard and protection. These, and these alone, are safe. The Lord is in, and with His Holy Angels, for He is the Holiness in them, and they as true brethren, associate with those lower than themselves for their elevation.

51. Is that guide to truth, of which some vainly talk, and which they call "intuition," anything more than the whisperings of associate Spirits? Does not intuition tell the Mahometan to hold the Koran sacred? and the Catholic to attend mass? and also infidels to abuse the Bible? May not the intuition of our medium tell him to sustain it with all his might? Are not the seraphim, the cherubim, the prophets and apostles, all yet in Spirit land? May it not be supposed possible if not probable, that they are yet busy, and take a lively in-

terest in correcting, explaining and sustaining what was (from the Infinite, as developed in Nature) written through and by them as well as it could then be written? Who will say they ought not, and therefore cannot? Let us see, for surely if they ought, they can and will do so by teaching those below them, even to men.

52. It is one, and only one, of the beauties of the dawning dispensation that the minds of men, as well as their bodies, may be set free from those external restraints, with which in the infancy, childhood and youthfulness of the race it was necessary to bind them. They need not be much longer enslaved, provided the means now descending in and among them, shall be duly appreciated. Our mission is, to set truth before them in rational light, and thus lead them to the elevation of their own and independent rational faculties. This will promote their elevation, if anything will.

53. Under these views, we give the name of our medium only, to our readers. We wish to leave their minds in perfect freedom to adopt or reject what we say, from each one's own rational convictions, for or against our views, without any impetus or hindrance, by the mention of the names by which we were known upon earth. Whether those names were either high or low, noble or ignoble, of good or of bad report, among our contemporaries, should not influence them. Truth, if truth we write, will be sufficiently its own sponsor in all truly honest minds, to satisfy the lovers of truth. These seek and teach truth for its own intrinsic worth, and those seeking it honestly, will find it.

54. We, too, are mediums for those above, and better informed than ourselves, who, prompted by their love for man, received through mediums from the Fountain of Love, have given us a portion of it, which excites our industry in teaching men the way to life eternal. Truth is truth, through any medium, and as we are all mediums and monitors in true order, the name of one medium in the chain, as a mere name, is as good as another. The name of our mundane medium is necessary to furnish the means of approach to us. We, therefore, give the name of him who holds our material pen. We will also say of him that he is wholly, and for years has been, and forever to come, we trust, will be, dedicated and devoted to the cause of truth, as we, and those above us, see it. He is, however, kept in freedom. True freedom is in the love that any intelligent being feels for the condition he is in, be that what it may. Our medium loves his condition, and is therefore free in it. He knows he is, and loves to be like a pipe merely, which, though it cannot refresh thirsty souls itself, can be the means of conveying water to them, and also be itself cooled and refreshed by the passage of the water through it, &c.

55. We keep our medium perfectly conscious in his entranced states, that he may be benefited, as others of the audience, by what is said. This is of advantage to us, as it is easier for us afterwards to revive things already in his memory, and thus reaffirm things "brought up, both new and old," than it would be to give him matter of which he has no knowledge. Thus we "bring things to his remembrance," agreeably to the Savior's words. We also cause him frequently to speak in the first person, singular number, that the audience may lose sight of his condition, and give its undivided attention to the subject.

56. We are neither owners, patentees nor vendors of the truth. We "freely give what we freely receive." Let it be spread broadcast over the earth for the good of the Lord's kingdom. Who will join with and aid our medium in this movement?

We wish to publish weekly, if circumstances admit.
Boston, January 21, 1854.

ILLUSTRATIONS OF PART II.

No. 44, k. 1. Not only the first verse, but the whole of the first chapter of Genesis, is the most admirable production that has been presented to the minds of men. More could not be said in the same amount of matter. The whole law of development is here most beautifully laid down, even to the most superficial observer, who has a mind sufficiently elevated to see its glories. It goes back even to that state which by some is called chaos, but which was the farthest possible remove from our understanding the term, and gives to man the very fundamental impetus toward such a knowledge of order as is designed to be his eternal blessing. No. 34.

2. The Infinite, as He is in Himself, can neither approach to, nor be approached by, any finite being or thing, because no finite thing be as any, the least proportion, to that which is infinite. Finities, forever multiplied, cannot reach infinity. Hence it is plain, that the Infinite, as he is in Himself, cannot speak in audible language so as to be heard, or read by men. It from hence most incontestably follows, that all that has been written, that is understood as having been said or spoken by an Infinite, is only such in appearance, (No. 42.) and that thus we know that the first chapter of Genesis was given to men through finite mediums, as nearly the exact truth as it was possible to give through imperfect, because finite, monitors, imperfect mediums, and written in an imperfect finite language. The chief wonder is, that it is such a wonderful production as it is.

3. The Word of God, which is an abstract, epitome, abridgement, or parallel of the laws of Nature, for all that is from the One Infinite is in one order, must have within its foldings, seven degrees, as Nature itself has, each rising higher and higher, one above another, as do the seven kingdoms of Nature, from gravity up to reason. These degrees above degrees, or as we might say, degrees within degrees, can no more be seen or scanned by impure and ignorant men, than those who for the first time might see nuts, could, from the external appearance of them, be led to conclude, that within those rough shells, exist nutritious and delicious kernels, and within those kernels the form or quality, with power (under proper conditions) of growing into a great tree, having the power of conceiving and bringing forth thousands of just such nuts! No. 46, l. 1. In the animal man of the 6th state of creative development, were concentrated all principles of the Universe, and in him were assembled more of the principles of harmony than in any and all other forms together. [See No. 4, III.] This great assemblage of all the principles or minute divisions, dust of the Universe, was innocently trans-

lated "dust of the ground." Man was created from the departments and divisions of the whole fundamental. He was thus an "image" and a likeness. Spiritually, he had the power to propagate, with sensation, instinct, and appetite—qualities amply sufficient for his sustenance—a finely developed body, from all divisions of the material Universe, with more power and elevated senses than all others, he could better scan or criticize things than all other animals; and was thus, even in his animal state, well entitled to the blessing of being the centre, highest, and lord of creation; and thus be in an image and after a likeness of his Creator, who is himself the Centre of all.

2. The last step was in the seventh state, to "finish the work," by granting to this animal man, not anything material, but merely the power to scan, criticize, and to compare purely Spiritual relations finitely, as the Infinite himself can infinitely. This crowned the whole: nothing higher could be given. The animal creation had been endowed with the "breath or soul of life." Gen. i. 20—that is, the life of creation. The rational man had not only this, but to his soul was added the life of the Creator, to the animal life of the creature; so that into his nostrils was breathed the breath or soul of life." Gen. ii. 7.

3. Rational man can thus see, perceive, criticize relations, as well as things. (No. 1, and III. a.) He could not, and not before, understand the relations of agriculture to crops: of crops to eating, and of eating to subsistence. Hence, in this seventh state, and not before, "there was a man to till the ground."

No. 48, m. 1. In the Infinite there are infinite relations, and thus He is very science itself; for all sciences are the relations of things, and the relations of relations, to each other. These are all Spiritual and of God; for "God is a Spirit." There is one science that is most especially the image of the Infinite and of creation, and that is the science of numbers. The Infinite is ONE, or the Grand Unit, from which all things are. So in numbers we have one unchangeable unit or one, from which all numbers are. This one or unit can neither be multiplied nor divided, but in every condition is the same unchanged, undivided unit, whether applied to things as halves, wholes, singly or numerously.

2. All numbers are combination arrangements of, or relations, to this one or unit, from which all numbers are, as the creation is from the One Infinite or Unit; and the same order exists in the development of all other numbers from one, as in the development of creation from the alone, self-subsisting, unchangeable Unit. Thus we have as much, and the same science in the order of "Creations, Subversions, Redemptions, and Harmonies, and their Relations," as we have in the combinations of numbers, of material things; and the one can be told by the other; for the development of Creation from the Centre, Primary, and Fundamental UNIT, proceeds by the same law as the development of numbers from the primary, fundamental one. The application of numbers to the calculation and exhibition of Spiritual things, we shall call Spiritual Arithmetic.

3. Each and every science and thing that is in or belongs to the material Universe, which is the body of the Spiritual, has in it a correspondential soul of Spirit, which belongs to the Spiritual Universe. Arithmetic, as usually taught in the schools of earth, is applied to material things, but the Spiritual application of that science to Spiritual things is the soul or life of the use of that science. The use of it usually known, is applied to calculations of the things of which material things are the fundamental, but Spiritual arithmetic will apply to any thing of which the Infinite Himself is Fundamental.

4. Divine order or Science is unchangeable, for they are the rules or laws by which the unchangeable Infinite does all His work. He can never arbitrarily act, out of, or in contravention of, His own Order, which is infinite in wisdom, the soul of which is Infinite Love; therefore, even could it be supposed possible, there would be no necessity for such a change. All things are ordered infinitely right, and any change would inevitably be a deterioration. Therefore, as divine order, both internal and external, are the same, or the developments, both Spiritual and material, are under one unchangeable law, relations can, by Spiritual Arithmetic, be calculated as they have been heretofore, as they are now, and will be hereafter, ad infinitum.

