

*Handwritten signature: H. Smith.*

# SPIRITUAL EXPERIENCE

OF

## MRS. LORIN L. PLATT,

OF NEWTOWN, CONN.,

WITH

### SPIRITUAL IMPRESSIONS ANNEXED.

WRITTEN WHILE SUBJECTED TO THE INFLUENCE OF A CIRCLE OF  
SPIRITS, WITH DIRECTIONS TO PUBLISH TO THE WORLD.

---

NEW HAVEN:

PRINTED BY J. H. BENHAM.

1852.



---

Entered according to Act of Congress, in the year 1852,  
BY LORIN L. PLATT,  
In the Clerk's Office of the District Court of Connecticut.

---



## SPIRITUAL EXPERIENCE.

---

UP to my fifteenth year, in 1839, I was a gay and frolicksome youth, participating in all the works of nature with unalloyed delight. My parents being not sectarian in their training, but teaching only the moral law, and the golden rule, I was always at peace when these were observed and obeyed. At this age I attended a neighboring school, whose teacher, by his influence, wrought a great change in my views and feelings. For the first time I saw myself a degraded sinner in the sight of God, not for my own transgressions only, but for the sins of Adam, being by nature a child of disobedience. There was but one provision; I must seek refuge from the coming judgment by relying entirely on this provision, made by God to save his lost, his erring children. My teacher was sincere and upright; I confidingly trusted in his judgment, and thus was I a subject of his own mind. I became thoughtful, and serious, losing all enjoyment in society while having this view of self-degradation and dependence on the mercies of God. I hastened to obey the promptings



of conscience, and live an apostolic life in faith and practice. Accordingly, I left the gay circle of my youth, the much loved and innocent recreations, and sought the society of professed Christians. I did not give the sectarian views much attention ; I felt I had but one Master, and one true Teacher ; these I trusted would teach me through the holy word. I was much in prayer ; and these petitions were offered in faith, believing I should receive the spirit of adoption. I followed the example of Christ in baptism, and united with the Baptist Church. As I arose from the baptismal waters, a light burst upon my interior vision that enraptured my soul. I desired never to depart from this guide, to be freed from earth and an inhabitant of Heaven. But nature yielded not to spirit ; again I witnessed earth and felt the glorious light had left me. I returned in company with a sister, the espoused of my Teacher, to the church, while the multitude were dispersing ; I was still happy, but not perfectly. I saw the allurements of the world to draw me from duty, and I believed it right to despise the world and the things thereof, to love God only. But now a voice breaks upon my ear in gentle whispers, saying, Alas for the teachings of man. How canst thou love God supremely unless thou seest him in all his works. How canst thou be wise except thou seest wisdom in adapting his works to your temporal as well as spiritual wants. Thank thee, kind angel of light, for thus intru-



ding upon these sad reflections, inspiring the soul with Heavenly wisdom. Again I was myself, seated in the sanctuary, while the good Shepherd is reading the articles of faith. The spirit heeds not the saying, but is now feasting on the joys of that bright vision, wondering that spirit could be thus happy. The creeds are disclosed, and I bowed assent to its restrictions and bonds, for such I afterwards I found them to be.

Time sped on; nothing remarkable passed, save now and then the interior vision was illuminated by this light; the spirit seemed lost to outward consciousness and enjoying the happiness of Heaven. Often while I was engaged in my daily pursuits, meditating upon these things, was my dress suddenly twitched, seemingly by a hand, but on turning to look (which I have often done) I could not perceive any visible form near me. I searched my Bible—I listened attentively to the experience of professed Christians as related, but could not get any satisfactory light or knowledge concerning this invisible intruder, save one. That was the arch-enemy of souls, going and seeking whom he might devour. I believed this must be the enemy. I strove to overcome the power of this intruder by prayer, but the more I petitioned, the more closely did this mysterious agent follow me. This continued for some time, causing me great unhappiness for fear, in an unguarded moment, I should be overcome by this influence. But it became necessary, at length, to give my



attention to domestic cares. Being thus occupied and less spiritual-minded, the lights died away and the visitor ceased to approach me. I did not dwell so much on the future destiny of the soul, but often found my mind reverting back to past experiences, endeavoring to solve the mystery with my own discriminating powers, for I kept these things hid in my heart. I still remained a member of the church in good standing, as it is termed, and was very superstitious. These views I must say were not obtained through any illumination of the mind, but was infused by the teachers, for I was resolved to practice, as well as hear the preaching.

