

A

REVELATION FROM HEAVEN;

OR,

THE NEW FAITH:

BEING AN EXPLANATION OF THE VARIOUS SPIRITUAL MANIFESTATIONS
WHICH HAVE OF LATE BEEN SO COMMON THROUGHOUT
THE COUNTRY.

BY
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PREFACE.

THE author of the following pages presents for the first time to the public a work of literary character. It has been written while he was yet engaged in his ordinary business, and is presented in precisely its original form, without having been reviewed or corrected by a single individual beside himself before making its appearance for public approval or condemnation. It will therefore be understood that whatever of truth or error it may contain, no one else is responsible for it.

We have not read or consulted any work in connection with the composition of the following, excepting in one instance in procuring some data of a historical character from an Encyclopedia, and cannot therefore be accused of taking our ideas from any one else in respect to what may be here treated of. We have not read upon these subjects as much as every other person in the community

has an opportunity to do ; for the reason that previous to receiving our present commission to teach men of the things of God, we were never sufficiently interested in these things to give even a casual reading to the various articles which met our eye in the public prints,—supposing, as the majority of people still do, that it was merely some money-making contrivance, invented by some ingenious individual who might be in need of pecuniary addition to his stock of worldly possessions. And since we have obtained a knowledge of the work which God designed for us to perform, we have studiously avoided reading upon the subject, in order that we might entertain no ideas of these things contrary to those which God should choose to give us.

Of every statement (including the preceding) which is contained in this work, as relating to our own experience or the manner in which we have acted in this affair, we can bring abundant and incontestable proof.

We therefore submit the work to the public, with the desire that it may stand entirely upon its own merits. We are not to be accused of plagiarism because our assertions may chance to agree in some respects with those of any other writer upon this subject ; for, so far as both write the truth, we must of necessity agree. It is the solemn truth that we know not the views of any other

author, living or dead, upon this matter, and cannot therefore be in fault, if perchance some more distinguished man in the literary world may assert the same or similar facts to those which are to be found here.

We are confident, however, that no one will find as much of truth in any other publication referring to these phenomena as is to be found in the following pages. We are also confident that, whether men give us credit or not for originality in this production, they will find ideas here different from those entertained by any author that has written since time began.

We commend our production to the notice of all who are interested in the great work of redemption, as well as to all who are curious to know the solution of the problem presented to their minds by the mysterious events that have excited so much attention among the majority of the community within a few months past.

We are very sure that our readers will find here the only true and rational explanation of the great mystery of the age, and indeed of the world, in any age; for never since the world was created has there been such a wonderful display of God's love to man; except in the single instance of his giving his only begotten Son to die as a ransom for the sins of the race.

We cannot think that many will approach the subject

for the first time with the least degree of credulity ; as it is something so wonderful, so out of the common course of things, that it condemns itself in the estimation of many, without a hearing to satisfy them of the evidence in the case. We humbly beg of such persons that they will suspend their judgment with regard to these matters till they shall have had a fair opportunity to examine into them, and act wisely through the information they may gather upon the subject.

Much as we deprecate long prefaces, we cannot close without asking a few favors of our readers, as this is a style of reading, and a subject upon which few people have dwelt before,—indeed, it is different from anything ever before issued from the press, inasmuch as it claims to bring philosophy from on high ; an idea never before entertained by any sane mind.

We ask an attentive and careful perusal of our work, from all who would arrive at any correct conclusion at its close. We solicit investigation of the truth of every statement herein contained, from every one who doubts them in the least. We would invite examination with respect to each event related as having come under our notice, in order that any person sceptical with regard to their truth may satisfy himself that it is not the language of an overheated imagination.

We will introduce our reader now to the work, with the particular request that he will not give it too hasty a perusal to allow of his obtaining a perfect understanding of the idea we intend to convey, whether he accepts it as truth or not.

A REVELATION FROM HEAVEN ;

OR, THE NEW FAITH.



CHAPTER I.

THERE has been much excitement throughout the country within a year past, in consequence of certain strange and unaccountable events which have transpired in various parts of the land, and which have of late been quite frequent in their occurrence, throughout the northern section of the Union.

These peculiar, and up to this time unexplained occurrences, were brought to the notice of the public through the instrumentality of a family in western New York, in whose dwellings were heard at various times certain mysterious sounds, for which, with the utmost exertion, no visible cause could be discovered. The affair in its

infancy excited some considerable curiosity, but has since become, with its attendant consequences, a very important and truly wonderful thing in the minds of many persons who have been led to investigate the matter, and to trace the connection between this event and many others which have happened since the first knowledge of such things was communicated to the public.

We would state in the beginning, that we are influenced by no other motive than a desire to communicate a knowledge of the truth to all who may read what we here present. We do not wish to convey the idea that we are infallible as a man in our opinions, concerning these things ; but we do nevertheless assert with the utmost confidence, that what is here contained is the solemn truth, and what no one can prove to be untrue or inconsistent in any respect, with the Bible or with the laws of nature, so far as both of these are understood by men, — as they are not at present.

We cannot hope, however, that the majority, or even a fair proportion of our readers, will commence this work with any degree of prepossession in its favor, — indeed, we are satisfied that most people will take it up for the first time as a matter of curiosity. Many will be interested in the subject ; some will be interested in the author

of the present production, enough to purchase a copy of the work and give it perhaps a slight degree of attention; but we cannot insure any one a perfect understanding or appreciation of its merits or demerits, who is not willing to give it an attentive and careful perusal.

We intend in pursuing our subject to give a fair and impartial account of the mysterious events of the character we have referred to, so far as they have fallen under our own immediate observation, — to give them a candid examination in the light of man's present knowledge of natural laws, — to consider with calm deliberation these various and singular manifestations of some hitherto unexplained and wholly unaccountable cause, with the view to ascertain the truth respecting their origin and design; to give a perfectly consistent and rational explanation of them upon principles which are yet to be fully comprehended by men in all their bearings; and to show in as clear a manner as the case will admit, what these principles are, why they have not been previously discovered, and what is to be anticipated as the result of their being fully understood by men.

We shall need, however, an introduction to our main theme, to make some statements respecting God's plans, as they have been revealed to men;

and shall also make some assertions, upon the authority given us from on high, with respect to his plans for the future; most of the latter will, however, be reserved till the close of the work.

In making these statements we claim nothing in the way of credit to ourself as a man; all honor belongs to our Heavenly Father, for deigning to bless us with the light of divine truth concerning his great plan of salvation, and the manner in which he is to operate upon the works of his hand, to bring about the great events which are predicted in his holy Word. We are not entitled to any praise for having stored our mind with ideas concerning the things of God, and for having presented them to men in an ingenious form; neither are we to be set down as an impostor, or a madman, because we give men information on subjects which they have heretofore failed to comprehend. We are to be treated by all who would arrive at correct conclusions as an humble instrument in the hands of God in making known the truth.

We have not, in our present production, room to prove every point advanced, as relating to God's plans, even though the proof were abundant, and at our ready disposal; we have left those things which have no direct bearing upon the truth or

falsity of our statements, but which it was still necessary for us to make, without discussion; for the reason that we have presumed that such argument would be uninteresting to the class of persons who would be likely to peruse this book. We shall, however, in our future writings, make clear every point which may be left without satisfactory argument in the present work.

We can promise our readers that, so far as they become interested, and just in proportion to the interest manifested in our present production, shall we produce for their perusal many other works upon kindred subjects. We will, however, boldly make the assertion—not in the spirit of boasting, but with sincere confidence in God's mighty power and his wondrous goodness—that the public will be interested in this new manifestation of his wonderful love,—in this mighty work of his hand,—in this beautiful and interesting feature of his great and truly glorious plan,—in this variation of the grand and lofty theme of Omnipotence,—in this sublime and wonderful manifestation of the goodness of the Father of all souls—the Maker of all worlds—the Creator of all things—the wonderful, the adorable, the ever-blessed God of Heaven.

We would not, however, raise the expectation

of our readers too high ;—the present production is but a drop in the mighty water of revelation that God is to pour upon men ; it is but a trifle compared with what is to follow,—a mere stepping-stone to the understanding of men. We would therefore beg of all to commence the work with the understanding that, with all the amount of substance, comparatively few ideas are advanced, for the reason that the field is so new that every step must be taken with the utmost carefulness, that we do not lead men into the quagmire of doubt, or lose them in the wilds of mystery.

To assume our task :

The world at the creation was designed to be the residence of man ; it was in process of preparation for man's abode, from the time of its original formation up to the period when the human race was called into existence. In the beginning, it was only fitted for the residence of the inferior beings ; but, as it became better and better prepared, the higher existences were gradually introduced upon it ; the progression being regular and successive, from the lowest order of created things up to man.

It was the design of the Creator in placing man upon the earth, to give him a place and an opportunity to prepare his soul for heaven. The

design of the Almighty was so far carried out in the earlier ages of the world, that the physical frame was in a state perfectly adapted to the carrying forward of this purpose; that is to say, there was a complete development of every portion of the system; such for instance as the muscles and sinews of the body, and the nerves and blood vessels in the vital apparatus, as well as the means of communication between the mind and the animal nature. There was also a perfect equilibrium of development between the powers of the body, the mind, and the soul, or religious nature of which the mind is but a portion.

It is the case, however, at the present day, as all will admit, that the race has degenerated in all respects save one;—it is evident to any observing and reflecting mind that, in the mental powers man has made improvement entirely disproportionate to that which he has made in the other part of his nature; that is, the intellectual faculties are the only ones he has taken care to cultivate; and the consequence is, that the mind of man has been developed to a much greater extent than has the body or soul, so far as the development of this last depends upon his exertions in this world.

These things being true, it will readily be per-

ceived that, unless there should be a change in these respects, the race must at no distant day become exterminated ; it being the case already, as all will believe who give credit to the statements made in the Bible with regard to the ages of those who lived in the early times of the Old Testament dispensation, that the average length of human life is only about one tenth of its original duration. It is therefore a duty incumbent upon man to use every possible exertion, to aid in redeeming those powers of his nature which he has been obliged to sacrifice on account of having neglected their cultivation, or on account of having abused them. It is also his duty to do every thing in his power to aid in restoring the whole race to its original standing, in all respects in which it has degenerated, and to continue to cultivate his powers of mind, in such a manner as shall be consistent with the development of the other portions of his nature. It is further his duty to study and investigate the great designs of the Creator in placing him on the earth, and learn, as far as possible, what he is to do, to aid in carrying forward the plans of Deity.

We shall therefore state, upon the authority given to us from on high, that the principal reasons for the decline of man as a race is,

that he has neglected to cultivate his physical nature. We state, also, that man will continue to degenerate, until he shall change his course with respect to the manner in which he has used his physical powers, and turn a larger share of his attention to their development. It becomes the chief duty of the present generation of men to make every possible effort to inculcate the principles of physiology, and make themselves every day better acquainted with the laws of their animal nature.

These things may at first sight appear foreign to our subject ; but we shall show in a short time that they are intimately connected with it.

We shall be obliged to go back to the earlier times in the history of the world, and see in what respects life differed in those days from what it is at present ; that is, we shall examine the difference between man, as a creature endowed with bodily faculties, at that time, compared with the present—a subject to which we have never devoted the least attention, any farther than to study what we have ourselves previously written upon these matters, through the inspiration of our mind.

To go back then to the earliest date of the existence of man, we find that he lived to the age of a thousand years in some instances ; this fact is

stated in the Bible, and we would repeat it as the truth, as we have the means of knowing it to be so. We would then examine the state of the race at that period, and see how it differed from the present condition of man.

In the first place, we would state that there was, in the original condition in which man was placed, a necessity that he should labor for every physical enjoyment, of whatever nature. He was under the necessity for obtaining food, to use his bodily faculties in such a manner as would give them a much greater amount of exercise than he is at present obliged to give. He could not gratify his curiosity to see different portions of the earth, without a very much greater amount of exercise than he is at present obliged to take on this account. He was unable to obtain apparel, unless he went to work and made it from the raw material. He could not obtain the gratification of a single physical desire, without more exercise than is at present necessary in order to answer the same end.

He was at first gifted with what would seem at the present day to be an extraordinary amount of strength ; he was able to perform feats of agility which would in these days appear astonishing ; he could endure hardship or privation of whatever

nature, with but little comparative inconvenience ; he was able, from his birth, to walk, and thus supply his wants by physical exercise ; he was in a state of perfect exemption from pain or disease, except that which was purely the result of accident ; he was in a state of perfect health, from the time of his birth to that of his death ; he never experienced any inconvenience from changes of temperature or from the effects of bad air, for the reason that his constitution was fortified by nature against all these things ; he had no occasion for medicine or the artificial aids to the performance of the functions of the body, but he was able to perform every operation which he should desire, without the least trouble or inconvenience, any farther than exercise was concerned. It was indeed a paradise upon earth, for none of the thousand aches and ills that are now so common could have been found, the world over, in these times. It was a truly blessed state of existence in which man was originally placed.

We shall next proceed to consider the manner in which he descended from his state of purity and strength, as he was at first situated, and inquire whether there is any chance of his again attaining his original situation in these respects. We shall also wish to show, if there is this pro-

bability of his restoring his lost powers, how it is to be brought about ; we shall endeavor to convince the unprejudiced reader that the phenomenon of spiritual intercourse with men through the present agencies, is to be the means of showing them the true path of duty, by revealing to them the great plans of Deity, and enabling them to take such a course as is most in accordance with the wishes of God.

In the first place, it is evident that this change has been gradual in its operation ; that is to say, the deterioration of the race has been steady and progressive in its character. It is also evident that this change is still going forward, and that it will continue to progress as long as man continues in his present course of action with respect to these things. It is therefore high time that the children of the true God should bestir themselves in this business, and make an active effort to do the will of their Heavenly Father, in promulgating the truth with regard to the new revelations which God has seen fit to make to men, in order that there may be brought about, in the shortest possible space of time, the great results to be anticipated from them.

It is time that there was some effort made to spread a true knowledge of God's great plan of

redemption. It is time that there was a just appreciation of the wonderful love of God in giving his only-begotten Son, that whosoever believed on him might not perish, but have everlasting life—to the rejection of the false doctrines that have so long been inculcated by those who suppose that Christ is to be the propitiation for their sins with God the Father, and that consequently they are to escape all the penalties of violated laws.