No. 48, n. 1. After any being has reached the seventh state, it has come to its destiny as a thing, and must then become a means or medium for the development of other things, and thus aid its Creator in the further developments necessary to sustain creation in its integrity, for creation is sustained by a continued activity of the same creative power that brought it into existence, as he who repairs a worn out or damaged machine, does it by the same rules and efforts under which he made it at first, as far as the repaired parts are concerned. See Lemma 1.

2. Every machine, after its artificer has brought it to its seventh state of development, must itself go to work in developing something else, so that by its means creation can progress in development. In the same relation do all creations stand to the Creator, as mediums or aids in the furtherance of development.

No. 49, o. 1. This state of apparent confusion is the same that is commonly understood by chaos, while yet it is a state of most perfect order, even in the order of the Infinite. (Nos. 26, 44.) It is the first fundamental or primary state of all movements, from which, in progression, things are, in due course of order, developed. It is as the trees of a forest, or digested food in the stomach, from which "to select the suitable and refuse the unsuitable." (No. 32.) Every state is such; were it not so, neither progress nor proper forms could exist. Had we, in the selection of our food, to eat as many kinds of food as there are kinds of repairs necessary in the human body, and put each kind into a different stomach, to repair each particular part, we could never select or parcel out our food, and still less would all our lives supply time, nor our intellects discrimination enough, for the purposes of eating alone!

2. It is hence easily to be seen that that which we call chaos or confusion is nothing short of perfect order, so as to render creation and progression possible, for without it, to create a world, a tree, or the body of an animal, would have been impossible, as would have been the maintaining of those

forms which is by perpetual creations or re-creations. (No. 48, n. 2.)

3. Here then is the necessity of placing Spiritual or mental things before the minds of men, in apparent confusion, that the suitable may be chosen and the unsuitable rejected, that a proper form of harmonious varieties might exist in minds as well as in bodies. If truths are presented to minds faster than they can be digested and properly appropriated, they become gorged like surcharged stomachs, which are the just correspondents of surcharged minds; the person becomes sick of truth, and disgorges it, and perhaps becomes an infidel to truth, and very especially if his mind is weak and dyspeptic. Sometimes giddiness of mind, resembling nightmare, may take place, and the state be called insanity. Surfeits of truth are as dangerous to the mind, as surfeits of food to the body. Health, order, discretion and temperance are pre-requisites of true mental and physical progress. (See No. 7, and III.)

No. 54, p. 1. This is the great glory of the dawning dispensation, that no one who is taught wisdom, and has given to him the gift of teaching many, can puff himself up in pride and say, "See what great things I have done," and the like. All, in this gloriously dawning dispensation, will be known and acknowledged to be mediums only, taught by monitors unseen, who give to them what they know, and prompt them what to say! and thus they must confess, as did one of old, "But as for me, this secret was not revealed to me, for any wisdom that I have above any living, but for their sakes," &c., Dan. ii. 30. So it must more and more be confessed now. Any one who may think that because he is a medium, that he is better or wiser "than any living," on that account, so far desecrates the trust reposed in him, and robs the Fountain of all Wisdom of His rightful "usury" or reverence. This destroys his own stewardship, which will be taken from him, and given to him who has properly used the inestimable privilege.

2. The medium or mediatorial principle is the "stone cut out of the mountain without hands." It was medium between the mountain and the image, and cut out of the mountain "without hands," as no one can say, "See what I have done!" but all must confess his mediumship, in ascending degrees, up to the "Medium of Mediums." (No. 10.) He publicly confessed that He was a medium, the Son, and sent of the Father. This medium or mediatorial principle, in the vista of the future, was seen to smite the image of heterogeneous humanity on the feet, and to destroy it. It will dissipate all the falsely organized principles of which that image is composed, represented by "the iron, the clay, the brass, the silver, and the gold," and their relations. "It is to break these disorders to pieces together, until they become like the chaff of the summer threshing-floor, and the wind will drive them away so that no place will be found for them. That stone (the medium principle) will then become a great mountain and fill the whole earth, and shall stand forever. God has made known to the king what shall come to pass hereafter." Dan. ii. 35, 44.
New-York, April 3, 1854.

LETTER TO A CLERGYMAN.

NEW-YORK, Dec. 23, 1853.

REV. AND DEAR SIR:—I have perused your letter of the 19th with very intense interest; for you have pressed home upon me a thought which had often intruded itself on my mind, and startled me at times not a little. I mean the thought, that as I have accepted the task on which I have entered, under such circumstances that "great must be my influence, so solemn and high must be my responsibility." I have, indeed, often felt the sense of this responsibility, but with such power that I have hardly dared to look boldly and fully at it, lest its magnitude might overwhelm me. And as I progress in the work, and learn day by day, how little I know, and how far, how very far short I must fall of what the work demands, I become more and more humiliated, and more and more conscious of the vast distance there is between me and what he ought to be to whom this task is committed. I am at times almost disheartened at a view of the magnitude of the undertaking, and affrighted at my own presumption in venturing upon it. I am, however, buoyed up by the thorough conviction, imbibed after years of painful labor, that I am right—that I am indeed receiving instruction from an intelligence higher than earth's, and that it is aiming only at the elevation of man. I am sustained by the knowledge that it is not upon me alone that the burden falls, that there are many others called and to be called to the work, gifted far beyond me for its wants, and that with me there is nothing peculiar but the greater responsibility flowing from my position. And I am encouraged amid much ignorance and misconception and the sense of my own unfitness for the task, by the cheering words and the earnest sympathy of candid minds like yours. I have no right to complain: Such encouragement comes to me from all parts of the nation, and not seldom from those of your profession. Believe me, such are highly prized, for they are words from those whose calling has most fitted them to speak on the subject, from those whom I shall be most happy to welcome as efficient co-laborers with me, whose judgment I cannot disregard, and whose approbation I do indeed value. Pardon me for having said thus much of myself. But I was anxious to meet your warning in the same frank and kindly Spirit in which it was given, and to invoke a continuance of your kindly regards and your prayers to Heaven that I may be sustained from above in the great work before me; for of myself, how unequal to it am I!

To bring order out of the chaos which surrounds us! To "disrobe this new instruction of its acknowledged discrepancies and absurdities, and so reduce it to a system as to make it reliable," and available to the regeneration of mankind! This is indeed a work worthy the loftiest mind; but it is one to which no man, unaided, is competent. I can, perhaps, do something toward it, and I will try.

There are, however, two difficulties in the way: not only the discrepancies to which you refer, but also the manner in which men, guided and controlled by early education and preconceived notions, read the revelations as given to us in the Bible. The first seems to be inherent in the subject itself. Coming from a source not yet perfect, though made more so than we are; through chan-

nels even less perfect, and to minds far indeed from perfection, how could we expect the revelations to be perfect? What would we do with them if they were? Crucify them, or receive them? Look back eighteen hundred years, and see how the pure doctrines of Christ have been received! Look abroad upon the world as it now is, and see how they stand! The wisdom would be far from divine that should give us a lesson beyond our capacity to understand.

But, besides, the revelations must come to us through an imperfect channel, and can we expect them to be free from its taint? They must come to us through man, for through Nature they have long come in vain. It is thus we get the Bible. They to whom the revelations in that book were made, and they through whom they have been handed down to us, were men of human passions and infirmities. And hence those revelations also have involved the task of reconciling discrepancies, etc. Hundreds of years have rolled on and the task is not yet performed. Must the parallel be complete? And must ages elapse again before the work of reconciling contradictions can be performed? I hope not; but the result is in His hands. Our duty, at least, is plain before us.

There is still another consideration. There were "many other things which Jesus did, the which if they should be written every one, even the world itself could not contain the books that should be written." And we learn from history, that many books that were written of his doings were destroyed when the compilation of the New Testament was made. Now can we safely say, that there were not therein also many absurdities and discrepancies to reconcile so as to reduce it to a reliable system? It seems to me not. It seems to me, as I have already said, that they were then as now inherent in the subject, and that it would be as wise to deny the revelations through Christ, on this account, as to stumble over the incongruities of the present day.

Is there any short way to knowledge in anything? Are we not so constituted by Nature that we must earn knowledge by our labor in order to possess it? What is our life from the cradle to the grave, but one of toil in pursuit of it? And is religion exempt from the law which is thus universal over our being? The truth is, that our anxiety begins when we begin to think for ourselves, to preach and pray for ourselves, and we are tempted to throw off the responsibility by resting upon authority. Like the Jews of old, we crave a command which says "thou shalt" and "thou shalt not" in order to escape the pain, of judging for ourselves. But we cannot thus escape the responsibility which belongs to us in our very nature—that of deciding for ourselves; and in everything which surrounds us, whether it be material or Spiritual, we must judge from the best lights we have. It is so with us in everything else; and by what law is it that religion is exempt from the rule? In religion, as in everything else, the task becomes easier as we advance in knowledge. It is ignorance alone that converts either the Magnetic or the Spiritual Telegraph into a mystery or a miracle. Both are governed by immutable laws, which can be understood by us, and both must be imperfect and be liable to interruptions and imperfections, until we can so learn those laws as properly to avail ourselves of them. We may as well doubt the protecting power of God over the elements, because of a storm, as to question Revelation because it is not perfect.