We find it necessary here to remark that we have received a commission from God, to give the world the true light of faith, if they may choose to accept it. We shall consequently commence, immediately after the issue of this work from the press, a set of works explanatory of the great truths of the Bible; and till those shall be seen, let not any one condemn this work as the idle fabrication of a visionary mind, or the wanton act of one who would trifle with the sacred things of God. We can assure our readers, from our heart of hearts, that we have too much reverence for our Heavenly Father, and too much fear of his mighty power, ever to think of making such assertions as these, were they not strictly true, and what is more, authorized by God himself.

We cannot hope that these last statements will

be looked upon with the least favor by those who are conscientious in the belief that the days of inspiration are gone by ; but we can assure such that the nature of God is precisely the same now as it was in the days of the prophets of old ; and for this reason it is just as possible that there should now be inspiration in order to make known the truth to men, as was ever the case—notwithstanding their firm conviction to the contrary. We say this, not in the spirit of opposition to the opinions of men, but in the spirit of submission to the will of God. We do not intend here to make any further justification of the course which we are taking, but shall in our future works give the world ample evidence that we are the chosen servant of God, in making known the truth to men.

CHAPTER II.

WE now return to the subject of the condition of the human race. We see, in the next place, that there is no cause for the deterioration of man, as respects his bodily constitution, except his own wilful disobedience of the laws of his being, as implanted in his nature, with the unmistakable evidence of the importance which God attaches to them, which is to be derived from the system of penalties which he has instituted as a safeguard against their indiscriminate and reckless abuse. It is therefore the duty of men to study the laws of the human constitution, and inform themselves what can be done to restore the true use of man's faculties, as God would have them used, and at the same time to secure the advantages which are always the sure rewards of obedience.

The next question is, — What is the reason that God has not given man such a constitution, both of body and of mind, that such a thing as deterioration would be unknown? Why has he thus permitted the race to pervert their natures to such an extent as to threaten their annihilation?

We answer that there is true and perfect wisdom in this arrangement, whether man can see it or not ; it is not to be supposed that God would act unwisely, or defeat his own intentions by allowing men to act in such a manner as to frustrate his designs ; for this reason it is evident that there is no just cause for doubt on the part of man with regard to the wisdom of this plan. But, at the same time, it is not for man to say that, because God is powerful to carry forward his own plans, and because nothing that man may do will have the effect either to defeat or to aid their successful termination, therefore it is of no use for him to trouble himself to know what those plans are ; it is still his duty to do all in his power to assist in carrying forward the great designs of Deity, and make himself more and more perfect in those respects in which God has left the matter in his hands, to improve or neglect to do so.

We shall at some future time make these things clear to the view of any diligent searcher after truth, and show why God has permitted this change in man's nature, and how he has at the same time taken the best course to promote man's happiness and his own glory ; but for the present we have other matters to discuss, which it is to

be presumed will be more likely to interest those persons for whom we write this work.

We have already tired the patience of many a reader with this introduction to our work ; but we have still more to say with regard to the plans of Deity, before we shall be ready to proceed to our main subject. We must therefore beg the indulgence of all, that we may be permitted to present our ideas in our own way, promising them that before we finish, we shall have told them all they could ask, respecting the subject upon which they are anxious to obtain information.

We would say, in the next place, that man is to be the perfect being which God has formed him to be, before he shall become extinct as an inhabitant of earth ; but it is left with man to use the necessary exertion to produce this very desirable result. We may therefore see that God will most cheerfully furnish him with all necessary knowledge, to aid him in carrying forward this great plan ; but it is to be given only to those who are willing to use it for its legitimate purpose, for the reason that it would be of no benefit to those who might not choose to apply it to its true and proper use.

We have next to state that the true and perfect

and only design of these spiritual manifestations is, to bring about the change in man's nature as at present constituted, to the true and perfect state which it should occupy, as the creature of a God who is all wisdom and love. It is to be the case, that the present spiritual manifestations are to be the means of showing man his duty, and of leading him in the true and perfect path of obedience. It is to be revealed to men through these means, what God would have them do to fit themselves for heaven. It is to be explained to men what is meant by the great plan of redemption, of which much has been said and written, though but little understood. It is to be shown to men that the millennium is surely to come, and that it is not to be the case that any one shall be forgotten in the day of judgment. It is to be revealed to men what the day of judgment is, and what they are to expect on that day. It is to make known the truth to men concerning all those passages in the Bible which have been heretofore misunderstood, or misconstrued to suit the ideas of men concerning things spiritual and divine. It is, finally, to be the consummation of the great and perfect work of redemption itself.

We have now to speak of one more subject, and shall then be ready to assume the main theme

of which we are to write. We refer to the New Faith. The following statements will serve to give some idea concerning its character to those who may be interested to learn any thing respecting it.

It is, in the first place, a full belief that God is making a revelation of his plan of salvation in a clear and perfectly consistent manner, through the instrumentality of the author of this work. It does not, however, give the credit due to God to any human being ; and for this reason does not look upon the instrument which God has chosen to serve him on earth in promoting a knowledge of the truth, as any thing more than a faithful servant of his Heavenly Father. It does not claim to know more of God than he has chosen to reveal ; but places implicit confidence in the Bible, while it acknowledges that without special and additional revelation from on high, many passages cannot be understood in their true spiritual sense. It has also a firm conviction that all obscurity with respect to God's Holy Word is to be removed ; and that the light of truth will be given to men as fast as they are prepared to receive it.

The new faith is to be a true and certain source of spiritual information, and a complete and true

guide to heaven, as well as a true comforter upon earth. It is to be a complete and true and perfect and only and sure guide to bliss unending, — the only source of true knowledge concerning the things of God. It is to be the road to heaven, — the perfect path to bliss. It is to be the true and perfect guide to the joys of a future world, — the only and effectual passport to bliss eternal. It is to be a true and perfect understanding of God's great plan of redemption, — the great and living and true path to the world of the redeemed. It is to be the firm conviction that God is just and wise, yet good and merciful. It is the belief that every one is to be rewarded in the future world, just in proportion as he does his duty in this. It is a rejection of the doctrine of everlasting punishment, — an adoption of the belief that God is the true and righteous Judge of heaven, that will not doom one of his own children to the miseries of an everlasting fire. It is a perfect confidence in God as the rewarder of the faithful, — the only and true belief that he will yet deal justly by those who have not obeyed him on earth. It is a perfect reliance upon the Father of men on earth, that he will be their Father in heaven, — a confident and firm belief that those who obey God in this world will be blessed with

his love in the world of eternity. It is a full belief in the new dispensation, — a willing heart to obey the God of heaven. It is the true and perfect faith of God, — the only and sure and steadfast hope of eternal life. It is a complete and true relinquishment of the faith which would prove itself in no way while its professor was yet on earth, — a true and earnest desire to serve God each day of one's worldly existence. It is the complete submersion of one's own will in that of God — the true and perfect work of purifying the heart from sin. It is the rejection of the false doctrines of the old faith — the adoption of the truth of God as the guide of one's life. It is the complete and perfect resignation of the heart to the providences of God — a sweet and holy reliance upon the arm of his love. It is a unity of feeling with the angels of heaven — a perfect and true command of the passions. It is a trusting heart that God will save the soul from everlasting punishment — a true belief that he is yet the chastiser of the wicked. It is a perfect and complete rejection of the idea that all will be rewarded with eternal bliss, who are willing to throw the weight of their sins upon another, and thus escape a justly merited punishment — a perfect and true adoption of the belief that each one will be punished just in proportion to his dis-

obedience of the commands of God. It is a hope to receive the welcome plaudit, — “Well done, thou good and faithful servant, enter thou into the joy of the Lord,” if one has obeyed God on earth — a hope to be rewarded just in proportion to one’s purity, goodness and truth. It is a complete and perfect release of the soul from the bondage of Satan — a true and perfect purification of the heart from the dominion of the devil. It is the belief that Satan is the god of men’s own hearts, which would set up a dominion in opposition to Jehovah — a firm trust in God that he will not be the punisher of the penitent. It is a complete and true and only dominion of the love of God in the heart — a sure and perfect adoption of the true affection for things above. It is, finally, the true and perfect and overwhelming and sure abode of the Holy Spirit of God in the heart, to the rejection of every evil thought and feeling.

We shall in our future publications make known the particulars with regard to each item in the above recital of the true elements of faith; but, as the minds of men are not prepared to adopt the new faith, we shall give the remainder of this work to another subject, with the view of preparing the way for what we are to present in future.

CHAPTER III.

WE now speak of the manner in which it first became known to us that we had the power to communicate with the spirit world, together with the various forms of spiritual manifestation which we have witnessed, through the impressions we have received.

We had been attending to our usual business, one forenoon a few weeks since, when we chanced to be brought into the company of one who possessed some control over spiritual agencies, and who very kindly explained to us the manner of their operation through him, and the indications of their presence, by which he became informed that he could converse with the inhabitants of the other world. We found that there was no need for any further instruction with regard to these things from any human source, for we learned at once that we had the means at our command of communicating with the spirits in bliss, as well as the true temperament necessary to afford the most favorable and ready impressions from those happy souls in the world of true love and purity. We were, in a few moments after receiving the

first impression from them, called upon to execute a piece of music upon the piano, and, upon taking our seat for the purpose, found that no exertion was necessary on our part, to produce the desired melody, which was one that neither we nor our friends present had ever heard before, and was performed with accuracy and in strict time. We were impressed in various other ways at that time, and have since been able, at all times, to converse with the spirits in heaven. We have in many instances asked advice of them with regard to the course necessary to pursue with respect to certain events which have caused us some doubt as to what it was our duty to do, and have invariably been governed by their advice, even to the taking of some of the most important steps of our life.

We shall presently endeavor to give our readers some idea with regard to the various powers that have been bestowed us ; though we would not be understood as boasting of them, but rather as making known to our fellow-men the truth of God, as it has been presented to us, for the benefit not of ourself simply, but of all to whom it may be presented through us. We would, in mentioning these circumstances, be understood as speaking of them merely as evidences that we have had a

peculiar and unusual character of mind given us, and that for this reason we are justified in supposing that we are called of God to be instrumental in promoting a great work, in making known to men the truth concerning these new developments of his mighty power and wisdom. We are not influenced in making these statements by any desire to raise ourself in the estimation of our fellow-men, for we have, as far as we know, already the reputation of an honest man, and this is all we aspire to. We would rather take the course which, while it does our duty to God, would at the same time give us no occasion to risk our reputation for integrity and uprightness. We have no desire to minister to the taste of those who would treat this matter as a mere theme of idle curiosity; nor would we wish that it should be simply a matter of pecuniary speculation, for we consider that no one has any right to make out of it a mere money-making affair, while they would care little about promoting truth; it is rather to be treated with the respect and attention which its importance demands, as the development of a new feature in God's great plan of salvation.

We would not be understood as condemning those persons who have given their time and strength to the cause, and received a fair pecuni-

ary compensation for their services, from those who have been benefited through their exertions by obtaining information with regard to these things, for we see no reason why a person who is a medium for spiritual communications should not need the necessities of life as much as others ; neither would we complain of those who have been instrumental in promoting truth as writers upon this subject, who may have derived some pecuniary benefit from their efforts in this respect, as it is not to be expected of any one to sacrifice his health and strength, or even his pecuniary income, for the purpose of benefiting his fellow-men, unless he can stand an equal chance of being benefited in the course that he may take. We are commanded to love our neighbors *as* ourselves, which does not imply that we are to do for them what we would not be willing to do for ourselves.

Simply to show that our own course has not been inconsistent with what we have said above, we would state that we have in several instances been more than fifty miles from home for the express purpose of acting as an *impressee*, but have never, under these, or any other circumstances, received the least pecuniary compensation for our time, or to aid in defraying any incidental expenses.

We would state in the next place, that there is no reason for any one who reads this work to accuse us of an attempt to make a speculation out of the affair by our writings, as we present these things to the public more for their benefit, than for the sake of any advantage we may derive from so doing. We are established in a pleasant and profitable business, which we shall be obliged to relinquish, for the purpose of serving the public in this new field of labor; but we do it cheerfully, for the reason that we are confident that we shall not, in the end, regret having made an effort to give our fellow-men a knowledge of the true design of God in this new and wonderful development of his great work of saving souls from the bondage of sin.

We are now prepared to give some particulars with regard to the researches we have made, concerning this subject, with the results attained, and the conclusions arrived at.

It is, in the first place, necessary to state that our investigations with respect to these things have been almost entirely private, as we have in but a single instance witnessed anything of this nature at any place where the public have been admitted. We were present on one occasion at the residence of one who has taken considerable in

terest in these things, when a number of persons were assembled for the purpose of witnessing the demonstrations from the spirit world, which were frequent in that family ; and we were much interested in the proceedings, on account of the fact that our own name was spelled to the company present, though we were a stranger to the majority of them, including the family above referred to.

We have in no other instance been present at any place where there could be any chance that the persons interested had any other object in view, other than simply to obtain a knowledge of the truth concerning these things. It has never been our design to present to the public any statement respecting what we might see and learn of these mysterious occurrences ; we have had no motive in making our investigations, except a desire to satisfy ourself what was the truth concerning the matter. We are confident that no person could bestow his serious and careful attention to the subject, without being convinced, as we were in a short time, that there was something entirely beyond human control in these things. We are confident that no one can give these matters patient investigation, without being convinced that they proceed from a spiritual source.

But to our subject:—We have in some instances seen the effect of these influences to be what is usually denominated “spiritual rapping”—it being a sound or sounds produced by these agencies similar to what would be produced by rapping with the knuckles upon any solid substance; at other times we have heard various sounds of a different character—such as those resembling the sawing of boards, the snapping of the nails in the air, or sounds such as would be produced by taking a stout needle and catching the point of it under a thread of a carpet, and then allowing the thread to snap back again to its place; at other times we have witnessed movements in articles of furniture, which were not produced by any visible cause; with various other similar demonstrations, which it may not be worth while to mention. We have seen persons influenced to perform various actions by these agencies—such as playing upon the piano or violin—executing pieces of music that they had never heard of before, and which were, in some instances, called for mentally by those in their company—or writing various words or sentences without any previous knowledge or thought on their part as to what should be written. These and various other manifestations have served to

convince us that there is something in these things of a supernatural character, even if we had not ourselves been impressed by similar agencies ; but, since we have been under the influence of the inhabitants of the spirit world, we have been satisfied beyond the possibility of a doubt, that these things proceeded from the immediate and direct agency of spirits. We are not one who is easily led away by any new notion, or enticed into the belief of anything, simply upon the assertion of another ; but we have had evidence sufficient, in our own individual experience, to convince us, beyond the shadow of mistake, that these things are really what they purport to be.

We will mention now some of the events in our own immediate experience which may be interesting to our readers.

In the first place, we would say that we are prepared to furnish incontrovertible proof that every thing we state is true, while we assure our readers that our only inducement to make the statement, is a desire to serve God by so doing.

We have at times had power to produce the "rappings," so termed, though never as yet in so perfect a manner as we have heard them through other mediums ; we have been impressed at various times to execute pieces of music which we

had never heard before, as well as to play many with which we were before familiar; we have written between three and four hundred well filled manuscript pages of sound and deep matter, similar to what is to be found in this work, in three consecutive weeks, besides attending to our ordinary business; we have been able to answer any question concerning the Bible or the state of souls in the other world which has been asked us; we have talked for a half an hour at a time without a single exercise of our own mental faculties, any farther than to listen to and keep in mind the meaning of sentences spoken by ourself, just as others did who were listening in order to understand the communications thus made from their friends in the world of spirits; we have also been obliged in one instance to perform an action in the presence of a room full of company which we had declined doing on account of our desire to give the preference to another medium who was present at the time, and who, being older both in years and in experience in these matters, we presumed would be more capable than ourself of serving the spirits in this matter.

We might mention many more of the peculiar and remarkable events which have recently transpired; but the above are sufficient to give an

idea of the powers which God has in his infinite wisdom seen fit to bestow upon us.

We shall next proceed to make some statements with regard to the manner in which these things are to be accounted for ; together with a new and wonderful revelation of the plans of God, and the manner in which he operates upon the universe. We shall also show in what manner the various effects of spiritual influences are to be the means of conveying to men a knowledge of divine things, as well as the true and perfect knowledge of man's duty as an inhabitant of earth. We shall accompany our assertions with the argument necessary to prove their consistency, and shall wish that every one who reads this work might examine and sift each argument carefully, and see if it be not the true reasoning necessary in order to show to the minds of men the character of God as seen in these new manifestations of his wonderful power. We would also state that these things are presented precisely as they have been revealed to us ; as we have no pre-conceived prejudices to pamper, nor any desire to favor the opinions of any one man or class of men. We further assert that the statements which are to follow are authorized by God himself, and should on this account be received, not as the assertions of man, but as

the truth of Deity. Lastly, we would invite the scrutiny of any candid person, of the matters which we shall present, to see if they are not all of them in perfect harmony with a correct version of the Holy Scriptures; that is to say, with the meaning which God intended should be attached to them, whether or not they may coincide with the doctrines of any particular sect.

We therefore are to be the servant of our Heavenly Father in this business, and as such we solicit a serious, a fair, and attentive hearing,—throwing aside all pre-conceived opinions and doctrinal prejudices, and taking the view of the case from the high ground of true and perfect impartiality. We would be received as the messenger of God to men with glad tidings of great joy which shall be unto all the people.

CHAPTER IV.

WE state, in the first place, that all of these manifestations can be satisfactorily accounted for, by one who knows the nature of God, the nature of man, and the manner in which God operates upon matter and mind. There are few persons, however, who perfectly understand either of these subjects; and a still less number that understand all of them;—indeed, we are confident that there is no one who fully comprehends these things, unless it be a person inspired of God; and for this reason we shall explain some matters which are not generally understood, before we proceed to show the process by which the spiritual manifestations are brought about.

There is, pervading the universe, an extremely subtile fluid, which is the medium of communication between mind and matter. This assertion is made by authority from God; but we shall endeavor to make it evident that such a fluid is necessary in order that there may exist the present connection between mind and matter. In the first place, we see that there is in man's constitution an intimate relation existing between his

mind and his body ; we see that, whenever there is any injury done to the body, a knowledge of the fact is immediately communicated to the mind ; we see, too, that whenever the mind wishes the body to perform any legitimate action, it has only to will, and that action is performed ;—both of these facts go to prove an intimate connection between mind and matter ; indeed, this connection is so intimate, that many persons have concluded that mind could not, and did not, exist independent of matter.

This last opinion is one that we could most easily prove erroneous, but we do not consider it worth while to make any effort to show the class of people who entertain such an idea, their error, as they would by no means appreciate what is to follow, if we were to do so.

We therefore proceed to state that, there being this connection between the mind and the body of man, we have only to show that it exists independent of any particular organization of the material system, in order to convince any candid mind of the necessity that there should be such a fluid, in order that there should exist the present state of things, in reference to this matter.

In the first place, we see that, there being this connection between mind and matter, and, at the

same time, knowing, as we do, that both matter and mind may and do exist independent of each other, it is evident that there must be some way by which mind in a bodily frame may communicate with the material substance which encloses it; that is, by which the mind may know of the state of the body, in order to meet its wants and gratify its desires. It is easily seen that, unless this state of things exist, there would arise confusion in the operations of the system; as the bodily constitution would in many cases have wishes opposed to those of the mind, through ignorance of its desires, and so *vice versa*. It is further evident that, unless there should be some true and perfect arrangement in this respect, the present harmony of action, through the different portions of man's system, could not exist; for the reason that it is not to be expected that any animal, totally distinct from a mental organization, could possibly act in such a manner as would be consistent with the principles of mental organisms. We therefore set it down as granted, that the mind is cognizant of every action on the part of the body; that is, of every action out of the immediate and systematic operation of the vital organs, which we would set aside in this argument.

Now the commonly received opinion is, that the brain and nervous system form this means of communication. This idea is correct as far as it goes; but it does not meet all the exigencies of the case; that is, there are instances in which the mind has ideas of pain or irregularity in parts of the system, when the nervous system does not convey these ideas. Take, for instance, the case of an amputated limb;—it is well known that persons have, in repeated instances, complained of pain in portions of the system whose connection had been entirely severed from the body. Now this last mentioned fact goes to show either one thing or the other—that the nervous system does not convey ideas in a perfect state to the mind, or else that the brain itself is capable of recognizing, either with or without the assistance of the nerves, a derangement which may exist in the system; provided the mind has not the power that we claim for it—that of communicating with matter without the intervention of nerves, though we admit, by no means so perfectly as with that intervention.

We hold that the conclusion that the brain of itself has power to comprehend ideas, is not a rational one, for the reason that no one can suppose that the brain is cognizant of events which

take place out of the body unless it is informed of them through the medium of some one or more of the senses. We will endeavor to make ourselves more clearly understood, in speaking of the brain's acting as a mind independent of the body ; we mean by this, that the brain is in itself an organization which, if it were to exist out of the body, would be of no use whatever ; we mean that the brain and the mind, though most intimately connected, are nevertheless separate and distinct organisms. We shall then be understood as asserting that the mind is not the brain, nor the brain the mind, — but rather that they are distinct portions of man's nature, and that therefore the brain itself, independent of mind, cannot perform any action, either of one kind or another, which would not be strictly of the nature belonging to material substances.

We shall next endeavor to make it evident that there is still a means of communication between matter and mind existing, independent of any nervous system or brain, and that consequently there may exist this independent means of communication in the human system. To do this we would state in the first place, that there is a perfect system of communication between the Deity and all matter, whether existing in a strictly

dead state, or in the form of living organisms ; this fact will be acknowledged by all who allow the existence of a Deity, (and it is to this class of persons only that we address our argument,) and it will also be allowed that it is not through the operation of any brain, or nervous system, that God operates upon the universe. It is also evident that the mind of Deity is of a similar character to that of man, and that consequently whatever power God might possess over matter, would also be possessed by creatures made in his image, in such a degree as might be expected from minds infinitely less powerful than that of Deity, but still possessing the qualities of the Eternal Mind to a certain extent.

We shall here be met by the assertion that God is omnipresent — that he pervades and fills the universe. We would state in reply, that this idea of the Deity is incorrect ; we think we can show it to be so, without detracting in the least from the almighty character of the Ruler of the universe.

We think it will be evident to any person who is disposed to view the case in the light of candor and fairness, that there could be no necessity that God should make his sole employment, that of regulating the various component parts of his

own system; as must be the case if he occupies all space ; — such an arrangement would be opposed to the idea that God is perfect, and consequently beyond the need of any controlling or regulating power. We perceive also that God would not be likely to allow different parts of his own body — so to speak — to become deranged, in order that he might delight himself in restoring them to order, and bringing them back to their legitimate sphere of action. It would seem that such an occupation would be very much beneath the dignity, the majesty of the God of the universe, in comparison with that of forming systems of systems of worlds and suns — arranging, governing, controlling, beautifying, improving, providing with inhabitants, supplying those inhabitants with all the necessities pertaining to their existence, and exercising the care of a father over millions and millions of beings who were else left to perish ; — such an employment would be truly the work of Deity ; — but how different from that of merely supplying one's own wants, or simply making one's own self comfortable.

It is not to be supposed that the Deity is in any way connected with matter, in the sense that the mind of a human being is connected with the

accompanying brain ; but rather that God is an infinite and independent mind, in no way made up of, or dependent upon created things, and consequently in no way directly connected with matter. These things being true as we assert them to be, from God himself, it is evident that there must be some mode of operation, some method of communication, between the Deity and material existences ; as, if such were not the case, the operations of the universe must be beyond the control of anything of a character such as to keep its various departments in order ; or at least must depend upon established laws to govern their various movements and keep a strict and perfect regularity in all the endless minutiae pertaining to both the mental and the material kingdoms of God, and consequently beyond the control of Deity after having once passed from his hands.

We have thus rendered it evident that there is a necessity that some such fluid as that we have mentioned should exist ; and having established this point, we would next show that the same fluid is the direct means by which these spiritual manifestations are brought about. We would state, in order to do this, that there is in nature a perfect adaptation of means to the ends which are

to be produced, and so *vice versa*. It will next be necessary to state that there is in nature a cause for every effect that is produced, and that of course no effect is the result of any cause operating contrary to the designs of God. These two statements being true, it is next evident that the effects which are produced in the case under our particular consideration would not be without a cause, in the first place, and, in the next place, that cause must be one operating through the permission of God ; that is to say, it must be one authorized by Deity.

We are now to make it evident to any unprejudiced mind, that no person can be induced to attempt the solution of the problem presented by these manifestations, on any other ground than that which we have taken. To do this, we would state that there have been large rewards offered, both in public and in private, to any person who would expose the deception connected with these things, if there were any practised, or for any rational explanation of them, based upon established laws. We have, with our small means, guaranteed a thousand dollars to any individual who would explain the mystery in a satisfactory manner, otherwise than upon the principles here stated ; and this was done before we had ourself

become aware that we possessed any control over spiritual agencies. We have further offered smaller sums to individuals who have pronounced the affair a humbug, to produce the first effect similar to those produced by spiritual agencies, without recourse to such gross and open deception that we should be able readily to detect it. We have known of several individuals of sound judgment and deep penetration, who have examined the subject faithfully, but in not one single instance have they failed of being convinced, after patient investigation, that there was something entirely beyond human control in this matter.

We would next proceed to investigate the nature of mind, and see if there is not a chance of satisfying our readers of the truth of the assertion, that it can and does act independently of any animal organization. We shall find it necessary, in order to do this, to make some preliminary statements concerning the laws of mind, as known to exist, and deduce our conclusions from these, as to what it is fair to judge further.

It is known that any one who wishes to produce any effect upon any part of his system within the range of natural law, has only to exercise his will in order to produce that effect. It is known, also, that there is in nature a perfect adaptation

of the effect to be produced to this action of the will ; for instance, if a person wills that his hand be raised to his head, the action performed is in perfect coincidence with the will exercised. It is a well-known fact that any action that is performed by any animal frame not affected with disease, aside from those inward operations which constitute the vital action, is in every instance the result of an action of the will. We further state, that there is in the mind an element of adaptation of the will to the particular state of the body ; for instance, a person who is sick or fatigued will not exercise his will to have any action performed by his bodily organs, which will add to that sickness or fatigue, unless compulsion is exercised. Then we may deduce the conclusions, first, that no effect which is not the direct result of the natural action of laws established and existing from the creation, is produced by any other agency than mind ; secondly, that every effect which is not the result of the action of the Almighty Mind, nor of the mind of any human being, and still does not proceed from the operation of any natural law, proceeds from no other source than that of the only remaining mind in the universe—that of the angels in heaven.

We have now to prove that there is no one

who can possibly be under the influence of spiritual agencies, and not be convinced that there is mind existing independent of that which exists in the human system. We shall, in order to do this, mention some circumstances in our own experience, of which we are positive we can bring satisfactory evidence that they are actual facts.

In the first place, we have, in repeated instances, prescribed for diseased persons; and in every instance in which our directions have been strictly followed, have we succeeded in effecting a cure of the disease prescribed for;—this has been done in some instances in which the persons afflicted were miles away from us, and when no human being had informed us of their illness. In every case in which we have prescribed, we have previously stated the location and character of the disease, without requiring one simple item of information from which to form our conclusions as to where or what the trouble might be, or whether there was any at all. We have in the most satisfactory manner foretold events that were to take place, and given advice to others concerning things of which we, as a human being, had less knowledge than themselves; and in every instance has it proved the best that could have been given.

We might go on to mention many other facts, taken from our own experience and from that of others with whom we have become acquainted, which would go to establish our assertion, but we have already given enough to satisfy any unprejudiced mind that we are right in making it. We shall therefore leave this point, and proceed in another chapter to speak of the manner in which the spirits succeed in producing the effects which have been repeatedly witnessed as the result of the operation of their wills.

CHAPTER V.

WE would state, in the first place, that there is in the natural world a cause for every movement which takes place in any material substance. We see, also, that there is a complete and perfect arrangement here, as well as in every other department of creation, that the effect may be in exact proportion to the cause, and so *vice versa*.

These things being so, it is evident that every effect which is produced, that is not the result of natural laws, must be the immediate effect of mind acting upon the matter which is made to evince any evidence of an operating cause; and it is also plain that no effect can be produced which is not the result of the operation of causes to be found either in the established laws of the universe as relating to matter, or in the mind of beings human or divine. We can therefore perceive that the effects which are witnessed as the result of these mysterious operations, must, as they cannot be reconciled to any natural law, be the effect of the action of mind.