Imperfectly as I have expressed myself, I have, perhaps, said enough to give you a general conception of my ideas on this topic, and I pass to the other, namely, our understandings of the revelations in the Bible. Each sect or denomination of Christians reads the Bible for itself, and some in these days are proceeding so far as to have different translations for themselves; so that, for instance, while the Protestant Book may speak of "repentance," the Romish may call it "penance," etc. And the difficulty is, that when the modern revelations are measured by the standard of the Bible, it is the Bible as each one understands it; and in a vast majority of cases, that understanding of it is founded, not so much on a candid reading of it, as on our preconceived notions, and the ideas of it we have derived in our youth from the instructions which have come down to us from the past. Thus I find the Catholic when he applauds what he regards as a confirmation of his ideas of purgatory and the invocation of saints, condemns, as opposed to the Bible, the doctrine that punishment is not eternal. While the Unitarian condemns the whole thing upon precisely opposite grounds. So the Presbyterian will condemn because the divinity of Christ is denied, while on the same ground the Unitarian will applaud; and the Jew condemns because it teaches that Christ was at all inspired. Each goes to the Bible for the ground of his faith, and each in condemning the new Revelation refers to the same book. Is this owing to the Book itself, or to the manner in which our education has taught us to read it? And is there no middle ground, no common platform on which all may meet? No reading of it which may be acceptable to all, and yet consistent with these new revelations?

This is an important question, and one which it seems to me may be answered in the affirmative. But it would be far beyond the limits even of this long letter to answer it here in detail, so that here too I must be content to give only general views. I conceive these modern revelations to concede that Christ was our Redeemer and Savior. But how? By living, and not by dying! He came to teach, and did teach our duty and our destiny. Our destiny—immortality—not taught by the Jewish dispensation, and our duty—to prepare for it by loving God and one another, on which hang all the law and the prophets. He sealed his testimony by a life of such purity that it seems to us to be divine, and by his ignominious death—thus dying for us. Was it necessary that his nature should be more divine than ours, to effect this object? Could he not teach these important truths, which were to redeem us from the darkness of paganism, without being actually the son of God? And is not every word that he said of himself and of his mission reconcilable with this idea of him as a Savior and Redeemer? Judge you for yourself, for on you and you alone, so far as you are concerned, rests the responsibility of a just conclusion.

You will observe that I use the expression "that he said of himself, and of course I do not include

what others said of him, for they were confessedly men like us, subject to our infirmities, and were just as likely as we are to be swayed by preconceived opinions. What, for instance, could be more natural than for John the Baptist, a Jew, to borrow from the Jewish ritual an illustration, and say, "Behold the Lamb of God which taketh away the sins of the world?" Or that Paul, in writing to the Hebrews, should take an illustration from their ceremonies of sacrificing the blood of calves, and speak of the blood of Christ as purging their conscience from dead works, etc.? or speak of him as a "High Priest?" But of himself, and what he said of himself, I speak, when I ask, is not all reconcilable with the idea that he redeemed us by his teachings, by his life of purity, by his lessons of love to man and obedience to God, by unfolding to a hereafter, and teaching us how to prepare for it, and not simply by dying on the cross, and thus taking literally for all mankind the paschal lamb?

I say this to you with diffidence, for my knowledge of the Scriptures is not enough to justify me in speaking otherwise, but I say, that I may convey to you my idea, as far as I can, so that you may test it by your superior knowledge, and tell me if I am wrong. And in doing this, I have intruded as far upon your attention, on this topic, as my space will admit. One word as to other topics, and I close.

You remark, that most of the invisible teachers ascribe certain doctrines to "contrivance and bigotry and intolerant priests," and that they teach that we all on dying go to a state of beatitude. In all this you are very much mistaken. You have seen but very little of what the invisible teachers have taught and are teaching—only, I should suppose, or at least chiefly, that which anxious zealots among us thrust forth, often before they have themselves understood what they were proclaiming. You have not seen one ten thousandth part of this teaching, nor will you, till the world shall be prepared to receive it in the same Spirit in which it is offered. How can you expect that men and women will come forth and subject themselves to the persecution of the world merely to give to that world that which aims only at benefiting them? You speak of my self-sacrifice. Do you not see how my fate must differ from that of following my example? It is so, and I know that there are hundreds and thousands who have received high and holy revelations of which the world is wholly ignorant. Were you familiar with them, you would soon learn that the feeling toward the priesthood is one of sorrow and not of anger, and that our hearts yearn to enfold them within our embrace and incite them to enter upon a candid investigation of the subject, and not, like the Jewish priests of old, condemn unheard because it cometh out of Nazareth.

So, too, you would learn that they do indeed err who teach there is no suffering for sin hereafter. They do not intend to err, but they speak only of what they know. And not having met with the judgment day and the Hell which were taught them on earth, and never having seen the Hades which really exists, they naturally condemn the whole of what they are taught here.

No Spirit that speaks to us, or can speak to us, is yet perfect in knowledge or purity, and many, very many—especially those who have recently departed—are influenced there as they were here, by their pre-conceived opinions, and they speak to us as they think—speak the truth as far as they know it. Nay, more. When our communications are confined to our relatives, they are influenced by the strong affection that exists between us, and what they say will bear the taint of mortal feeling. It is only when we step beyond that, and make ourselves accessible to those who are not bound to us by ties which may warp their judgments—those who have been long enough in the Spirit-world to have shaken off some of the earthly taint, and to have imbibed some of the divine knowledge from higher sources—that we can expect to receive the higher truths of that world, and those most important to prepare us for its blessed existence.

Thus have I, my friend, answered your suggestions as far as the limits of my letter will admit. That I have done so very imperfectly I know, for I am well aware that with all the advantages I have enjoyed, I am but yet on the threshold of the knowledge which Spiritual intercourse can unfold to us, and it may well be that I err. If I have afforded you the means of detecting my error, or have incited you to ascertain my correctness, I shall indeed rejoice; for my desires are fulfilled in all my efforts in this cause whenever I can induce the candid and intelligent mind to investigate and judge for itself. For I find that the greatest enemy the Truth has, is not the ignorance that is compelled by the force of circumstances, but that which is wilful, and that they are most vehement in their denunciations of Spiritual intercourse who are most obstinate, in defiance of all reason and observation, in remaining in profound ignorance of it. Many such, it is true, are found in your profession; but there are many—and the number is continually increasing—who have been candid enough to inquire for themselves. To the latter our gratitude and to the former our compassion is due, for they are laboring under the responsibility of having assumed the task of teaching how to prepare for immortality, and as they fit themselves for its performance, so must their reward be.

Truly yours,
J. W. EDMONDS.

TO THE FRIENDS OF SPIRITUALISM.

The Society for the Diffusion of Spiritual Knowledge has been in existence but a few weeks, and already are its rooms filled daily by inquirers ready and anxious to investigate the subject which now attracts so large a portion of the popular attention. In this business world, we look upon this fact as in the highest degree encouraging to those who have invested mind and means in the great cause. Those already in the field should call upon their brethren throughout the country to aid them in their work. PECUNIARY OR MENTAL contributions will be received and applied in the manner best calculated to produce lasting and beneficial effects. And if Spiritualists, near and distant, will assist in the labors of the Society, they will soon see the results of these labors in almost every locality in the country. The good work progresses.

A Card.
MESSRS. PARTRIDGE AND BRITTON:
Gentlemen—Permit me through the columns of your paper to announce to my friends that I am in no way connected with the so-called "Society for the Diffusion of Spiritual Knowledge," and am not responsible for anything that emanates from their circle or through the columns of their paper. I am constrained to make this announcement from the fact that the Society think best to withhold the names of the parties who are responsible, and the impression has already gone forth that I am still connected with the establishment at 533 Broadway, and acting as its medium there. Mr. Whitney and myself are in no way connected with said association. I have taken a room at 542 Broadway, where I hold circles daily.

Yours, truly,
J. B. CONKLIN,
—Spiritual Telegraph.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JUNE 3, 1854.

TO CORRESPONDENTS.

"Victoria," Baltimore.—Too late for publication this week; you shall hear from us soon.
"J. R. W.," Baltimore.—We are glad to hear from you. Shall write there the coming week.
"L. J. P.," Washington.—We publish your communication in another column. Will investigate the matter you mention, and endeavor to make the wrong right.
"L. M. P.," Philadelphia.—We hardly think your communications suitable for our columns.

TO THE READERS OF THE CHRISTIAN SPIRITUALIST.

DEAR BRETHREN: This Society learns that objections have been made to some expressions that have appeared in our paper. This was to be anticipated. We profess nothing like perfection ourselves, and do not claim perfection for either our monitors, mediums or readers. "Error is never dangerous, if truth is left free to combat it." It is the muzzling of the people and the press, that is dangerous to our liberties. We must grant that freedom of expression to others that we claim to ourselves. We have stated our "Ends and Aims." Are they right or wrong? Here we set our feet, from this point we start, and to this point we hope ever to refer, and in view of it to keep.