As we have rendered it evident that these mysterious manifestations are not the result of any

cause but mind, we shall next inquire whether that mind is contained in the human body. It will be allowed by all who have witnessed these demonstrations, that if any persons have control over these matters, it must be the "mediums," as the persons have been called through whom these things are brought about. Now we shall make a statement or two which will be sufficient to show that the "medium" has no control whatever over the effects which may be produced. We have in many instances known "mediums" to ask questions, and receive answers to them different from what they wished or anticipated ; we have known them in many cases to perform actions entirely against their will, as well as those which they had never thought of performing until impressed to do so by the spirits.

These statements will be sufficient to satisfy any candid inquirer after truth that no human being has any control over these mysterious operations. Now as we have shown that no human being has any control over them, it is of course evident that they must be the effect either of the operation of the divine mind directly, or of the mind of angels, as these have the only mind out of Deity which is not in the human body. Now it will be evident that it is not God that causes

these effects by any direct operation of his will, as a general thing ; for the reason that persons who have conversed with these mysterious agencies have been assured from them that they proceeded from spirits. Now it could not for a moment be supposed that a being all purity and holiness could perjure himself by asserting that these were the effect of some other cause, when they were really the result of the direct action of his will ; for this reason it is evident that they must, if produced by mind, be produced by the mind of angels.

We now proceed to speak of the *modus operandi* by which these effects are produced, after it has been allowed that they are the result of action on the part of the minds of angels.

In the first place, with regard to the first and most simple manifestation, commonly designated "rapping," we would say that it is as much a sound as would be produced in any way by material agencies, except that it never assumes the effect of a heavy mass of matter.

We would further state that these sounds are caused by a process similar to that which would be necessary to produce any like effect upon the ear through the action of natural causes ; and also that the effect produced by any sound upon

the ear is merely that of a vibration in any substance capable of conveying any effect to the ear ; that is, *sound is nothing more nor less than the effect produced upon the ear by the action of ANY VIBRATORY SUBSTANCE upon it.*

Now we have to show that the mind is capable of acting upon a vibratory medium, in order to have established the point that these effects may be produced by minds in heaven ; that is to say, by spirits which are not contained in a bodily frame. To do this, we would simply repeat our former argument with regard to the manner in which the Deity acts upon the different portions of the universe, and it will be seen that *through the medium of the same fluid which is the means of communication between the Eternal Mind and matter, similar effects may be produced by angel minds, on a limited scale ; that is, the minds of spirits might by their action produce a vibration in this fluid of which we speak, the effect of which upon the ear would be precisely that of any other vibratory fluid.*

We have next to state that all of the effects that are produced upon the ear are not the result of the vibration of this fluid, but many of them are identical with the sounds produced by the usual vibratory medium ; as is the case when any movement is made in a material substance by which

vibrations may be produced in the air, of precisely the same nature as are commonly effected.

We now proceed to show that there may be this fluid existing, though its existence may never have been discovered by philosophers. We would state, in order to do this, that the material world is made up of matter in every state of density and rarity; there is a regular gradation through the whole range of matter, from the most dense metals down to the most subtile fluids. We have as yet heard, through the discoveries of philosophers, of no fluid more subtile than electricity or galvanism; but it will be allowed that, while this fluid is sufficiently subtile to operate upon the nerves of either living or dead animals, yet there is no immediate connection between this and mind. There must therefore necessarily exist some still more subtile medium of communication between mind and matter, otherwise there could not exist the present state of connection between the mind and body, or between the Deity and the created universe.

We have next to state that there is existing in nature, a perfect system of communication between mind and mind; that is, one mind has power to make known its thoughts and wishes to another without any unpleasant exertion whatever. There

is an opportunity for mind to communicate with mind through the medium of the senses, as well as without the intervention of any means of this nature, as we shall endeavor to show.

In the first place we would call to mind the fact that there has been, from time immemorial, a proverb, of which every person has acknowledged the truth, which conveys the idea that a person is oftentimes near when he is the subject of conversation, when he may be neither seen nor heard ; that is, when a person's contiguity is not apparent to the senses, there is still something which conveys to our minds an impression concerning him, and thus causes us to speak of him.

We would next bring in support of our statement, the fact that no one will attempt to disprove that impressions are often made upon the mind of persons near their death, that their existence is shortly to terminate, and that they have, perhaps, but a few days or hours to live ; it may be that they are able to state the definite number. Now, by what means can we account for this fact, except upon the principle that they are impressed by some influence external to them, either in the natural world or in the world of spirits ? that is to say, this impression must be received either from the mind of Deity, of angels, or of men. It

could not be from the latter source, for the reason that no human being can in such cases foretell the time when another will die; and for this reason it must be derived from one or other of the two remaining departments of mind—it matters not which for our present purpose.

In continuance of this work we shall show in what manner the other forms of spiritual manifestation are brought about. We shall afterwards endeavor to make it evident to every candid mind that there exists a necessity for a new dispensation of divine truth, as well as a more satisfactory explanation than has yet been made of previous revelations which have been given to men. We shall also endeavor to make it evident that the millennium is to be brought about through the operation of these events and their attendant influences.

CHAPTER VI.

WE have stated that there is in nature a cause for every effect that may be produced, and that no other effect than a legitimate one could be the result of the action of any cause whatever. It is also evident that when we witness such effects as have been seen as the result of the action of some cause not perfectly understood, or not fully accounted for by philosophers, we are not therefore to conclude that that cause does not exist, or that the effects are produced without a cause. In the case of a person influenced to perform any action which is both new and strange to him, — as in the case of one who executes a piece of music that he never had the least knowledge of till called upon to perform it, — we cannot think that what is done is without cause, nor can we think that that cause exists out of mind. We are naturally led, then, to the conclusion that the action performed is the result of the operation either of the will of the person influenced, or of some other will, as mind never has been known to act in such a rational manner without a will to cause that action. Now, in the case under con-

sideration we have satisfied our readers that it is not the result of any action of the will on the part of the person influenced, and it must therefore be the result of action in some other will. We have shown that it is not the will of Deity, for the reason that it has been denied that such is the case by these very agencies, and it being the fact that God could not possibly have occasion to purjure himself; therefore it must proceed from the will of spirits.

But how can this be? How may spirits operate upon any other mind than their own? We answer that there is no trouble on this score, as *it is possible that a mind not legitimately contained in an animal body may enter the brain of a human being*, provided the will of that person be not exercised against this effect. We shall endeavor to show that such is the case, before we proceed to particularize concerning effects produced in this manner.

To do this, we would state that there is no one who has been impressed by spirits, who will not acknowledge that the actions which he performs while under their influence are entirely independent of any action of his own will. This being so, we have next to state that it is impossible that these effects should be produced out of the brain

of the person impressed, for the reason that no effect can be produced upon the system, of the character to which we refer, unless it be through the medium of the brain.

We are now ready to consider the question whether there is sufficient room in the brain for more than one mind at the same time.

In the first place, we see that there is in the brain of a human being an adaptation of each part to the end it is designed to serve, and that there is consequently a minute subdivision of the mass of ganglion, into the different organs necessary to serve every conceivable purpose which the mind might desire. This fact makes it evident that the mind, or at least that portion of it which acts, must have the power to move about among the different organs and apply itself to either one that it may see fit; though, it is true, the same effect might be produced if the mind occupied the whole brain. We shall show, however, that it does not.

In the first place it is a well-known fact that there is in the brain a complete adaptation of each organ to the purpose which it is designed to serve. This fact renders it evident that there can be no portion of it which is not designed to answer some important use. We would state that in

case the mind occupied the whole brain, there would be no necessity for this minute subdivision — for these infinite ramifications and convolutions of the different portions which are to answer each to perform a separate set of purposes; as the mind could at once operate directly upon the necessary nerves, and produce any effect that it might think proper.

It certainly cannot be claimed that any particular conformation of brain is requisite in order that mind should be evolved, as in that case there would exist no necessity for any improvement in the mind, for the reason that the development of it would depend entirely upon the growth of the brain and the particular shape it might take. It is known, too, that when the mind is exercised on one set of faculties more than another, that a certain portion of the brain is developed more than the rest, precisely in the same manner as any other portion of the material system is enlarged by frequent use; this fact goes to show that the brain is, in common with the rest of the animal nature, a mere mechanical structure, designed to be the servant of the mind.

The next thing to be considered, is the manner in which particular effects are produced upon persons influenced by these agencies, who, by the

way, should be termed *impressees* rather than "mediums," as being those impressed ; while the *fluid* of which we have spoken is *the medium* through which the spirits operate.

In the first place, the mode of effecting any movements in the animal frame will be readily understood, after the previous argument that we have presented ; as it is by the same process of action on the part of the mind of some spirit which has entered the brain, and thus come in immediate contact with the necessary organs in order to effect any movement of the limbs which it may desire. It is perhaps necessary to state here, that in ordinary cases there can be no effect of this kind produced by the spirits, if there is a contrary action of the will of the person whom they attempt to impress. Upon the principle just stated may any other impression be produced, of whatever nature. In the case of a person impressed to write, the same organs are operated upon, and the same sensation is experienced by the *impressee* as would be the case were any human mind operating upon an *impressee*, through the medium of its own organs of speech and the organs of hearing in the person addressed.

When any other effect is to be produced, the new mind in the brain has only to act upon any

set or sets of organs, in order to produce any effect that may be desired. In case the new mind should desire to make the impresser perform any piece of music, it would impress the organs of time and tune, at the same time that it caused the necessary motions in any part of the mechanical frame; which would be precisely the process by which the legitimate mind would produce this effect.

We have now to make some statements with regard to the new mind which has been given us. In the first place, we have been able, through its operation, to keep constantly informed respecting those things concerning which men are always in doubt; that is to say, we have at no time hesitated what course to pursue, in any event that has transpired since this mind has been given us, whenever we have appealed to it for direction, which we have generally done. We have in many instances allowed this mind to take the entire charge of our system—in which case we have conversed through its influence upon topics of which our legitimate mind was entirely ignorant. We have in some instances explained occurrences of which we had no information whatever previous to being asked to account for them, and in other instances we have given a satisfactory

explanation of phenomena in the natural world which have not been understood heretofore, even by philosophers. We have at times been able to give the true and spiritual explanation of passages in the Bible of which we had never before had the least knowledge, as well as to give the true meaning of many of the parables of the early teachers of divine truth. Besides this, we have in numerous instances been able to give responses to any individual who might wish to converse with his friends in the spirit world, and to convey to the inhabitants of earth any message that might be sent to them from the land of the blessed.

We shall next consider some of the evidences of the truth of our assertions with regard to the existence of a fluid medium for communication between mind and matter, and reciprocally between mind and mind, that we have not yet alluded to. The first fact we have to bring, is that there has been of late a good deal of excitement upon the subject of a certain peculiarity in the influence of mind upon mind, which has been known under the terms "Animal Magnetism," "Pathetism," "Mesmerism," and other titles which all apply to one and the same influence or operation of mind upon mind. We know but little of

the theories of the various lecturers upon this subject, whether they may or may not agree with our assertions, but we would state that the whole thing is explainable upon the principles that we have already laid down concerning the peculiarities of the human mind and the manner in which impressions upon the brain are produced.

Suppose, for instance, a person who has a strong mind, and one of a peculiar character necessary for this purpose, should wish to produce any effect upon the brain of another person, the only thing necessary is that the person to be impressed should remain passive, so far as his will is concerned, and if he is a person capable of receiving these impressions, all of the effects will be produced upon his brain that may be willed by the person operating. In the case of a lecturer operating upon a number of persons at once, the fluid medium is sent into the brains of those persons susceptible to this effect, and they are influenced in proportion to their susceptibility.

We shall next bring a proof of the correctness of our position from the world of spirits. It will be allowed by all that there is no chance for the inhabitants of heaven to converse through the medium of such organs of speech and of hearing as they possessed on earth, and it must

therefore be the case, as a matter of necessity, that there would be some means instituted by which they could communicate with each other. Now we would inquire whether the existence of such a fluid as we have spoken of would not obviate all difficulty occasioned by the absence of the animal senses, and render it a perfectly natural thing to communicate by the simple operation of the will, and in fact the most easy and simple mode of making known from one to the other the thoughts of their minds. We would further ask *if there is any other possible way of accounting for either of these influences of mind upon mind.*

Though, from the nature of the case, we could not establish the points last brought forward, beyond the possibility of doubt, yet we shall draw one argument in part from them. It is this:—If there is such a place as heaven, it must be in space, and, being in space, it must occupy the same portion of it that is in part occupied by created worlds, otherwise it would have bounds, which no one has yet supposed that it did have. In the next place, it is known that there are in the world of spirits some inhabitants who would be likely to possess a certain degree of affection for their friends on earth.

Now, if such be the case, it is hardly to be supposed that they would not visit the earth, perhaps often, possibly seldom ; but in either case there would still exist the ground for our argument, which would show that, if spirits do visit the earth, they are not deprived of the privilege of conversing with each other while there, and consequently this fluid medium for communication must exist there as well as in other portions of space occupied by spirits in bliss.

But the reply may possibly be made—Angels are represented in the Bible as having bodies ; and may not they have also organs of speech similar to those they possessed on earth ? We answer that, if angels do possess material bodies, they must be of so very refined and subtile a nature that they would not have recourse to a substance so dense as air as a medium for communication. They must be subject to the same laws of attraction as are other material substances, and would be bound to that planet or sun which they should venture to approach, so that it would be impossible for them to leave it unless it were the case that the matter composing their bodies was so extremely subtile as not to be influenced to any great extent by attraction.

We cannot dwell upon this subject longer at

present; but we will give at some future time a satisfactory revelation concerning these things.

In connection with this subject comes up the question—Where is hell, if heaven occupies all space? We shall also make the answer to that question, as well as many other points which have heretofore been subjects of difference of opinion, perfectly clear, and beyond the possibility of dispute, to the mind of any unprejudiced person, on some future occasion; but as it is not necessary in order to carry out our present argument, we shall omit any further notice of it here.

CHAPTER VII.

WE shall now consider the question—what persons are impresses? Why are not all persons susceptible to spiritual influences? Why do not all possess the power to produce the effect witnessed in the presence of those said to be impressed by spirits? Why, if there are at times about us upon earth the souls of the departed, do not all realize the fact? Why is it that some are not more happy in the belief, if they really think that the spirits of their friends in heaven are hovering about them?

We shall find it no difficult task to settle these points, if our previous argument has been understood, and will be for the time admitted. In the first place, those persons are impresses who have the most generating power, with reference to the fluid of which we have spoken. It will be understood that, on a principle not dissimilar to that by which some substances generate galvanism or electricity, *do some individuals generate this fluid medium*. We may be asked how such persons may be distinguished from others who may not possess this power. We answer that as far as outward

appearance is concerned, it would be as difficult to point out such, as it would be to distinguish a poet or a painter by any external indications of his peculiar talent. We may be again asked why it is that some persons possess this power, while others do not. We will agree to answer this question when any philosophical reason can be given why one man is naturally a sculptor, while another might devote his whole life to this art, and never become proficient at it,—or why some excel by nature, as musicians or poets. We should be likely to reply, in case we were asked what persons could write poetry—Why, *poets*, to be sure ; and, just on the same principle, if asked what persons were susceptible to the influence of spiritual agencies, we should answer—*Impressees*.

We can, however, make known many circumstances upon which the power to control spiritual agencies depends. In the first place, those persons are impressees who do not in any way obstruct the generation of the impressible fluid by their anxiety to obtain this power. But—some will reply—we do not concern ourselves about this subject, for we have no knowledge of these things whatever. We answer—Then you are as likely to be an impressee as is any one else ; there are hundreds of persons who will

become sensible that they have the power to receive impressions from spirits, who have as yet no idea that such is the case.

In the next place, those persons are most likely to become impressesees who are not in any way biased in their minds with respect to their religious views ; for the reason that such persons are more susceptible to spiritual impressions, on account of not resisting any influence which may be exerted upon them through the operation, in their minds, of any pre-conceived prejudice, which might have an effect to produce an influence in opposition to that desired by the spirits.

We would be understood in this instance, as in all others that we may bring forward with reference to this subject, that there are many exceptions ; no one rule will apply to all who are susceptible to spiritual impressions, on the same principle that no one could give any one rule by which a poet could be distinguished from his fellow-men, otherwise than from the very fact that he was capable of writing poetic composition. And it is just so with impressesees ; there is no way of deciding upon every case that might come up, except from the fact that they do in all instances manifest in one way or another their susceptibility to the influences exerted by spirits.

We will, however, continue to mention some traits of character, and peculiarities of constitution, which are more common among those persons who have been heretofore denominated mediums.

We might say, as a general rule, that a poet should be an educated man, though it by no means follows that all poets are of this class; we might say that they were as a general thing possessed of cultivated minds, though this is not always the case; we might say that they possessed an appreciation of the beauties and sublimities of nature, though this assertion would not be justified in all instances; we might, again, say that poets were of a class that saw things, not in their true and common usefulness of purpose, but in the light of ideality:—all these assertions would be true of poets as a class, though no one of them would apply to every individual. Now, just in the same way—that is, subject to the same exceptions—we will point out some peculiarities of impresses, to which we have not already referred.

We would state, in the next place, that impresses are of that class of persons who do not in any way adopt the opinions of others, as to what spiritual impressions are, but who rather

judge for themselves about these things, and make up their minds more from experience than from theory, what is to be expected as an indication of the presence of spirits who wish to communicate with the inhabitants of earth ; though it will be evident that this remark will apply only to those who have already discovered their power of distinguishing the presence of spirits.

In the next place, those persons are impressees who are in no way desirous of becoming the servants of men, in the way of showing their wonderful power merely to be gazed at as strange beings, or as those who would be proper subjects for an insane asylum ; that is to say, they are those who do not wish to make an exhibition of themselves for the sake of gratifying mere idle curiosity.

But we shall here be met with the assertion, from some persons, that all of the impressees that they have ever heard of have been before the public, in one way or another, quite frequently. This is undoubtedly true ; but we have reason to believe that not one impressee in a hundred is known out of his immediate circle of friends as such ; and, of course, those persons only who have consented to have their names made

public, are known to those who have paid no particular attention to the subject of spiritual manifestations beyond what they have read in the newspapers.

We have previously said that those persons are susceptible to spiritual influences who do not desire to become impresses ; that is, who have no particular anxiety upon the subject, that they may be blessed with this power ; for the reason that the generation of the impressible fluid is in no way impeded on this account.

This idea may need some argument to prove its rationality, to those who have no idea of these things beyond what they may have obtained from casual observation, or by reading upon the subject those imperfect and vague conjectures which have been presented to the public by many who had no definite idea of a spirit or of the manner in which it operates upon men's minds.

We would then repeat the idea previously suggested, that some persons have the power of generating this impressible fluid of which we have so often spoken, and upon the existence of which depends the whole of this work, so far as it can lay claim to any rationality of argument, or philosophical reasoning. We shall find it

necessary, in order to show that this power is possessed by some individuals, to assert, in the first place, what no rational person will deny, that there are those who can tell frequently when there is to be a change in their course of life, by their feelings; that is, who can tell, by a sort of presentiment, when any, or at least, we might say, when an occasional event is to occur, which is to be of serious importance to them. This fact will be admitted by any person who really wishes to obtain the truth by fair and impartial investigation, though we do not suppose it will be granted as true by those who are reading this work for the purpose of overthrowing any argument that may be presented, which is not founded upon established axioms. But it is the former class of persons only that we are anxious to satisfy, as we have no disposition to argue merely for the sake of argument, but rather for the purpose of eliciting truth and exposing error.

Can this peculiarity of the human mind be accounted for on any other principle, than that there is existing a means of communication between the minds of human beings and the spirits in another world, by which impressions may be conveyed to men concerning matters of serious moment, and by which they may be

warned of any approaching danger? We are not aware that any one has ever explained this matter in a manner such as to satisfy a rational inquirer after truth ; but we would ask any candid person whether it is not perfectly explainable upon this principle.

We assert, in the next place, as an evidence that some individuals generate this fluid, that there are persons who do not have any idea of God or a future state other than that which nature intended they should have, while, on the contrary, there are others who are ready to imbibe every one's opinions but those that should be their own ; that is, those that were implanted in their minds by the God of nature. This fact will also be explainable upon the same principle—namely, that there is a means existing by which some persons are able to receive impressions concerning spiritual things directly from the spirit world, while others can only receive them in the same manner that they obtain all other ideas—through some human agency.

We next state that some persons are able to write about the things of heaven with ease and facility, while others have no ideas of the eternal world beyond those which they obtain in the same manner that they furnish their minds with

secular knowledge—through oral and written instruction. This is also accounted for on the same principle as the preceding peculiarities of mind.

In the last place, there is reason to suppose that all who are really the servants of God, are filled with holy feelings, are blessed with the love of God the Father, and that they feel this love in their hearts. Now, if the idea of God's omnipresence be incorrect, as taught by those who have up to this time been the only guides in these matters, we have shown a necessity that there should exist a means of communication between the Deity and man, in addition to that which is presumed to pervade the universe; that is to say, there is need that there should be more facility of communication between the Deity and man, than between Him and the other works of his hand. We have also rendered it evident that there should be this means of communication between God and man, in order that there might be no discrepancy in religion; that is to say, in order that there might exist a perfect adaptation of the soul to God's plans, with respect to prayer. We mean by this last assertion, that there exists a necessity that there should be some way by which man's heart may feel that it can

commune with God, and receive impressions in answer to prayer.

As these last assertions must all depend upon the correctness of the idea that we have advanced with regard to the nature of Deity, so far as omnipresence is concerned, we shall, in concluding this chapter, give some more reasons for believing that God is not everywhere present in person, but that he operates upon the universe through some intervening medium between him and the various objects of his care.

We would say, then, that there is no place in the Bible in which is asserted the idea that God pervades the universe with his actual substance, or direct presence, more properly speaking ; on the contrary, in every portion of sacred writ in which allusion is made to God, it conveys the idea that he is situated in some place distinct from the earth. We make this assertion without ever having read the Bible through to ascertain the fact, but from the knowledge that we have that the Bible is the word of God, and from the circumstance that we receive our idea from the same source that the Scriptures proceeded from ; that is, through inspiration : and we are confident that there would exist no necessity in either case,

that God should convey any idea of his nature other than the true one.

We are aware that many, indeed, most people, will say that we claim more than we ought for ourself, in making the preceding statement; but we are confident that in the course of a few months we shall be able to present evidence, in addition to what is contained in this work, which will be entirely sufficient to satisfy any unprejudiced mind that we assert no more than the truth, and that circumstances justify us in claiming that we have aid from on high, in our work of teaching men the truth of God.

We present, as the last proof that we shall bring forward that God is not omnipresent, the statement that no one can hope to be any happier in heaven than on earth, if it be the case, as must necessarily follow if God is omnipresent, that he pervades the universe, and is consequently as much upon earth as in Heaven. How could it be possible that heaven's joys should be so much above those of earth, if it were not the case that the world of spirits differed from that of mortals in the fact that it was blessed with the immediate presence of Deity?

We shall proceed in another chapter to give some more of the peculiarities which distinguish

impressees; after which we shall be ready to give some idea with regard to the manner in which other manifestations are brought about, than those we have already explained.

CHAPTER VIII.

THE next thing that we have to mention with regard to impresses, is the fact that they are, as a general rule, persons who have in one way or another been deprived of some of the blessings of life. We will illustrate our assertion by stating that the one who pens these lines has never enjoyed a day of perfect health in his life; he has been always afflicted with disease, from his earliest infancy; he has been, on this account, deprived of very many of the enjoyments of persons in health; but he feels that the power that he has had bestowed upon him to commune with his Maker is indeed a blessing which amply repays him for all the suffering he has experienced, or may be called upon to undergo in his future life.

We have next to state that those persons are impresses who do not in any way obstruct the generation of the impressible fluid, by desiring to make any improper use of the power thus bestowed upon them; that is to say, those persons are much the best impresses who do not use the power to communicate with spirits in an improper manner.

The question will here naturally arise whether God permits this new development of his wonderful power to be put to any improper use, if men should be disposed to do so. We answer that the same is true of this as is true of every blessing that man receives from God ; that it may be perverted, if there is evil enough in men's hearts to choose to put it to any other use than that which it was designed to serve, namely, that of promoting a knowledge of heavenly and divine things.

We will endeavor to illustrate this assertion. A person who can commune with the inhabitants of the spirit world, should, if he obeys the dictates of a true conscience, make this power serviceable in promoting a knowledge of heavenly things among his fellow-men ; but if he chooses to apply it in such a way as to be the instrument of promoting error, as all may do if their hearts are evil, there is the same liberty given him that is given to every other human being,—that of using the powers with which God has blessed him in a manner in strict accordance with God's design, or of perverting this faculty of his nature as he may pervert any other. We shall find many to oppose this idea, as being unfair, or inconsistent with God's goodness ; but we challenge

such persons to produce a single instance, not excepting themselves, of a person who uses all the powers with which he has been gifted in true and perfect conformity to the well-known laws of nature. We contend that no power is given to man to be abused ; and that he is equally guilty in abusing any gift of God, whether it be of one kind or another.

We have next to state that there is in nature a disposition to reward man in a worldly sense, just in proportion to his merits ; for example, to the most industrious man is given the most of the natural productions of the earth, in case he turns his attention to agriculture ; to the most idle man is given the least in this respect, so far as the regular operation of nature's laws is concerned. It is also true that those persons who are most healthy have the least to expect in the way of special divine favors ; that is to say, the afflicted are more the objects of God's special care than are those who are capable of taking more care of themselves, for the reason that such persons as are afflicted need more care from on high, than do those who are in the enjoyment of perfect health. This fact will account for the statement which we previously made, that a person who is afflicted with disease, or deprived of any of the ordinary

blessings of life, is oftentimes a good impressee. It will be seen that by an arrangement of an all-wise and beneficent God, persons who are afflicted may generate this fluid of which we have spoken, in greater quantities than is usual, in order that there may be more facility for communication with God and the spirit world.

It is this fact just mentioned that shows why persons are more susceptible to religious influences when afflicted, than when blessed with robust health. It is on this principle, also, that death-bed conversions are accounted for, there being a copious effusion of the impressible fluid just previous to death.

We will discontinue for a short time our assertions concerning impressees and their peculiarities, and proceed to give some farther particulars respecting the manner in which some of the other spiritual manifestations are produced.

It is often asked by those who know nothing of the nature of spirits, How can they produce motion in any article of furniture or other material substance? How can they lift a table from the floor, or cause it to move across the room? How do they operate in order to move these things? Have they hands with which they take hold of them, in the same manner as that in

which human beings would produce a similar effect? Do they have a body, then, like the human body? Do they resemble the inhabitants of earth in a general point of view? Are they aware of the existence of the affections that they possessed on earth? These and many other questions come up in the mind, and we are anxious that our doubts should be made to disappear and give place to certainty.

Can there be any probability that we shall ever know the truth with regard to these things before we enter the heavenly world to know by experience? We answer that all uncertainty with regard to such matters will soon be at an end; we have ourselves no more doubt concerning them than we have of the existence of the soul after death; we are just as well satisfied in our own mind of the state of the soul in the heavenly world, and concerning its peculiarities, as if we had actually been there to see for ourselves. We shall soon give the public our idea of the heavenly world and its inhabitants; but, as it is foreign to our present purpose, we shall present it in a separate volume, which we have already partly written, and which will be published in a few weeks after the issue of this book from the press.

We will in this connection make one statement with regard to the manner in which we are to obtain a knowledge of the world of spirits which we may not be able to obtain by the present power that we possess. We have the promise that our spirit shall be able to leave the body and visit the world of the departed, and then return again to earth and its former state. We are aware that this is an assertion which will at once strike the majority of readers with the impression, — whether they had before entertained such an opinion or not, — that the author of this work is crazy: let time decide.

We have satisfied ourself, beyond the possibility of a doubt, that there is a true and just cause in nature for every event which may transpire, and that therefore these impressions upon our mind proceed from a source which must be one intended to produce this effect by the Almighty, as a true and natural result of fixed principles acting in perfect accordance with God's design, whether those principles be such as have been heretofore understood by men or not. We are satisfied, also, that it is through no human instrumentality out of our own mind that these things are communicated to us, let that human influence be in the form or under the

name of magnetism, pathetism, biology, or whatever other term may be used to explain events which are not fully understood by men; for we are positively sure that there is not an individual upon the earth who knows, at this moment of writing, what is contained in the preceding pages—not even the most intimate friend we have in existence.

We are now ready to proceed to the inquiry—How can movements be produced in material substances, through the agency of spirits? It is through the operation of another property of this fluid to which we have so often referred, and to which we now propose to give the name of *Medium*, as being the medium of spiritual communication, and for the reason that it shows what we mean by the impressible fluid which pervades the universe, and which is also generated by human beings, the most plainly of any term which could be applied to it, though at the same time we might find a name that would sound perhaps more scientific, while it did not convey our idea with any more certainty.