There are expressions published that we neither collectively nor singly would adopt as our own, but when a communication has in it that which is important to be known, can we reject it because certain expressions in it are not approved by us, either because they may be erroneous, or because we do not properly understand them? Shall we set ourselves up as judges of every phrase and idea a communicating Spirit may give forth? If we should do so, are we not then dogmatically sectarian? Is this not the very evil we wish to shun, and the rock upon which other well meaning men have been stranded?

TO OUR FRIENDS IN THE COUNTRY.
Feeling that the time has arrived when every agency should be called into action that in any way can truly aid the Truth—as there are many, many Spirits just free from the associations of an imperfect education on Spiritual philosophy, it is desired that the friends of Spiritualism, who may, from time to time, wish to hear some lectures, should send us word, as we propose to make such arrangements in the selection of lecturers as we think will help the cause.

REFORM.

Ever since the world was created and inhabited by men, there have been individuals in advance of their age, who have seen more clearly, more deeply than their brethren, and have been desirous of drawing them to their own level, raising them to their own height, from their natural depths, to pinnacles where light should stream in more generous fullness upon their souls.

These men have been called reformers. The term is not, and never has been, applicable to those who were in advance of their own age. They have generally taken the materials they have found at hand, out of which to erect their fabrics. They have not reformed much the individual. Taking old material in order to build a house is bad. The house will decay rapidly, age creeping in upon the timbers, making them rotten, and the entire fabric will, some stormy day, totter to its base and fall. The true reformer would take new material out of which to erect his temple. The true reformer would reject all those beams which experience has proved to be unworthy, and would attempt, with a strong arm and a strong soul, to go out in the world and select something that had the freshness of youth about it; something that was not worm-eaten and dusty. Out of such materials he might build a house, and a stormy day might come, but could not affect his foundation.

The great error that men have committed has been this: they have endeavored to commence with the outward man; they have endeavored to reform and regenerate the bodies, not the souls, first. Now, in every individual, there are two distinct men—the body, with the instinctive animal life of the man, enabling him to work and walk,—and the Spiritual man, the soul, which is another and complete, and which is the divine part. Suppose you could separate the two, and stand them side by side, and see them with your Spirit-vision, you would see two men,—a man having all the functions of human life, having veins and arteries, and nerves, and limbs, and brain. They would stand similar to each other, one more ethereal in its structure, the other more gross. This ethereal man, this soul, though almost invisible and intangible to touch, is stronger than the physical man, than the body, and its life-instant, and will not be governed by it. When the soul and body are together in antagonism the soul will prove itself the stronger.

When reformers attempt to act upon the bodily or animal man,—attempt to reform that, not the soul, the Spiritual man, they fail. The soul cannot be conquered by the body. And that is the error which all reformers heretofore have committed. They have endeavored to regenerate the body, hoping thereby to regenerate the soul. They have commenced externally, hoping to reach the internal. And they have failed. Now true reform must commence with the inner man; true reform must commence with the innermost soul, with that part of the being nearest allied to Divinity. When it commences there, reforms that part of the man, it increases the man's strength—not the strength of the body, but the strength of the man's Spirit. And so soon as that Spirit becomes reformed, so that the voice of God can be heard in the souls of men, and can dictate to men the courses which they should pursue, so soon will reform become successful. For the light which is in the soul of every man, and the heat connected with that light, will work themselves through the external surroundings and purify the body or the animal life, and the rays will penetrate beyond the individual and contribute a share toward universal enlightenment.

In order to true reform, both the body and the soul must be renovated. Could man penetrate to his innermost, he would see that there is a bright spark within him, a little of the Divinity dwelling there,—a soul, which, could it make itself heard effectually, would render his life a life of happiness and usefulness; could it make its rays penetrate through the body, would illuminate in a measure the whole world of mankind; would attract sympathetic rays from every Spirit, and create an atmosphere of heavenly light,—roads on which heavenly messengers might travel, and a medium of sound so subtle and pure, that Heaven's voice could be heard within the souls of men.

It seems like rhetoric to talk thus; it seems like a mere attempt at fine poetic expression. But it is truth; and when truth comes in its pure garb, it will always be clothed in the language of poetry; for the language of poetry and truth are one and the same. They always have been, and they al-

ways will be. It is disparagingly said by many men who call themselves reformers, and who desire to benefit their brothers, that whenever communications come from the Spirit-land to earth, the sole idea seems to be to convey bright pictures of the mission and man's dwelling-place hereafter—and create a longing in the soul to enjoy communion with the people of Heaven. All that is true; but if the Spirit's mission ended here, it would be comparatively worthless. They come for purposes of reform. They come not with the thunders of Luther, nor with the fine-spun theories of Fourier. First, they take an individual man, and try to make the light that dwells in his own soul visible to himself and to others.

Let us speak of the effects of reform upon individual souls. We all know many men who can speak divinely. Sometimes they make a tear start in the eye. This is an exhibition of great mental power. But if true reform has touched the inner life of a man, it will make itself visible in external actions. If the spark is only lighted in one little part, it will penetrate the shroud which concealed its beauty. The ends of the fingers will show its effects upon the entire man. Let a man speak never so loudly of his love towards his fellows; let him promise never so sincerely to go forth and do all in his power towards the regeneration of his race, towards opening the eyes of men to higher objects of vision,—if those ideas are not expressed in the language of his outward deeds, true reform has not touched his soul. A man can have no real, active love for his fellow-men, though he profess it never so loudly, if he can go forth in your great city and not reach forth his hand in assistance of his degraded brother, the miserable beggar of your streets. The whole appearance of that man shows, by the expression of every feature of his face, and the absence of expression in his fingers' ends, that a real, vital reform and regeneration has not found its way to his inner soul. By that you may judge of all pretensions to a reformed life,—whether the real, divine feeling of the soul, or merely the intellectual faculties of the mind have been reached by the new theories and new lights which have descended from on high. No true reformer can go forth in the streets of this city, or any where, and be void of active deeds. This reform will show itself in visible, speaking language. In every act he does, he will raise the degraded, he will assist the poor, speak kind words to the suffering. By these acts you may know the reformed man.

Let us theorize no more, talk no more among ourselves, or to others, concerning the new light which is now coming down from Heaven, so long as we feel no impulse within our souls to act toward others as angels act toward us. They come and give us their love and bring to us the happiness of their own bright abodes, and urge us on, for our own good, and for the good of our fellow-men. There should be, and is, no selfishness in the real brotherhood of man. So long as we take to ourselves that which is offered, and attempt to ease our own shoulders of their burdens without assisting others by our acts, so long has reform done nothing for us.

We have a firm belief that when the death-angel comes, we shall enter upon a brighter and more holy existence. That is something; that is more comfort than nineteen in every twenty who know it, deserve to have. They take all to themselves selfishly. Some men, very many men there are in this world, who cannot understand the language which the Spirits speak. Such men we have to reach through other language. It is for them that we raise the table against all laws known to man. It is for them that we produce signs and wonders in order to reach home to their hearts, and convince them that there is a true Spiritual presence, and that there is vitality and love around them. It requires plain, unmistakable language to have an effect upon such minds.

We have a similar work to do. All men have that work to do. There are some minds on this earth who will not be reached by physical manifestations. They will ascribe them to witchery.—Well, there is still a living language—a language which the Spirit, released from the body, cannot use, which will bring conviction to them, which will enlist them on the side of light and truth. This is a language of acts. We profess to believe, and many of us do believe, that a new light has broken upon the world—that new truths are continually descending in our midst, bringing us hope and comfort. Now, we must prove that this light is descending—that Spirits do commune with earth. We can do it better, far better, than the Spirits themselves. Go forth into our street. See our poor, miserable, wretched, degraded brother; he may be abandoned by all who once held him warmly by the hand—abandoned by all the world. Take him, clothe him, feed him, talk kindly to him; and then tell him you do it because you have learned it is right to do it; because kind angels have told you you should love your brother, and seek to do him good; and your voice will reach right in to the Garden of Eden which exists in his soul. He will take the belief you offer him from the food you give him—the one for his body, the other for his Spirit. If you are really and vitally reformed, you will do this thing. If you are superficially and externally reformed, you will not do this thing. So can you judge; so can you tell concerning yourselves and others. If you can go about in the bitter cold of winter, and you wear around your shoulders a robe which keeps you warm and comfortable, and you meet your poor brother who stands shivering, braving the hard winter with his nakedness, and offer him not a part of the comfort which you enjoy, you are not reformed—not reformed one jot or tittle. If you see the weak oppressed by the strong, and you take not the part of the lesser against the greater, in spite of all opposition, or all that you may suffer, you are not reformed one jot or tittle. The voices of the angels have only reached to your bodies or perhaps to your intellectual powers, but this feeling of the soul which has worth, and should be of as high consideration as the powers of the intellect, have not been reached. The shroud which envelops the light has not been torn away; the rays of that light have not penetrated out to the surface—out from the surface to the world.