This *medium* has the property, like all other extremely rare and ethereal fluids, of expansion and contraction, as have some other of the heavenly existences of which we shall at some future

time write. Through the operation of this principle of elasticity, it produces the effects referred to; that is, it can produce a movement in material bodies. The will of a spirit has power over this *medium*, to compress it into an infinitely smaller space than it naturally occupies; and the fluid possesses inherent power, like all other elastic fluids, to resume its former state as soon as all restraint is removed. It will therefore be easily understood that the spirits might, when they wished, for instance, to raise a table, cause a great quantity of this fluid to be condensed beneath it, and then allow it to expand suddenly in such a manner as to produce the desired effect. Similar effects may be produced through a modification of this power, which would account for various other manifestations which have heretofore been unaccountable.

CHAPTER IX.

WE have, in a previous portion of this work, explained in part the manner in which impressions are produced upon the mind of such persons as are susceptible to spiritual influences, and we are now to continue our remarks upon this subject. We have stated that the mind acts upon the brain through the *medium*, and that this same fluid exists exterior to the brain as well as within the cranium; that is, that it pervades all space, as the medium of communication between mind and mind, or between mind and matter.

We have next to show that there are many other phenomena which have yet to be accounted for, that admit of explanation upon the same principles as those we have advanced concerning the relations existing between different existences in the mental and material universe.

We take the very common, but hitherto unaccountable occurrence in animal economy—sleep. Why is it, that for ages since the existence of man commenced, no one has explained in a satisfactory manner what causes this temporary loss, on the part of animals,

including human beings, of the contról of their faculties? Why is it that no one has yet been able to explain the peculiar action of the mind in dreams? Why has no one been able to satisfy the world what was the cause of that common but very remarkable phenomenon called Somnambulism?

We shall be able to explain the cause of each of these peculiar states of the mind, and also to show what is the origin of many other peculiarities which have been witnessed as the result of the action of some principle in the human mind or economy which has not yet been made the subject of settled and fixed rules in science.

In the first place, we proceed to show how the common effect of sleep is produced. There is in the mind a peculiar property, by which it has power to withdraw from its connection with the brain, in such a manner that the body is wholly unconscious of its existence. We shall need no argument to show that such is the case, as it is a most familiar and common event in the experience of every individual.

But what is the state of the mind during sleep? How can it be withdrawn from its connection with the body, in such a manner as that the faculties are entirely beyond the control of

the individual slumbering? We answer that this is a subject which, with all its bearings, connected as it is with those mysterious and heretofore unsolved problems suggested to the mind by dreams, somnambulism, and like phenomena, will require a lengthy and perhaps obscure course of reasoning to explain; but, nevertheless, the attempt shall be made.

We intend to make ourself understood as clearly as the nature of the case will admit, but we must solicit a most attentive perusal of what is to follow, from all who would know the truth concerning these things.

We present, as the first ground for our argument, the statement that all persons require sleep; this will be at once admitted by all. In the next place it is refreshing to the bodily powers. In the next place, it is in some cases more perfect in the same individual, than it is in others; that is, the same individual sleeps more soundly at some times and under certain circumstances, than he does at other times and under different circumstances.

We are then prepared to show that the mind is in some manner simply withdrawn from its immediate connection with the brain; otherwise it would be affected similarly in all cases; that

is, if the mind were absolutely withdrawn from the body, through the influence or action of any external cause, the body would in all cases be left in precisely the same state, so far as its connection with or dependence upon the mind was concerned ; and there could not exist the present sympathy between the mind and body, which will not allow of sleep when either is fatigued ; but there must be a perfect agreement, as it were, between them, in order that there should be the most profound slumber—which means, of course, the most perfect state of unconsciousness, on the part of the body, of the existence of the mind.

We shall next state that there is in the mind no absolute command over the principle which would require it to withdraw its control over the animal faculties, and take a state of unconsciousness. This fact will also be admitted without hesitation. We have then to show that sleep is the result of spiritual influences, in order to render it perfectly clear to any mind, that there is no farther room for speculation concerning these things ; but that they are the direct effect of causes not heretofore understood.

To show that there is something of a spiritual character, or at least of a supernatural character, (which, we would remark, is a synonymous

expression,) we would refer to the writings of Aristotle, Lucretius, Democritus and others, of ancient times; as well as to those of the more modern authors—Locke, Newton, Hartley, Baxter, Beattie and Stewart; and the more recent writers—Abercrombie, Macnish, and others* to whom we might refer, in support of the assertion that there is something supernatural connected with dreams; and of course, we would add, with the state which produces or allows of their existence, or, rather, of their transpiration.

The Bible furnishes the most satisfactory evidence that there is a facility for spiritual communication with men in the form of dreams which does not exist in the waking state of the mind. It would certainly appear to any unprejudiced mind, that there might be a resistance of the impression to be conveyed by spiritual

* Though the writers above cited do not in all instances refer the effects produced to supernatural influences, but account for many of them upon natural principles, yet they allow that there is something in these things beyond man's present knowledge of the animal economy. This being the case, we have classed in the above list those perhaps who might not be considered by every one as supporting our theory; that is, who do not say in words, that they consider dreams to be the effect of supernatural causes. But as long as they admit that the phenomenon is not explainable upon any principles now understood by men, it is sufficient to justify us in mentioning the fact in support of our argument.

influences, were the person at liberty to exercise his will ; and that for this reason God chose the time of sleep as best adapted to convey ideas in a state perfectly in accordance with his design ; that is, of precisely the character he would have the person operated upon entertain, without any chance of their being modified by the wishes or prejudices of that person.

+ It may be said that God has power in any state of the mind to produce the precise effect he may wish. That is true, but it does not follow as a matter of course that he would in all cases exercise that power ; indeed, it is expressly stated in some instances that he commissioned an angel with power to convey the message, and of course that angel would take the most favorable mode of conveying it to the human mind.

+ The case of Joseph (Matt. i, 20,) is one which goes to establish every fact we have stated. Other instances are abundant in the Scriptures, and might be cited as sustaining our position.

+ We have then, the works of the writers above named, and the evidence of Holy Writ, together with the experience of many of our readers, which may be brought to prove that dreams are of a spiritual character ; that is to say, they are the result of spiritual influence.

We would state, as the next step in our argument, that dreams are not only supernatural in their origin, but that they are of a character peculiar to the individual. This fact will be admitted, too, by all; that is, the fact that all persons are not similarly affected in this respect—that all do not dream alike, or, we may say, in like quantities, or under like circumstances.

This fact enables us to add one more link to the main chain of our discourse; namely, that those persons are most likely to be good impresses, whose dreams are of the most pure and exalted character.

But, to resume the subject more immediately under contemplation, we would next remark that those persons who dream most, are, generally speaking, of a class who do not entertain the popular view of things, spiritual and divine; that is, who are denominated superstitious by those who are not acquainted with any influence contained in dreams concerning their course of life, or having any connection with it.

We would next remark, that those persons who dream what they consider pleasant dreams, are the ones, as a general thing, who are most superstitious (for there is no other word in use that will convey our idea,) in their characters.

This fact is stated by us without having ever made one single inquiry concerning these things, but is given us through the power we have to communicate with the immediate influence which produces dreams ; that is, with spirits. Yet we invite, and not only that, but we defy any person to show the statement to be without ample foundation.

These statements will be sufficient to show that there is something in dreams of an extraordinary character, to say the least ; but we have yet to present the evidence necessary to show that they are of a purely spiritual nature. We do not by this last expression wish to be understood as asserting that dreams are in all cases the result of any action on the part of spirits, with the definite design, on their part, of producing the precise dream which passes through a person's mind. So far from this, we would distinctly assert that they are not, in one instance out of perhaps a thousand, the result of a premeditated plan, on the part of the spirit producing the influence, so far as the subject of the dream or its substance is concerned.

We may here take a step in conjunction with our main subject, by asserting that some dreams are the direct result of spiritual influence in every

respect, not only in their subject, but in all their details. This assertion we shall not just now attempt to prove, but its truth will be rendered evident in the course of our argument. The bearing that this fact has upon our main subject is this:—that those persons are invariably impresses, whether they may be aware of the fact or not, who have dreams which they are satisfied beyond a doubt are purely spiritual in their nature; that is, of a character such as to convince them beyond question, that they have a supernatural meaning. This is one of the few peculiarities that invariably characterize impresses.

We have next to present the statement that persons who dream often are more or less spiritual in their minds—are more or less superstitious in their belief with respect to signs, forewarnings, and the like. Those persons who very seldom dream, or who are not in the habit of attaching any importance to the dreams of others, are not, as a general rule, willing to admit the truth of any statement concerning a spiritual existence, or a Deity, or, indeed, with regard to anything beyond their own individual experience; which fact goes to prove our points in both arguments—namely, that those persons whose dreams are spiritual are the best impresses, and that

dreams are spiritual in their character; for the reason that the most susceptible persons, in a spiritual sense, are the most likely to dream, as well as most liable, as a matter of course, to be influenced in other ways by spirits.

We have next to state that those persons who dream in the early part of the night, as a general thing, are not of the same character of mind as are those who dream most in the more advanced state of their sleep; that is to say, nearer morning, when we speak of dreams that take place in the natural and legitimate time of sleep.

Any person may satisfy himself of the truth of this statement by investigating the matter; such an individual will find a certain class of persons to be included in the former number, who may be distinguished from the latter class, from the fact that they are, as a general rule, more susceptible to spiritual influences, and at the same time capable of receiving other spiritual impressions.

It will be seen that we have pointed out, in the preceding, another peculiarity of impressesees,—the fact that they are more likely to dream in the forepart of the night, as a general thing, than other persons.

We shall, in a future publication, make known the philosophy of dreams; but as it is unneces-

sary for us to pursue the subject further, in order to advance our main argument, we shall omit further remarks respecting these phenomena in this work, and take up the subject of sleep in its more direct sense.

We have introduced the subject of dreams, in precedence to that of sleep considered in its simple and usual sense, for the reason that we could present stronger testimony in support of our theory, as respects dreams, than we should be able to bring in support of the argument that we are now to present.

It will be admitted by every fair and impartial person, that we have brought in support of our assertion with regard to the spiritual nature of dreams, abundant evidence to prove that there is something in them yet to be accounted for, and for this reason, as likely to be one thing as another, provided a rational solution of the mystery be presented; and upon the fact that such is the true state of the case, we would base the inquiry whether there is not reason to suppose that there is something, to say the least, beyond what has been yet explained in sleep; that the mind should exhibit phenomena while in that state, admitted to be supernatural in their character by many of the strongest minds that have ever existed upon earth.

We shall next present the statement that man is so constituted, in a physical sense, that he requires sleep, and that by some mysterious and hitherto unaccountable influence, his powers, which had become perhaps very tardy or imperfect in their action, are restored to their usual vigor and perfection. Now is it to be supposed that it is simply rest that has this effect? We think that no person who has given thought to the subject would for a moment claim that this could be the truth; as, if it were, it would follow that simple repose, without sleep, would in some measure have a similar effect. It is easy to perceive that any one who does not sleep for a long time could in no sense restore his powers to their legitimate action by simple rest unaccompanied by sleep.

We shall next endeavor to show how this renovating effect is produced upon the bodily and mental faculties by perfect and natural slumber. To do this, it will be necessary to make some preliminary statements concerning the laws of mind, as understood by every enlightened person at the present day.

In the first place, it is universally acknowledged that fatigue must of necessity arise from prolonged mental exertion, or from continued

application of the mind without relaxation of some nature; at the same time, it is known that sleep has the power to restore the mind to its usual vigor and strength in all respects. It will also be admitted that nothing but sleep,—without a special intervention of divine power,—could possibly produce this effect.

In the next place, we would state that there is a peculiarity in mind by which it is enabled to act in sleep to a certain extent, in such a manner as to keep a proper protecting care over the body, as well as to control many of its movements, though there is no conscious exercise of the will under these circumstances. The truth of this assertion will also be sufficiently evident to need no argument in the way of proof.

Now if sleep is an independent, or, rather, uncontrollable condition of the mental faculties, which requires them to rest in order to be restored, how can it be the case that such a renovating effect should be produced, when the mind has constantly to be in readiness, or, we might say, on the watch to protect the body from danger, or to answer any of its more pressing wants? How can there be a sufficient degree of ease,—if ease is all that is required to restore it to its original state,—if there is no influence exerted

beyond the simple effect of repose to produce this result ?

We have next to state that there are good and sufficient reasons why some persons require more sleep than others, and why some persons are able without any particular effort to rise early in the morning, while others find much difficulty in arousing themselves. It is plainly to be seen that there is no reason why there should be a general rule applicable to all persons, with regard to the number of hours they should spend in sleep, any more than for the quantity of food or clothing which should be used to meet their necessities. It is known that people differ in these two latter respects; and why may they not differ as much in the quantity of sleep required to renovate their systems ?

This fact has the following bearing upon our subject:—If some persons require more sleep than others, then, as a matter of course, some are more influenced by it than others in respect to its effect upon their faculties. How often has it been remarked, for instance, by the mathematician, that sleep had done for him what he could not have done without it ; that is, how often is it the case that a person who has been at work for hours in attempting to solve a difficult problem,

is able at once, and without study, to arrive at his conclusion after a good night's sleep. It cannot be claimed with any degree of consistency that simple rest, or a simple relaxation of the powers of calculation, could have produced this effect.

We would next remark that, if sleep has the effect to produce a renovation of the mental powers in some individuals, there is yet a very decided difference in this respect. Some are much more keen of perception, with regard to any subject, in the morning, than they are towards night; while others do not vary much, if any, through the day, in the activity of their mental powers. These things can be accounted for in a rational manner, by supposing that sleep has a different effect upon different persons.

The last assertion we have to make respecting sleep in its ordinary sense, is, that men differ in the state of abstractedness, or, rather, in the degree of soundness, to use a more common expression, with which they sleep, as well as in the amount of exertion necessary, either on the part of themselves or others, to awaken them. This fact can only be accounted for by supposing that different persons are differently affected by slumber.

We are now to take up for contemplation a different branch of the subject, and speak of that phenomenon witnessed occasionally during the sleep of some persons, which has been termed *somnambulism*, though it has a meaning, and is understood by people in general to imply something beyond the simple and literal definition of the word ; that is, walking in the sleep. It includes many other peculiarities belonging to this state of the mind, different, in all respects, from the ordinary condition of the mental faculties when performing similar actions in a wakeful state.

We could quote from some of the highest authorities to support us in the assertion that this phenomenon has something of a supernatural character connected with it. Instances are given by writers of great celebrity in which persons have been able to converse, during this peculiar state of the system, in languages with which, in their wakeful state, they were not familiar ; many other remarkable facts may be readily obtained by any person who will examine into this subject, which go to prove that there is something in this condition of the mind which remains yet to be explained. We would refer any of our readers who may wish to investigate these things, to the

work of Abercrombie upon this subject, in which they will find reference to many other distinguished writers, who have shown that there is something in somnambulism which has not been accounted for in science.

We would, however, without bringing any further proof that there is something supernatural in this peculiar form of sleep, go on to state that there is a good and sufficient cause for this phenomenon in the fact that spirits have an influence over the mind in sleep, that they do not possess in the waking state of the mental faculties. This assertion, it is true, needs proof; but we are willing to venture it, in spite of all danger to be apprehended from the ridicule of many, the contempt of others, and the pity of many kind hearts, for one who is so infatuated in his belief that he cannot see things in their true light. We would ask whether any other solution of the problem can be given, which shall meet all its points as does the one here presented.

As we have no object in view, in the present work, any further than that of proving with a fair amount of evidence, the influence which spirits possess over the human mind, we shall now leave the subject of sleep, with the promise to give the public a full and explicit explanation

of everything connected with it, as soon as we can bring our mind to bear upon it, with the thousand other revelations which we have yet to make to men.

We may here remark that those persons are likely to become impresses who have at any time been the subjects of the influence which produces somnambulism.

CHAPTER X.

THE subject of which we are next to speak is the one, of all others, to which we attach importance, and of which we speak with much feeling, as being the greatest and purest form of spiritual operation which has been witnessed since the time of the inspiration of the Apostles. It is as follows.

A man who would be informed with respect to his duty as a servant of God, is necessarily open to spiritual influence, for the reason that no one will think of disputing, that all who do the will of Deity, do it through the influence of the Holy Spirit, whatever may be the nature of that Spirit.

Now we intend to show what persons would be most susceptible to spiritual influences as impresses, at the same time that we explain what is to be understood by the operation of the Holy Spirit upon the heart.

It is not to be supposed, if the mode of communication between God and man is such as we have asserted it to be in a previous portion of this work, that any one can be impressed with

the light of heavenly wisdom, unless it be true that God can and does exercise his will that they should know and do their duty ; that is to say, it cannot be the case that men are at liberty to reach up, as it were, and take of the things of God without his knowledge or consent ; neither is it to be supposed that God remains passive in such a case. It is fair to conclude that, when men are given the light of true knowledge concerning things spiritual and divine, it must be by permission of God, if not through a special act of his will.

We will illustrate our assertion. If God dwells in heaven,—makes that his sole abode, as we assert to be the case,—it cannot be concluded otherwise than that he pours the influence into men's hearts which produces there a love for him. It is not a rational supposition, that a man who does not love God can change his affections in this respect, without the intervention, or rather operation of some external influence upon his heart. It is not fair to conclude that the new birth,* as spoken of by Christians at the present

* We feel obliged to mention here, that the idea of a new birth, as entertained by the most of people at present, is at variance with a true version of those passages in the Bible which speak of such an event in man's existence. We cannot deviate from our main discourse to explain this or other things foreign to our subject, but shall leave it for a future opportunity to make known the truth respecting them.

day, can be the result of anything short of God's special interference, or rather influence in each instance.

But how does God operate upon the heart? Through what medium does he effect this change? We will explain these things in as clear and complete a manner as is possible, and thereby make another movement in our main argument.

We have mentioned the *mediam* as the sole intervening and connecting link between mind and mind; it is therefore evident at once that it must be through its intervention and action in the capacity of a servant of Deity, that these effects are produced upon the heart. We would be understood to mean by the word "heart," the mind, with its affections, its hopes, desires, and qualities of spiritual character, as we use the term when we speak of "giving the heart to God," or of "bestowing the choicest affections of the heart upon his holy service."

A spiritual change in the heart is effected as follows:—If there is to be any serious and weighty impression produced upon the mind of any individual, God commissions one of the higher angels to come to earth and operate upon that person's mind, to effect the desired change in any respect; and if that person encourages such

an influence by prayer to God for the true light of heavenly wisdom, the result is a conviction in his mind that he must do this or that, to render himself acceptable in the sight of Deity.

Here is opened another very wide field ; but we can only produce sufficient matter upon this point to serve our present purpose, and leave the rest, as we have done in repeated instances before, to be discussed in our future works. Such a course is the only one we can possibly take at present ; but when the public mind shall be sufficiently interested in the subject to read more voluminous productions, we shall be ready to present them.

We have now to state that those persons are the best impresses who are most easily satisfied upon any point relating to the true character of God, while it is very difficult for them to imbibe any notions opposed to the truth. For this reason it is evident that those sectarian believers who have made error, as it were, a part of their very nature, are seldom impresses.

We have here struck a vein that should be treated very carefully ; we are aware of this fact. We know that people who entertain false notions of the attributes of God are the very ones to cry out in derision against those who differ from them

in opinion. Is that a harsh expression? It is nevertheless true; and that it is, almost any sincere and ardent lover of truth will admit, whether he be Christian or infidel, believer or unbeliever. We know, however, that there will be many kind hearts ready, in their abundance of Christian charity, to decide us or any other person who may advance any new idea opposed to their notions, to be a—what? An imposter? a fool? a knave? No! we for one have, through the blessing of God, been able to avoid giving to those who may differ from us in opinion, any grounds for applying those terms to us; but we predict the decision of our Christian acquaintances to be,—He is a *monomaniac*. We are therefore taken entirely at a disadvantage. It is decidedly unfair thus to condemn us, and at the same time strike a death-blow at our only chance of saving ourself from utter rejection from the list of faithful followers of God, by deciding us to be crazy upon the only subject wherein we differ from our good friends.

We humbly, earnestly entreat our opponents, in whatever rank they may be found as regards their religious belief, to apply to us any epithet but that. Allow us a fair hearing in our defence; do not thus unfairly condemn us and take

away, as it were, at the same time, our tongue to speak in our own behalf.

Such assertions, however, will have but little weight with those who are disposed to look at these things with an impartial eye; and it is such people only whom we expect to benefit by our labors in the great and glorious cause of truth as it is in heaven.

Having said upon this point all that we deem necessary, we pass to a consideration of the effect produced upon the heart by the spiritual influence known by its results as indicated in a change of heart in a religious sense. It consists in the effect of spiritual contact in such a way as to leave the impression upon the heart of such a character as may be adapted to its desires. It is an answer to the prayer of faith, sent from God to his humble and contrite followers upon earth, and is in truth the blessed work of redemption upon the heart. It is, as we have before asserted, not the work of God directly, but the result of his will acting through the agency of his heavenly servants, the angels.

Now we will sustain one of our arguments by the other. If it is true that God does thus operate upon the heart,—and no one will assert that we have left any effect of this character

unaccounted for in our theory,—there must, as a matter of course, exist the means of communication which we have claimed, between spirits and men. If it is true, too, that spirits can operate upon the human mind, is it not rational to conclude that this power was not given them in vain, and that it will therefore be exercised for man's benefit? and if so, how could it be exercised to promote his happiness more than in the manner we have stated?

In view of this subject we have one more point to contemplate. It is this:—If man is to be a servant of God upon earth,—and it is true, as predicted in the Bible, that he is one day to become perfect as an inhabitant of earth,—it must follow that there will be nothing to hinder a free and complete communication between the occupants of earth and those of heaven; otherwise there would be a something still wanting in man's knowledge, as he could not be a perfect servant of God and still be ignorant of his great designs concerning our destiny in another world. Such an idea would involve an absurdity; for how could man be ignorant and still act as if he were wise, while he was yet free to exercise his will independent of that of God?

We shall presently proceed to the contemplation

of the results to be attained through the perfect operation of spiritual influences upon men. The idea will have occurred to some minds, however,—Why is it there is now imperfection in this arrangement? We answer that question, therefore, before taking up our final argument in this work.

There is in every department of man's organization an imperfect action, on account of his fall from the original state of perfection in which he was placed.

Here we shall be asked, Why did God permit man to descend from his pristine state? Why did he not allow him, at least, as he might have done, to become perfect in each new generation; that is, perfect at his birth, in each instance? These questions, too, shall be satisfactorily answered; but we set them aside at present, as not directly connected with the main subject of this work.

We continue then to say that there being this imperfection in man's constitution, as at present formed, there cannot be that complete action of the organs necessary to produce a perfect state of communication between the inhabitants of heaven and those of earth.

Once more, we shall be met by the assertion—If there is this imperfection existing in all in-

stances, of course you are imperfect with the rest, and cannot claim credence for the assertion you have made that you are giving men the light of divine truth.

This objection is most easily removed from the mind of any one who will admit the Bible to be the work of inspiration. Of course, the Bible was written to convey to men information upon subjects of which they were before ignorant; and at the same time to convey to them a knowledge of the truth. Now was it the case that the inspired authors of the Scriptures were blessed with a perfect and complete development of the powers necessary in order to qualify them for the sacred task? Then is it not still possible that persons should exist having this peculiar development of their spiritual nature? Again, was it the case that God fitted them especially for this work? Is God's nature so changed that he cannot now fit men for a similar purpose? or is he so different in his character that he will not bless men with truth now, as he did of old?

We are aware that many will make the reply that the Bible contains everything necessary to qualify man for the service of God in heaven. It is true, as we admit, it does contain a full and perfect revelation of God's plans, and of the duties

which man should perform to render himself acceptable in the sight of the Most High ; but who will pretend to assert that man understands and does his duty ? Who can look with an impartial eye upon the various sectarian divisions, even among that class of people who have the very best opportunities to inform themselves with respect to the contents of the Bible, and not acknowledge that man is either incapable of understanding it, or wilfully disobedient with respect to its commands ?

It is evident to any candid looker-on in Zion, that there is a want of harmony among the professed followers of God upon earth, which must materially retard the progress of the great work of redemption. It is also equally plain to any unprejudiced mind, that no one who really wishes to understand the Bible, can read it in its present form without meeting passages which he cannot, with the utmost study, learn the meaning of.

Now is it to be supposed that God would withhold the light of truth from men when they were prepared to receive it ? Is he not the same, yesterday, to-day, and forever ? and will he not bless men to-day, as he vouchsafed to do yesterday ? Will he not give men a knowledge of things spiritual and divine as fast as they are prepared

to profit by it? And lastly, will he not give it to them in a form best adapted to their wants? Will he, in his infinite mercy and wisdom, choose one of his children upon earth to perform the work of teaching men in divine things, and not furnish him with the necessary knowledge to qualify him for the task?

We are aware that God has in all instances accompanied his dispensations of truth with the evidence necessary to convince men of their divine origin. We have—with boldness so far as men are concerned—with the deepest humility and gratitude in the sight of God—to assert that our revelations will be accompanied by the same influences from on high as have been all other inspired writings.

We are now prepared to take up the subject of man's destiny as an inhabitant of earth.

CHAPTER XII.

WE state, as the first ground for our final argument, that there is to be a millennium before the human race shall become extinct. This fact must be admitted by all who give credit to the statements found in the Bible, as well as by others who believe that God has not created the race to dwindle away, as it were, to perfect nothingness.

It cannot be supposed by any rational mind that the Creator intended in forming man, the very climax of perfection, so far as organized beings upon earth are concerned, to defeat the design of his being, which God has declared to be the perfection of his race at the last day. It is not a rational conclusion that man is to be the servant of God upon earth for a time, and is in the long run to take a retrograde step from the great plan of the Almighty; neither is it to be supposed that the Deity intended to bring him at once into the full possession of every worldly good. If such had been the case, we should have discovered in man two exceptions to the great law of gradual development which pervades the universe.

Neither is it right to judge that God would in any respect change his great system of progression, after having once commenced it, until it should have found its full fruition in the perfection of all things.

We shall here be met by the inquiry, Is not every thing perfect already? Has God created any thing imperfect? We answer that God creates every thing in the germ, and allows its development to be gradual. There cannot be mentioned a created existence, from the centre of the universe to its remotest bound, that is not the result of a perfect action of the great law of progression, whether it be a mighty sun with its resplendent light, giving guidance and direction to millions of smaller created existences by its powers of attraction and radiation, or the smallest animalcule in creation, which requires magnifying thousands of times to render it visible to the human eye.

We are therefore justified in making the assertion that man is subject to the operation of this great principle, both as an individual and as a race. It is not then to be concluded that the Deity, having once commenced this great work of development, would leave it unfinished; that is to say, it is fair to conclude that God, in his

infinite wisdom and power, would not commence a work of development that was not to be carried to its fullest consummation in absolute perfection.

Having thus made it evident to the believer in the true character of God, that such are his plans and intentions, we proceed to show in what manner this mighty work is to differ in its future development from its past peculiarities ; for it is well known that every step in the development of any germ differs from the one that preceded it in one respect or another. This is true of every created existence which admits of growth under the immediate observation of man ; and, there being a certain harmony between man and other created existences, in all respects in which such a relation is possible, it is fair to conclude that, as it is possible in this respect, we should find the same harmony existing here.

Now, having rendered it evident that God would be likely to take a step, when any shall be taken which shall have a direct tendency toward the perfection of man as an inhabitant of earth, as he is to be at the time prophesied in the Bible, of a character which may differ in some respects from those which preceded it, we proceed to show, in the next place, in what this difference will consist.

A candid person who examines the state of the Christian world, may satisfy himself that, through the operation of the present system of worship upon man, with respect to the development of the race as God intended it should be developed, there is no prospect of any advance beyond the present condition of the race as a whole.

We have made a very bold assertion here, and would endeavor to justify it by bringing some evidence in support of such an opinion, opposed as it is to the views of the Christian world as a whole, and at variance with the view which they take of the design of the mission of Christ to earth, and of the consequences to be the direct result of that mission, without the aid of any other means than those which he instituted for carrying on the work of redemption from sin and its attendant evils.

The first evidence of the truth of our assertion is, that the average proportion of Christians, as compared with the population of the entire globe, is less at the present time than it was a thousand years ago. Now we do not wish to be understood as asserting that there is a less number, or a less proportion who pass by the name of Christians, but that there are fewer who live up to the knowledge which is given them, in proportion to

the whole number of the population of the globe, than there were some time before the corruption of the Catholic religion, which was the original form of Christianity, though at the present day it would hardly be recognized as any nearer true Christianity than is Mohammedanism.