Once more. We would say that if we wish to create a reform in this world, we must commence with the inner man; we must take the individual and purify the noblest part of his being, the divine element of his soul, and that which surrounds the divine element, which stands before it, like the cherubim on the gates of the Garden of Eden, saying unto the man, Thou shalt not enter. So it is the office of the reformer to open the gates, and let a man go backward and inward to the heaven of himself. When these gates are once opened to the beauty and light and truth that dwells in the Garden outward and around, finally it will envelop the man and mankind in a mist of glory. It is our office, and the office of Spirits who come to teach us, to open these gates, to let the man go in upon himself. We can judge the success by the

effects which the reform will produce upon the outward man. If we have done any thing for his soul, he will speak with his hands. If we have not done any thing for his soul, he will speak only with his tongue.

CORRESPONDENCES.

There are in Nature physical correspondences to almost every faculty and principle of the human soul. There are two methods for the performance of duties in the physical plane. One man will enter a wood with axe in hand, and commence to fell a tree. At every blow, from the butt of that tree will fly a clean, broad chip, worth picking up and carrying home when the day's work is over. Every blow makes an impression upon that tree, and when the butt is about half cut through, the law of gravitation will bring the tree to the ground. That man who understands his business will fell more trees in one day than another in a week. This other man will strike as heavy blows, but they will not be as well directed, and little splinters, instead of broad chips, will fly about.

Now the felling of a tree is a purely physical operation, but in the mental world there is a corresponding action. One man will take an argument, and at every blow of his mental axe, a large, broad, clean chip will fly away. He only has to cut the argument half through, when its own weight brings it to the ground. Another man will chip and hack all day; little splinters will fly here and there, covering all the ground. Part of them will be his own axe, part from the argument he is hacking. And when night comes, the fabric will stand as erect as in the morning. It is very easy to see the correspondence between a light, frivolous, sparkling mind, and a leaping, bubbling will that comes down the side of the mountain,—between the deep river, flowing with smooth surface and with power that cannot be checked toward the ocean, and the deep, strong, masculine mind, which flows along through the world, and cannot be impeded by any obstacle.

It is a very curious thing to watch these correspondences, and to examine them narrowly. If we do that, we shall find in Nature something corresponding not only to every part of man's mental and physical organization, but even to the instruments which man uses to perform his work. There are insects which live under the sod that are furnished, some with saws, some with scissors, some with hammers, more beautifully constructed than those which men use to effect their purposes withal. And so throughout Nature can these resemblances be seen.

But there is one other correspondence which has hardly been mentioned heretofore. Nature at present has within herself something which connects past, present and future—a correspondent of Time. Whoever has traveled in eastern lands, has been upon a Syrian desert and beneath a Syrian sky, has felt the full force of this. Sky and desert are the same now as when Ishmael roamed upon the one and beneath the other. Man has had but little effect upon that part of Nature's domain. One can hardly feel young when journeying upon a Syrian or Arabian desert. Everything about him looks old, especially if his mind has been stored with facts in Biblical history. All things about him wear an aged look. There are many Ishmaels roaming over the desert to-day. There are many Rebecas going to draw water at the well their fathers gave, wearing the same costume all as in the olden time, speaking almost the same language, associating with the same scenes, feeling the same feelings, thinking the same thoughts. The east, from whence all civilizations and almost all improvements have come, seems to be the connecting link between the past and the present,—and in some future present, it will still be the connecting link between the past—this present—and the present that is to come.

I believe travelers, although they could not help noticing this correspondence of the scenes of Nature with Time, have failed to mention it. But it made a very deep impression upon my own mind, when, crossing the Syrian desert, I looked above and saw the sky that seemed to be brazened with the sunshine of innumerable summers, and looked around and saw here and there men dressed in the garb in which Abraham is represented in the old family Bible, and women dressed like Rebecca at the well, and camels for all the world like Abraham's camels. I thought how easy it was for man to step back a few thousand years, and put himself into immediate communion with the past, becoming for a time a part of the past; then, from that stand-point which he would attain, look forward and prophesy the future, and see, in his mind's eye, the prophecies fulfilled. I do not know that I may be able to convey to others the impression I myself received. It was a strange feeling I experienced, that a few hundred miles, perhaps thousands, there were great cities, like Paris, London and Vienna, full of civilization, and activity, and commerce, traffic, literature, art. It did not seem that such places could exist upon the same earth with the desert. Neither did I wish to journey back again to that time of civilization, of literature, of art. I would rather remain, while traveling there, in the ancient time. I would rather think, as the camel's head was toward Jerusalem, I was visiting the holy city of the Jews as a people. I would rather think that I could go about there and look upon the places which Christ visited, and feel that it was but a short time since he trod the ground before me. The Mount of Olives looks as it looked eighteen hundred years ago. Jerusalem has changed, but the surroundings are the same. Nazareth, too, is there, and the well where many, many times the Holy Mother went with her picher to draw water. She must have gone there, for it was the only well that was accessible to the inhabitants of Nazareth. The East is dreary, as Time is dreary. We can go back thousands of years when in the East. No mountains look like Eastern mountains; they all look old and gray. There is no sky like Eastern sky; it looks brazen by the heat of countless summers. No vegetation like Eastern vegetation; it all looks old. No beasts like those which roam the deserts. A camel never looks young. He has always the mark of age upon him. The rivers of the East are not full of the vivacity of youth. They flow in sluggish streams between blasted banks almost. They seem to be marching along slowly to the grave, leaving very little to mourn their departure.

In civilized lands—in Italy, and France, and England, the earth looks young, and fresh, and vigorous. In Eastern lands—in Syria and Palestine, and Egypt, the earth looks old, dried up, bloodless, almost lifeless. Nothing but ruins would look well upon the banks of the Nile; nothing but Pyramids could adorn the borders of the great African Sahara. The past seems buried in the East; nothing is left there but its monuments, and slight traces of its effects. But when the past was buried, there must have been a few of its elements left above ground. Those elements have produced through centuries, until, at the present day, they have multi-

plied, not exceedingly, but enough to be scattered, here and there, over the entire country. The people are not numerous; the beasts are not numerous. There are enough only to show what the past was. If a man would study the history of Ishmael, would know from whence came the peoples, let him visit the East, and he will see hundreds and hundreds of Ishmaels, who may become one day fathers of mighty nations.

This is the correspondence which Nature has with Time. The East is neither ancient nor modern; it is neither the first century nor the nineteenth, nor yet the fiftieth; it is all centuries, all ages. Other countries change; the East remains the same.

PERSUASIVE.

In our daily examination of a large number of exchange papers, we frequently meet with communications on the subject of Spiritualism, in which Spiritualists are usually designated as fanatics, and Spiritualism as a most egregious humbug. Every sensible man is aware of the fact that no other sensible man ever was, or ever will be, convinced of anything through the instrumentality of ripuratives. They have no influence; they can produce no effect. As for names in the present state of the language, there is but little in them; so we care but little if, in the end, we shall enlist all under that name—fanatic. These expressions and these communications are generally found in the religious press. The religious as well as the political presses always have dealt with these epithets. Had there been such a thing as a religious publication in the time of Christ, he would have been called an impostor and a knave; Luther and Calvin would have been called impostors and knaves, as all reformers have been called, and always will be. And the experience of history has proved that it is a pretty sure indication of merit in a sect or party, when its members have been generally denominated knavish and fanatical.

But while we admit that the use of these terms can work no injury to the great cause which they are launched, still would we think it better in our clerical brethren if, instead of using them to overthrow what they believe to be and what they denounce an evil, to come out from behind their barracks, and attack the evil face to face: endeavor by reason and argument, if necessary, to affect the vital points on which this evil is said to be built. It is the professed office of the Christian Church to benefit mankind and elevate their condition, mental and physical, and generally, to do good to the brotherhood of man. Now these churches profess to look abroad upon the world, and see an enormous incubus growing greater and greater every day, bearing down upon the very vitals of humanity, rendering here a poor soul insane and mad, and there causing a man to leave his wife and children, and generally cutting asunder ties which bind brother to brother, and friend to friend; and all they feel inclined to do in the premises is to call the incubus a humbug, and those who foster its growth and work for its development, fanatics and knaves.

Now, if Spiritualism is a lie, it has its vital point; and Christian teachers—prayerful, earnest, true men, as Christian teachers always should be—are the very men to ascertain the locality of this vital point, and to launch an attack upon the fabric which will produce its destruction. But hitherto they have stood aloof; they have launched harmless shafts, which fall to the ground before they reached their destination. They have neither attempted to overthrow the facts of Spiritualism, to prove that the so-called Spiritual manifestations do not occur, nor attempted to overthrow the principle of Spiritualism;—the principle of immortality, and of the immediate communion between the Spiritual world and the inhabitants of earth. But, so long as they admit the truth, either actively or silently, of Spiritual manifestations, so long will the hard names which they use—fanatic, knave, lunatic, humbug—be of no avail. For, as we said before, the use of epithets never has, and never will, convince one sensible man.