We next introduce the idea that there is no prospect that men will ever return to the primitive form of Christian worship. This fact will be acknowledged by all who will take an impartial view of the various sectarian doctrines which, while they differ from each other in many respects, all claim the true belief as Christians. Now if it be the case, as claimed by each of these sects, that one of them is right, whether it be Catholic, Universalist, Swedenborgian, or Calvinist, there is certainly abundant proof of our previous assertion, that the relative number of true Christians is indeed absolutely less than it was twelve or fifteen hundred years ago, when Catholicism was not contaminated by the many worldly forms and selfish aims which characterize it at the present day ; and it follows, as a matter of course, that if one sect is right in its form of worship, all others must be more or less in error.

We are by no means to present in this work an argument against any one man or class of

men, any farther than is absolutely necessary to render our points of argument clear. We challenge the world to produce an instance in which we ever contended against any man's religious belief previous to the time when we received our present commission as a teacher of divine truth.

We have always been willing to learn our duty to God from any source whatever, no matter how humble or unpretending it might be. We have always endeavored to be charitable towards those who differed from us in opinion, and we intend to be so still. We do not mention the above facts concerning the different denominations of Christians with a view to condemn their opinions in order to advance our own; it is for the mere purpose of showing the true state of things as they exist in the sight of the holy angels above. We are confident, however, that every assertion we make will bear investigation, as we do not intend that men shall, by finding one flimsy place in our argument, thereby condemn the whole as worthless. We would much rather leave a point untouched than to handle it in such a manner as to betray weakness on our part, so far as ability to support it is concerned.

We proceed then to state, in the next place,

that God will, in consistency with his general nature as at present developed to men, allow the present means of grace to go as far as they may towards promoting the great work of redemption, but will add to these whatever is necessary in order to carry it to a successful consummation.

Now let us inquire how far the means at present existing are adapted to this work. We see, in the first place, that men are ignorant of many things essential to a full understanding on their part of the great plan of redemption, as well as of their own duty as individuals in the sight of God. Ask the most learned doctor of divinity when the day of judgment is to come, or what is to be his own fate on that day, and he will confess that God has kept from him, with all his years of study, the knowledge upon these points which would enable him to answer the question as definitely as he could many others which pertain just as strictly to revelation as does this. For instance, as an illustration to our last remark, we may find thousands of people who, upon being asked what is their opinion with regard to the existence of the soul after death, will answer that they are just as positive of its existence then as they are that it exists now ; and yet they cannot know this except by revelation,

any more than they know when the day of judgment will come.

There are many other points upon which we might question the most devout and well-informed Christians, concerning which, they cannot speak with the least degree of positiveness. Take for instance the following:—Where or what is hell? If a place, what is its size or capacity? How many souls, or rather what proportion of the human race are to suffer everlasting punishment? How many, or what proportion of the race did Christ's sacrifice avail for? For whom did God give his only-begotten Son to die, a ransom for their sins? that is, what particular human beings are of so much more worth than others, that God should make such a stupendous sacrifice for them in the person of his dear Son, and so compromise the matter by sending the rest to eternal hell-fire, in order that he might be just, and yet justify the sinner?

Do not, my Christian friends, raise your hands in holy reprehension of the mortal who would thus express ideas of God's eternal wrath, as if he did not fear it. We are in every sense disposed to reverence the God of heaven; but we cannot view with any feeling but that of abhorrence, the various perversions of the Bible pas-

sages, from which men gather their ideas concerning the things of God above referred to.

We pass now to remark that, there being this uncertainty in the minds of the best informed Christians, it is fair to suppose that God would give men, in due time, the evidence necessary to produce conviction in their minds upon all these subjects. We are aware that this view of God's nature will be opposed by many, as incongruous with certain passages in the Bible, which convey to their minds the idea that God has done all that is necessary in order to prepare men for heaven, and that there is no reason to suppose that anything will be added to the Bible, either as a sequel to it, or as an explanation of its contents ; but we can assure such persons, that we have the evidence at hand, and are ready to produce it when we shall find a fitting occasion, that such an interpretation of the Scriptures is incorrect. We set this point aside, as one which we shall be years in fully proving, but which will nevertheless be admitted by many even at this time. It will be readily seen that the whole range of this subject must include everything that we have to present to men ; and therefore it is evident that we cannot insist upon an implicit reliance upon our statement until we have brought more evidence to bear upon this point.

We propose in our concluding chapter to make some prophecies respecting the events that will take place as the direct results of this new dispensation of God's love to men; we therefore close the present one with the only other point which we intend to argue in this work.

We have remarked that, so far as any preceding development of God's wonderful love would answer towards carrying forward the great work of redemption, just so far would it be retained in any new dispensation which he might make. In view of this, we would remark that so far as the manner of communicating truth to men is concerned, the mode of operation must be the same on his part forever. Why? We answer that, if divine truth has been communicated to man in any former age of the world, it must have been perfect; and unless the manner of communicating it were also perfect, two absurdities are involved; namely, that God has sent men an imperfect communication, for the reason that he could not devise means adapted to the purpose of sending truth in an uncontaminated form.

We shall here be met with the inquiry,—If the communications from God have been perfect, and if the Bible contains those communications, what need of any thing more in order that men should be informed of their duty?

We could present any quantity of argument that might be desired to refute the idea conveyed by this inquiry, that the Bible contains the *whole* truth of God ; but we shall present but two points, which are sufficient for any rational inquirer after truth.

First, if God had intended to communicate the whole truth at once to men, we should not have the *two dispensations* of the Old and New Testaments, which, it will be allowed by all, were given men at different periods in the history of the world.

Again : If the mind of man was not prepared to receive the whole truth at the time of the Old Testament dispensation, but needed a certain degree of development to prepare it for the New, then is it not a rational conclusion that, when men should have derived all the benefit they could from that, or when their minds should have become capable of receiving more truth, God would give it to them ?

Then with respect to the manner in which he would communicate this truth ; — if it were the case that God instituted at the beginning a perfect mode of communication with men, is not that method perfect still ? Would he not choose from among his children some one to

perform the work of revealing the truth to men, as he did in times past, and qualify him in precisely the same manner as he has done in the case of other of his chosen servants, to perform this glorious work? This we have already asserted to be the case with respect to the present dispensation of divine truth, and we shall also be able to accompany it with evidence similar to that presented by our predecessors in this work, in the form of miracles or other supernatural proof of the divinity of our Master whom we serve in this field of his labor, through his infinite goodness to us, the humble instrument in his hands in making known his will to our fellow-men.

We cannot hope that we shall meet with sympathy, or even the least degree of credulity from those who profess to believe that God has in times past endowed men with miraculous gifts. We shall look for quite as much charity from those who have up to this time utterly denied the existence of a God, or the truth of the Bible. Such is the perversity of the human heart in its present degenerate state, that no one can hope to give men the light of divine truth without being stamped as worse than an atheist—as in league with the Evil One himself. Yes, we expect, notwithstanding our previous endeavors to lead an

honest life, and to do our duty by our fellow-men, to find those who will condemn us as the very child of the devil ; though none but Christians, as that term is at present applied, would allow themselves to believe that there is not temptation enough in a legitimate form to be met with in this world, so that God need not permit his arch-enemy, Satan, to league with men in inventing new forms of error by which to lead them astray.

We ask of those persons who condemn us that they will take into consideration the fact that Christ and all of the apostles were condemned by those who professed to be serving God ; not that we would irreverently speak of the name of Christ, as capable of being degraded to a comparison with men, but in order to show how ready men are to condemn a teacher of divine truth, though that teacher be even a special agent from heaven.

CHAPTER XII.

THE first effect to be anticipated as the result of these spiritual manifestations, is the awakening of such an interest in matters of religion as has never before been known ; as the true and legitimate design of all communications from the upper world is to give men a knowledge of their duty as servants of God, and to lead them to prepare the soul for its future abode.

Many who have to a certain extent investigated these things will be disposed to question whether the above assertion is justifiable with reference to the present forms and modes of intercourse with the spirit world ; but they will find, upon looking at the subject still more deeply, that it is the truth. In proof of this, it will be noticed by all who take pains to scrutinize the matter, that impresses are not all alike reliable in the first place, and in the next place that all do not place equal confidence in themselves as mediums, or in others through whom they may receive spiritual truth. Beyond this, it will be found that impresses are reliable just in proportion to the nearness of their hearts to God, in exact ratio to

the amount of love which they entertain for their heavenly Father; and the sincerity of their desire to promote the cause of true religion upon earth. It will further be noticed that those who are simply moral in the strictest sense of the word previous to becoming impresses, are the most to be depended upon for exactness in their comprehension and transmission of information from the heavenly sphere.*

This last fact goes to show that all religion of the present day combines more or less of error ; otherwise persons who had been rigid sectarians and who still entertained those sectarian notions, would be just as reliable as impresses, and indeed more so than others who had not progressed in religious matters beyond simple uprightness and integrity.

* Having been consulted in numerous instances by impresses who did not comprehend the meaning of communications that they received, or who were troubled with apparent inconsistencies or absurdities in the letter of those communications, I would take this occasion to inform all such persons, that the fault lies in their own hearts. Let them resolve to do good to their fellow-men by this power with which they have been blessed,—let them resolve to promote the cause of truth to the extent of their power,—let them pray for divine direction and strength from God, and their spiritual eyes will be opened so that they will see truth which was before invisible to them on account of the blindness of their natural heart.

We predict as another result of the extension of the knowledge of spiritual truth as it is now being revealed to men, a truer realization of the immortality of the soul by all who bring themselves to feel the power of spiritual influence, than has ever been felt by mortals before, from the commencement of the existence of the race. There will be, so to speak, a tangibility to men's ideas of heavenly things, such as never before existed. There will be a permanent link added to the chain of communication between the two worlds. Men will *know* that souls exist after death; it will not be a mere belief.

Another development will be made through these agencies. The Bible will be understood in its spiritual sense as it is but partially at present. The parables of the New Testament and illustrative figures of the Old will be explained, and their true meaning understood.

It will follow as a matter of course, if our preceding predictions are true, that there will be a complete revolution in the religious world, almost as marked as was the change from the Old to the New Testament dispensation. This result must be gradual; it cannot be immediate, as it is not God's plan nor man's nature to change in a moment. It will, however, be very rapid in

its progression compared with previous reforms or changes in spiritual views.

There are persons now living upon the earth who will see this work so far consummated that there will not be found a person in New England who will venture to preach the doctrines now taught by the more rigid sectarians. There will be, within two generations of the present time, a general religious reform throughout the whole of North America; and within ten generations, throughout the world. Then will be the **MILLENNIUM** predicted in the Bible, and not till then, whatever false prophets may choose to assert, or weak minds to believe.

The blessed day has dawned; the light of glory is fast illumining the eastern sky. Soon will the bright rays of truth fill the world of humanity with the love of God; soon shall the gentle flickering increase to the full blaze of noon; soon shall the earth rejoice in tears of gladness for the glorious light of heavenly love.

Give heed, then, traveller in this benighted wood of sin, and watch for the opening vista which shall tell of hope. Let no thorn of prejudice, or thistle-weed of superstition, e'er cause you to turn aside from the narrow path which leads to purity, goodness, and truth; let no

poisoning ivy of derision deter you in your onward course; let no sweet-scented flower of sin entice you from the way which leads to heavenly joys; let no wild vine of bigotry deceive your heart that it may not recognize the word of Deity.

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.

Sound the trumpet of victory; for lo! in the brightness of everlasting glory appears the Saviour of men. Loud proclaim the joyful news to earth's benighted race; tell them of hope and joy and love divine, which shall be their portion forever. Sing with joyful tongues the blessed name of Jesus, for he comes to reign in the hearts of men. Now is his messenger sent forth with garlands and wreaths with which to adorn the faithful. Doubt not his power; question not his love. Trust his holy word and be saved,—saved from sin, from wickedness and death.

Mighty kings shall own his dominion, and the powerful of earth shall quail before him. Time shall be lost in eternity, and yet he shall dwell forever and ever in the glory of his reign. Clouds of smoke from on high shall descend upon earth's minions, and cause them to choke with destruction. Mighty suns of light shall pour their radiance upon the children of heavenly love, and fill them with blessed hope.

Wonder of wonders! Look! See the Son of Man in clouds descending, again to reign upon earth. Tell to the heathen there is hope; speak to the Gentile of redemption. Let the farthest bounds of earth confess his dominion.

No more shall war and pestilence and famine, nor fire from heaven destroy the faithful. They shall be filled with a fire which shall consume all iniquity; they shall know of truth, and shall be blessed with the Holy Ghost.

Who would be first to welcome his Saviour to earth again? Who would with open arms rejoice to meet him? He comes! and even now is at your doors. Then shut not out his blessed presence from your hearts, but open wide with prayer the portals to his coming. 'Tis thus he'll enter—through the gates of humble, prayerful souls. His cloud shall be above, and whoso looks with eyes of faith may see him now in robes celestial, waiting for his bride—his bride of earth.

Glory! Hallelujah! Let one song of triumph universal fill the outmost bounds of earth; for now he tells his children of a world redeemed. His reign is now begun; and who, O who will own that he is king of Zion?

With bended knee upon the earth, and humble,

prostrate mind, look up with prayerful heart, and know that God is Father—that his Son is ready now to bless you with his love.

With glory crowned, with grace adorned, and girded with a chain of love, see all the hosts angelic crowd around to tell of hope, of joy, of peace and sweetest harmony in heaven. See now in vesture clad of purest white, and buoyant as the silken floss, seraphic spirits hover round the homes and hearts of those they love on earth. Behold, with tender, loving gaze, and holy resignation pictured on their brows, the souls in bliss are earnest watching for the time when sweet communion, pious love, and blessed purity of heart among the sons of earth shall tell that Jesus is the King supreme.

What words, what pen, what human thought, though blazoned forth in brightest glow of genius, and adorned with all that poetry can bring, or decked with bright imagination's tints superb, could reach a tiny atom of sublimity like this, when all the tribes below, with hosts angelic, shall confess that Christ is Lord of all!

Let thunders loud from every hill, and brooks and rivulet and streams—let ocean's roar and all the hum of busy earth, unite to hail him as he comes again. Let voices sweet, and harps

attuned in dulcet harmony, proclaim from heart
to heart, the joyous, welcome strain. Amen,
AMEN, AMEN.