We publish the following communication, being well aware that differences of opinion upon subjects of vital importance exist among our Spiritual brethren, and that those differences ought to be discussed so long as the opponents treat each other with proper courtesy and respect. For ourselves we decline taking an active part in the disputes of the day, and shall endeavor to maintain, at least for the present, strictly neutral ground.

MR. EDITOR: I propose to write a brief review of the addresses of Mr. A. J. Davis, delivered at Dodworth's Hall, Sunday, May 25, last morning, and evening. In doing this, I do not claim any intention of being disrespectful, either to the organization (if such it may be called) or to the speaker. But previous to entering upon this subject, I desire to say a few words upon the present state of modern Spiritualism in New-York City. For some three years or more a number of Spiritualists have been holding a course of lectures in the investigation of this interesting and important subject; the writer of this has been a regular attendant upon the investigations in the Conference, at public circles, and in social private circles, and believes he has some knowledge of the general views entertained by Spiritualists. They may be divided into two general classes. 1st. Those who do not reject the Bible, but who believe in its moral teachings, and believe that the messages of the Spirit are in accordance with all the teachings of modern Spiritualism in accordance with all the great principles set forth in that ancient and glorious Revelation; they do not therefore reject it, but honor the Bible and the God of the Bible; they do not reject oral prayer or singing the praise of the Great Father of all Spirits. The second class reject the Bible in fact; they do not believe in its Inspiration, and believe that the messages of the Spirit are in accordance with all the teachings of modern Spiritualism in accordance with all the teachings of modern Spiritualism. They do not therefore reject it, but honor the Bible and the God of the Bible; they do not reject oral prayer or singing the praise of the Great Father of all Spirits. 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Poetry.

And Poetry, too, shall lead Her aid,
Persuading as the stars—
Scattering o'er your shaded earth
Sweet incense from Her wings.

[For the Christian Spiritualist.]
SPIRITUAL UNFOLDING.
New light breaks upon us; it comes down from above,
From the face of Jehovah, the gift of His grace:
Distilling like dew, and refreshing as rain:
As gentle as sunbeams, and as free from all stain.

As pure as the fountains whence wisdom doth flow,
More profound than arch-angel or seraph can know,
More councils as deep as the Eternal God,
Dissolve at His will, or unfold at His nod.

Deep mysteries of power—intelligence—love,
Existing beneath us, around and above,
It comes with communion; though gentle and still,
As sun fans the tempest, or unlocks the rill.

Every element wakens to music or strife,
Is agent of death, or the angel of life,
New scenes of activity, beauty, delight,
Unlooked higher sense of hearing and sight.

All earth is awakened; all heaven in arms;
Creating new joys, new hopes, new alarms,
Triumph to the Spirit of harmony—love—
That man in thick darkness no longer may rove.

Mid the raging of waters, the dashing of spray,
Keep your eye on the centre, the fountain of day:
Be steadfast; unshaken, as eternal rock,
Unmoved by the surges; unharmed by the shock.

Stand clear from the fragments of error and wrong,
All foes shall be broken, though tall and strong;
All systems of darkness and tumult decay,
In the fullness of light, the effulgence of day.

A SYNOPSIS OF THE SPIRITUAL EXPERIENCE OF A MEDIUM.

[Continued.]

The medium, a synopsis of whose experience has been given above, as written in this city a year ago, still continues to thank the Lord for higher and higher illuminations, greater and greater power; feeling sensible that to give utterance to his thanks in words, without letting "his light so shine before men, that they may see his good works, and glorify his Father in Heaven," would be but mockery, he proposes in the columns of the Christian Spiritualist, occasionally to extract from the "three" or four thousand unpublished pages, "written under Spirit Monition," and at other times to give matters of practical experience fresh from the Spirit-world, as one way to let the light he receives shine out for the benefit of others.

It may be well, however, to apprise the reader, that his Spirit-daughter, agreeably to what she very early intimated, has ceased to be his monitor for written or spoken communications, not being able "to teach him herself all he wishes to know." She is still with him, his next best friend, and receives with himself from those above and better than themselves, what is now received. Their states have been so assimilated, that monitions from above are received with nearly the same effect by both, and they are one in sentiment, also, respecting their united and individual duties.—Without further comment we will give the following manifestation, putting one of the books "written with red and black ink," into the hands of the compositor, without the alteration of so much as one word.

New-York, May 28, 1854.

DIALOGUE.

CINCINNATI, March 22, 1852.
Medium—My dear Eliza, what is the meaning of the Lord's words that "the reapers are the angels, at the consummation of the age, to gather the tares into bundles for burning, and the wheat into his barn?" Matt. xiii: 39, 41.

Monitor—My most beloved father, the angels are messengers that the Lord said He would send forth at the end of the world, as some call it, but which means the end of the dispensation which was commenced by His coming in the flesh, and is the time and state now arriving! The sending forth means that they are to come forth from the Spiritual world, and to come into the Natural world, as the Holy Spirit came forth from the Father and the Son. These Spirits or angels, that He will send forth, will come in His Spirit among men, as you see, by manifestations among them, teaching them the true meanings of the Lord's prophecies. No prophecy can be understood by man until it has begun its fulfillment, for prophecies are never intended to let man know future events. It is contrary to the Divine Providence of the Lord, for man to know things in future, because that would be to bind and blind men, robbing them of their freedom of action.

Medium—Did not Swedenborg open the Revelations of St. John, so that we know what is to happen in future?
Monitor—Truly, dear father, you are mistaken if you think that he did. He told the Spiritual sense of the most general parts of that book, but he tells us nothing but that a new church would be established. Yet who knows what that is to be done? Have not his disciples been differing about this very matter ever since? He said that certain parts of the Apocalypse foretold the destruction of Babylon, in the Spiritual world, after he had seen it take place, and he told us that there would still be sects as before; he said the new Heaven, or new church, was to come down upon earth,—that is, to flow out into the Natural sphere,—and his readers have been differing ever since he published his writings, about how this is to be! His doctrines never made one man good yet! Many admire his writings, and for a time think they can lead good lives, but they find that the more dependence they put in them, the more proud and harder of heart they become! Some of them keep in a kind of consistency of conduct for shame's sake, but there is not the least soundness in their religion unless it descend to them from the Word, or rather from the Lord Himself, through intermediate Angels and Spirits. Man is religious or irreligious, according to the company he keeps. Enough is said to show you that prophecies were never given to let man know future events, but to teach men the states they are in when the States are experienced. The Lord told his disciples that he was to be crucified, and that he would rise from the dead, and what did they know about it till the facts took place? So when the facts did take place, the precepts were already in their minds, by means of his prophecies, to confirm them, that it was really he who had risen from the dead, that they might be prepared to believe what he told them!

It has been so in respect to these prophecies of our blessed Lord, about the era now commencing. He said that he would send forth his angels and gather out the offensive from the pure; he said he would separate the sheep from the goats, the wicked from the just, by means of the angels that would come forth. The coming forth of these angels, or good Spirits, never could be understood until the time arrived for them to come forth and do the work they were to be sent to do. Sweden-

borg was not allowed to know any more about it than your father, who lived at the same time, or you ten years ago! You know something about it now, and but very little, because you are only in the foreshadowing of it, or as it were, a glimpse of the day-star that is about to rise. Have I not been sent forth to you? Have I not told you to give your whole heart to the Lord? What does that teach you? Nothing definite whatever. Have you not been frequently inquiring of me ever since, what you ought to do? Have I not directed you? Have I not said I would continue to direct you to the end of your Natural life? Have you not received me as a messenger from the Lord? Have you not promised to obey my monitions, believing me to be such? Suppose me to be such, then do you not see that there exists a covenant between you and the Lord for the balance of your life?

Now let us suppose that I am really your monitor; that you obey all my monitions to the end of your life; that I really am an angel directed by the Lord, or that I am directed by, and always obey one that is; do you not see then that the Lord has really come to you?—that the first state of the church with you is consummated or ended, and a new one has commenced in which you obey the Lord's messenger? Is it not plain, then, that you are now coming into the New Jerusalem, which is to be enlightened by the Lord God and the Lamb himself? Now, I leave it to your experience for the last month, whether you do not feel differently toward all mankind than you did? Tell me whether or not you do not see more clearly what is right and what is wrong for you to think or do?

Medium—Dear Eliza, you know I see and feel differently, and know better every day what is right, and what is wrong for me to do; and why should I not, when I have such a pure, faithful and wise monitor to consult about the matter any moment of either day or night?
Monitor—Do you not see, then, dear father, how much more confidence you can have in your walks through life? Have you now really any thing to do, or to think about, but to keep your resolution strong to obey my monitions, leaving the consequences to the Lord, the source of every monition?
Medium—How could it be otherwise, dear daughter?

Monitor—Then, dear father, do you not see that just as far as you can believe that I am such a messenger as we have supposed, that you are really in the New Jerusalem as far as you love and obey those monitions? That you are now where there is neither sorrow, nor crying, nor pain, (of conscience,) nor death?
Medium—I see it all clearly, my beloved monitor.

Monitor—Do you not see, then, that by the light which has shown you which acts and thoughts of yours are right and which wrong, that there has been a judgment unjoined in you, that will continue till every thing unjust and filthy is cast out?
Medium—My Eliza, I do see it most plainly.

Monitor—Then do you not see that you are a little world or microcosm, and the same thing that takes place in your little world, among thoughts and actions, may take place in the world of mankind among individuals, each individual of the world representing a thought or act?
Medium—I do see it most clearly, Eliza.

Monitor—When, my dear father, myriads of Spirits come forth agreeably to Enoch's prophecy, (see Jude 14) and the Lord's prophecy under consideration, as I have come forth to you, or in such a manner as to show the evil and the good to every man and woman, and all obey, do you not see that the New Jerusalem, in the largest form, will have come down out of Heaven from God agreeably to Scripture?
Medium—I see it would be just such a glorious event.

Monitor—Is it not true, too, that those who will not obey will be delivered up to the annoyance of evil Spirits worse than before, to be vexed and perplexed by them?—For depend upon it, the equilibrium will be kept up, and just as far as the obedient shall have better, plainer, and more closely connected monitors to guide their steps, increase their confidence, wipe away tears from their eyes—that is, to bring Heaven down to them, the disobedient will have worse Spirits, more confusion, vexation and suffering. Will there not, then, be a separation, a judgment performed? a setting of the goats on the left, and the sheep on the right—a gathering of the tares for burning, and the wheat into the barn?—In short, a complete fulfillment of the Lord's prophecy?
Medium—I see it plainly, dear one, but it is said that the Lord Himself will come with his myriads of holy angels.

Monitor—So He will, but He who is everywhere present cannot come personally, or like a person. When he appeared personally he was in a state of separation from the Father. He is now in His glorified humanity every where present, and especially in the hearts and lives of all good men and angels. All that is good and true in any and every angel, or any where else, is the Lord Himself. There is no other origin for Love and Wisdom, Goodness and Truth. These are the Lord and the Lord is such; so when angels or good Spirits come forth or descend to the plane of man, as I have told you, the Lord must be with them, or they would be devils. This is the meaning of the Lord's coming with his holy angels, which fulfills prophecy, which you can now see that the state has arrived, and as far as you experience its good effects, the pointing of the prophecies to your state strengthens your faith in the Word, and in the glorious manifestations that fulfill the Word.—You can see that your state has the sanction of the Lord Himself, and supported by his throne, your resolutions to obey the monitor which He has sent to you, are strengthened and confirmed, and will forever be confirmed to all eternity. This is the use of prophecy.

Medium—Glory to the Lord! I experience what you say, and I really cry out, "Great and marvelous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints." Rev. xv, 3.

Monitor—My father, your ecstasy, with the song of Moses and the Lamb in your mouth, is the fulfillment of that very prophecy! Get the Word and read for yourself, and you will see all that is spoken of there, is just about to become general in the world, as it has now been fulfilled in you! Spiritually in men, and representatively in the earth among men.

But, dear father, you must understand one thing, and make it known in the earth as the Lord, through me, shall direct you. You must be faithful and obedient in this most particularly. It is this:—The devils will be let loose, signified by the seven vials of the wrath of God. The faithful will give all the glory to God, not merely by saying "glory," or any form of words, but by ascribing to Him all that is good and true; not so much by thinking of Him, who is the very essence of Goodness and Truth, Love and Wisdom, as by depend-

ing upon His Word, Himself spoken out, and written down, for men to read, and in which they who have faith and obedience will have confidence in the prophecies of the Word, and in themselves, seeing themselves the fulfillers of prophecy. This inspired and inspiring confidence in the truth and in the virtue of the Word of God, is to God Glory. It is really and in deed to "hallow His name forever."

They who depend on Swedenborg or any other standard of truth and confirmation but the Word itself as first, put a blot between themselves and the Lord, so that they give no glory to Him, and cannot be protected from the seven last plagues of profanation which will come by the agency of bad Spirits and devils. Swedenborg's writings are good, very good, as receptacles of Divine Light from the Word. They are the cups into which much of the wine of the kingdom can flow, and will flow to those who hold the Word and its confirming truths as first and primary of all guides, because it is the voice of God to man. He who puts any trust in any saint or Spirit, without the undeniable testimony of the Word, will be deceived. I need not say whoever thus puts trust in any angel, for angels will not approach any man Christians but those who rely upon the Lord of heaven and earth as revealed in His Divine Word.

SPIRITUALISM IN CHURCHES.

We give the author of the following, from the Christian Record, the benefit of a more extended circulation. We like to meet occasionally with those men who have advanced sufficiently to admit that even evil Spirits can communicate; soon they will make the inquiry, if evil Spirits can communicate for evil purposes, why cannot good Spirits communicate for good purposes?

The concluding sentence reminds us strongly of the words of the Mohammedan Caliph Omar, when he ordered his General to destroy the Alexandrian Library. "If the books," said he, "contained in Alexandria agree with the Koran they are useless, for the Koran is sufficient; if they teach doctrines contrary to the Koran they are pernicious, and in either case should be destroyed."

BROTHER MATHEWS: What think you of the "Spiritual Rappings" now? We have heard of persons professing religion pretending to be mediums of the trappers. They profess to converse with the Spirits of Apostles, and pronounce some of our worthy ministers hypocrites, who only preach for money. And if such professed medium should be detected, and found guilty of producing the raps himself, should his conduct be tolerated in the Church of Christ? G. W. McCoy.

REMARKS.—No deception should be indulged in by any Christian, or tolerated in the Church of Christ, and if a brother has been found guilty of such miserable humbuggery as that detailed above, he ought to repent in sackcloth and ashes, and ask forgiveness of his brethren and an outraged community.

As it respects the "Spiritual rapping" humbug, I can say but little, as I know but little that is worth saying.—I have on two or three occasions witnessed some strange phenomena, in these strange manifestations, which I could not then, nor can I yet account for upon any principle of Natural philosophy with which I am acquainted. I have examined several works upon the subject, and among them the great work of Judge Edmonds; but I am still very far from being satisfied that these manifestations proceed from the Spirits of departed Patriarchs, Prophets, Apostles, and Christians. Indeed, I have not the smallest idea that such Spirits have anything to do with the matter. They have other and more interesting employment. But aside from all other considerations, it is to my mind exceedingly ridiculous to suppose that the Spirits of Paul and Peter, or B. W. Stone, and Dr. A. Wylie, should be rapping to gratify the idle curiosity of thoughtless youngsters, telling them who is to get married next, and who John ——— loves most, and who Molly ——— prefers as a suitor! But we have pretty nearly satisfied our own mind, by the following facts and reasoning. Taking for granted, that these manifestations are not all deception, but real rappings, proceeding from some invisible agent or agents. Which I am inclined to think is true.

In Scripture history, we read of demons, that is, Spirits of dead men—and of their possessing the bodies of living persons, and of such demons being cast out. These demons were intelligent, and could give correct answers, and often did make correct statements. On one occasion, one of these demons, (devils, in common version,) cried out, and said: "I know thee who thou art, Jesus the Son of God, art thou come to torment us before the time?" Again, the Savior says, "when the evil Spirit has gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he cometh, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. 12th chap.

We also read of "familiar Spirits," as in the case of the damsel at Philippi, who cried after Paul and Silas. "These be the servants of the Most High God, who show us unto the way of life and salvation." Now this was the truth, though uttered by a wicked demon. Paul turned and cast out the demon. The man in the tombs was possessed of a legion of them, and seven were cast out of Mary Magdalene.

Now we suppose that demons may yet possess the bodies of living persons, and through such agencies as they can command, make those mysterious manifestations, called "Spiritual rappings." And we do protest against Christians, or other sensible people, running after these rappings, and receiving these responses as divine Oracles. The word of God is our rule of faith and action, and Paul says, "if we or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed." If these demons tell us nothing but what we have in the word of God, it is of no use as a revelation, and if contrary to it, we are not at liberty to receive it.

A LOVELY INCIDENT.

What parent on reading the annexed extract, can fail to reflect on the lessons it suggests? How important that, when the parent has departed, the example left behind may be such as the child can be thankful for! To watch for and train the budding thoughts of an artless child is one of the noblest offices that father or mother can fill. Truly hath it been said "out of the mouth of babes and sucklings" strength hath been ordained. What could give greater strength to that widowed heart than such a scene with her little daughter. "She knelt, at the accustomed hour, to thank God for the mercies of the day, and pray for care through the coming night; then, as usual, came the earnest 'God bless dear mother, and'—but the prayer was stilled! the little hands unclasped, and a look of agony and wonder met the mother's eye,

as the words of hopeless sorrow burst from the lips of the kneeling child—I cannot pray for father any more!" Since her lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after mother's name, for he had said that must come first; and now to say the familiar prayer, and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive.

"I waited for some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much for utterance, she said, 'O mother, I cannot leave him all out; let me say, thank God that I had a dear father once! so I can still go on, and keep him in my prayers.' And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.

THE POVERTY OF PARIS.

It is such facts as are contained in the following article, which should silence those who oppose Spiritualists and Spiritual manifestations, on the ground that they form a new revelation, and that a new revelation is uncalled for, the old being abundantly sufficient for all good and practicable purposes.

If a new revelation is unnecessary, it seems to us that a reiteration of the old is loudly called for, and we have faith that the world is widely awakened to a consciousness of its deep-seated and death-compelling diseases.

The deep suffering masses of men call aloud from the depth in which they are engulfed, and ask for help that they may be saved from famine and crime; a life all full of bitterness and woe. Will the Christian Churches allow their attention to be withdrawn for a time from the discussion of doctrinal questions and contemplate for a little while the great question of Man? We hope they will. We hope to see the preachers soon abandoning abstract discussions, and in the Spirit of their bright Exemplar, unite their strength for the welfare of their brothers.

Paris is gay. It has sunshine—and a good deal of it. It has also poverty, misery, destitution—an immense amount. We hear very little of it, for letter-writers and sight-seers don't note such. A correspondent in that city has the following:—

"A thick pamphlet published by the Administration of Paris, clearly, lets the reader into the terrible secret of Parisian poverty and want. There was, during the year 1853, one person out of every 16 to whom the city was obliged to afford aid. Considerable as this proportion is, it is less than in 1852, when the number of indigents was one out of every 11. 65,264 individuals received, in 1853, assistance from the Bureau of Public Charity; among whom were 4,870 journeymen in various trades; 1,300 water-carriers, 428 chiffonniers, 800 shoe-makers, 577 tailors, 165 coachmen, 118 cobblers, 1,288 door-porters, 150 clerks and penmen. Among the women relieved, were 657 washer-women, 213 chambermaids, 1,140 jobbers by the day, 1,573 sewing girls, 4,974 journeywomen, and 3,108 without any special profession. There is only one centenarian in the 65,000. The pamphlet from which I extract these figures goes into the most curious details upon the ages of these destitute wretches, their sex, their origin, the influence of the trade they follow upon their minds, &c., &c. It is a frightful record of misery, but from its own showing, poverty is gradually diminishing in the city, and the improvement from year to year is perceptible and encouraging."

LOVE OF TRUTH.

If there is one thing more than any other which we should teach a child, it would be a love of truth. All other things would be worthless without that crowning excellency in human character. Without it, the noblest structure is but a whitened sepulchre. With all qualifications, a man is to be shunned when deficient in this. The beholder may admire a fabric of general beauty and symmetry, but when the seam of falsehood is found running from cap-stone to base, he will shun the dangerous presence. There are few things more painfully experienced in our intercourse with men, than to feel that they are unworthy of our confidence—that they are not what they seem—that they will betray while they smile—that we tread upon a crater's crest, where all is hollow beneath. Teach the child to tell the truth—to venerate and love it. Teach him so that whatever wrong he may commit, he will frankly and promptly admit it all. Reward the honest speech. Washington's father was never prouder of his boy than when he acknowledged his falsehood. A true heart is not beneath every smiling face. A shark may play beneath the water's sunny surface.

THE TREASURE TROVE.

When Alexander of Macedon was seeking realms to conquer, he met with a people who lived in a very remote and obscure corner, who had never heard of war or conquests, and who had erected their cottage in profound peace. They met the Macedonian king and conducted him to the dwelling of their ruler, who received him hospitably, and set before him as a feast, dates, figs and other fruits made of gold.

"What! do you eat gold here?" asked Alexander.

"No, but I imagined thou hadst food enough in thine own country, and that it was a desire of gold that led thee forth from it. Why, therefore, hast thou come to us from so far a country?"

"It is not for our gold I came, but I desire to learn your customs," replied Alexander.

"Even so; then abide among us as long as thou wilt."

While the ruler and the Grecian were conversing, two men came in to appeal to the ruler's judgment. The complainant spoke:

"I bought a piece of ground from this man, and when I was digging it I found a treasure. The treasure is not mine, for I purchased only the ground; I never included in the purchase any hidden treasure; but this man who sold me land refused to receive the treasure from me."

"The defendant now replied:

"I am as conscientious as my neighbor. I sold him the ground and everything that might be in it, therefore the treasure is justly his, and I cannot take it."

The ruler took time to understand the case clearly, and then asked one of the parties:

"Hast thou a son?"

We give place to the following from the columns of the Gospel Banner, a Baptist organ published in St. Louis, Mo. The appearance of such an article in such a publication, is one of the healthy signs of the times.

Not many years since, all Spiritualists were, in the estimation of the community, either lunatics or imposters; now our editor says of the Spiritualist correspondent, that he is a gentleman, and as such he respects him:—

WHAT IS SPIRITUALISM?

TO THE EDITOR OF THE GOSPEL BANNER: Dear Sir—In your comments, in the last number of the Banner, on the refusal of the editor of the Western Watchman to publish my reply to his insinuations and charges against me, you speak of me in the following terms, viz:—

"Mr. Stagg is a Spiritualist. As such he has no sympathy in common with men as pernicious in their effect, and detestible in their origin," and add, "Mr. Stagg is a gentleman, and as such we respect him."

Now, I am the last man to advocate that which I know or believe to be pernicious in its effect, or detestible in its origin; and it is to these two points that I wish to reply, in order that your readers (many of whom know little or nothing about Spiritualism), may be enabled to judge for themselves, understandingly, of the truth of your assertions. I have no particular objections to my friends calling me a heretic or a fanatic; for those words have lost much of their odium with intelligent minds; but I have objections to being charged with advocating doctrines pernicious and detestible.

In the first place, let me ask, have you ever examined the claims of Spiritualism? If you have not, then it is not reasonable to conclude that your opinion upon the subject is entitled to but little weight; and ought it not to be deemed folly for any one to undertake to write or speak upon matters about which he is ignorant?

[We reply, that we are not entirely ignorant in regard to Spiritualism, either as to its origin or effects. We were in Rochester shortly after it began to attract attention, and remained there till it was treated with almost universal contempt. The meetings of the Spiritualists were characterized by quarrels and disputations, disgraceful alike to the heads and hearts of those who cherished its degrading dogmas. But, that we may not seem unfair, we give place to Mr. Stagg, while he explains what Spiritualism is. We may speak again in relation to this system.]

WHAT IS SPIRITUALISM?

which Jesus taught eighteen hundred years ago, to wit: "Love to God, and love to neighbor as to self." "On these," said he, "hang all the law and the prophets;" and it was "these truths," he declares, that "he came to bear witness of."

1. Spiritualism embraces the same pure doctrines which Jesus taught eighteen hundred years ago, to wit: "Love to God, and love to neighbor as to self."

2. Spiritualism demonstrates immortality to be a living reality, instead of a dead faith.

3. It demonstrates to us the fact that we can hold sweet and familiar converse with our dear friends who have passed away, as was supposed, never to return.

4. We have the unimpeachable testimony of living witnesses to prove that, through the agency of Spiritual influence, the halt, the lame, the blind, the deaf, the sick of fever, have been restored, like as in the days of the apostles.

5. The Spiritual or Harmonical Philosophy, founded, as it is, upon the immutable principles of Nature, demonstrates to us the existence of a law of progress, applicable alike to humanity, as well as to all else which God has formed, by which man, under favorable conditions and influences, is destined to eternal unfoldings.

6. It enforces upon man the truth of the great law of cause and effect—that for every sin committed there necessarily follows its just and legitimate penalty; and that this penalty can only be removed by "overcoming evil with good."

7. It teaches us that man is to be saved from sin and its penalties by works of individual righteousness; for, "by the deeds done in the body shall ye be judged," and not by faith.

8. It teaches that all being the children of "our Heavenly Father, who causeth the rain to fall upon the evil and the good, and the sun to shine on the just and the unjust," not one single soul shall be lost; but that all will live and enjoy that degree of happiness in the Spirit's home for which their mental and moral conditions qualify them.

9. It asks us not to believe in the blind creeds and dogmas of men, but addresses itself to the highest faculties of our mind—intuition and reason.

10. From the foregoing brief synopsis, it will be observed that the beautiful and rational doctrines of Spiritualism not only teach the necessity of living pure and holy lives, in order to attain high and elevated conditions here and hereafter, but it also takes away the sting of death, robs the grave of its victory, and permits the freed soul to take its upward flight of unending progress through the skies.

11. If such be "pernicious and detestible in their effect and origin," then I must confess I know not the use of a rational faith in God, immortality, religion, and a pure and consistent life. Touching the Bible and Christ, Spiritualism does not teach the plenary inspiration of the former, nor the divinity of the latter, in the sense that is generally claimed by our orthodox friends. It teaches, however, that Jesus was the highest divine manifestation of Heaven established upon the earth; that the Bible contains many great moral and sublime truths, as well as many contradictory and absurd things; that it contains many true prophecies as well as some false ones; that the authors of the various Books composing the Bible sometimes wrote and spoke under inspiration, and sometimes otherwise; that inspiration does not necessarily determine that what is written or spoken is true, or that it came from God; but we should "try all things, (by reason and nature), and hold fast to that which is good"—no matter from what source emanating.

12. It teaches us that we are to be saved from sin and its penalties by works of individual righteousness; for, "by the deeds done in the body shall ye be judged," and not by faith.

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