Now I find myself prostrated by sickness, and near unto death. Husband, parents and friends, are called to give the parting adieu, for I seem just entering the home where all sorrows are at end—where I shall enjoy the society of those departed loved-ones, and join their happy voices in singing praises to our God. All is hushed : the pulsation of life is ceased, and my spirit is longing for a free-birth into the spirit-land. Ah ! cruel, cruel friends of earth, to call me back by your unceasing efforts. Hush ! be still : complain not ; thou hast yet a mission on the earth, and thou art the better prepared by this lesson of experience. All is now calm and tranquil as I listen to the soft whispers of this angel voice. I yield submissively, and Heaven smiles in approbation. I gradually recovered, and was happy that this light, which long before had shed its



illuminating rays into my spirit, had again appeared in the trying hour. This was a feast that long satisfied the immortal cravings, which earth cannot supply. At length I was enabled to attend upon church-going services, and together with the flock, was listening to the voice of the shepherd. The text is read, speaking of the long-suffering forbearance, and tender mercies of our God. I was rejoiced to hear from another those expressions of love and parental affection which the Father bestows upon his children, exceeding that of earthly parents to their children. These were consoling truths, which I had but lately experienced, and which were strength to me in the hour of physical weakness.

Great are the attractions of Heaven. Methinks this immutable love which the Father bears to his children, should reclaim the most vile offender and melt his heart of stone into love and adoration. But hark ! this harmony is broken by discordant sounds, grating harshly upon my ears. Step by step am I lowering from this place of happiness, and dwelling in the abodes of misery. I strive to shut out the sight and recover my former position, where all is peace and harmony ; but the thundering tones of that voice now bids defiance to all that is congenial to happiness, and I am forced to yield to the stroke of divine wrath.

Words cannot express the misery of that moment,—the awful sensation that crept over my weakened frame,



as I listened to these tales of woe. I will arise and go where I can again inhale the pure air, alone and undisturbed. But no ; my whole frame totters beneath the weight of some invisible power. I am spell-bound. The sermon is at length closed, and strength is regained now the last dread sounds have died away.

I returned home carrying with me those sad impressions of misery as described by the teacher. I mourned for those of my friends that were yet unconverted, thinking I could never rest until they were made heirs of salvation, that together we might rest in Heaven. I am unhappy in view of the last separation ; yet I believe this must be the truth, and I will bow in submission to the requirements of Divine justice as revealed to man. Time and again did resolve to bear with Christian fortitude the holy teachings of truth, thus hoping to overcome those dread sensations ; but as often did I fail until I desparingly felt I must refrain from going, for I perceived my health declining, and these sympathies for my friends were unfitting me for enjoying the comforts of life. The world now has no attractions for me. I am melancholy ; the world beholds my sadness. All attribute the cause to the loss of loved-ones. But ah ! could I behold all them happy as I look forward, all would be well ; for of such I believed was the kingdom of Heaven.

I am about to relate a still greater change in my views and belief. This change I trust is made by



greater light, and a more extensive knowledge of God and man. This is but the dawning of a day that will shine forth in all its noontide glory, lighting up the darkness of our understandings, and showing the vast difference between the will and wisdom of God, and the will and wisdom of man. Lectures are being given in our neighborhood on the science of the soul. I listen to the exposition, being strongly prejudiced, resolving in my own mind not to be influenced by any of the teachings of Satan. But here I see a person entirely under the control of another, made to think, act, and speak, just as the will of the operator requires. I am astonished; I have never dreamed that mind could exert such power over mind; and yet, upon looking back I find I have always been a subject of this power from my earliest recollections. I can now see clearly that those impressions, so indelibly stamped on my mind, causing unhappiness, were not obtained through any light or wisdom when I was most devoted, but when those arguments were used with such deafening appeals to the sinner, that I sunk beneath the weight, and seemed realizing the very scenes as described. This, indeed, accounts for my melancholy, as I deeply sympathize with those in their misery, as the door of mercy is forever closed. I often wondered that so many appeared not to be the least disturbed by these warnings, but more hardened; persisting in sin and transgression against the laws of God. But



now I see why they were not moved by the saying. They yielded not passively to the judgment of the speaker, but positively deny his authority to teach ; repulsing the very ideas he conveys. Thus they are not subjects to impress, but are rather operators on the minds of those that fall into their society, and come under their influence.

Much of this influence, which is both holy and unholy, which has been thought to originate from invisible agents, I can now see originates from visible spirits on the earth ; dwellers in the flesh. As yet I kept these reasonings to myself, but they have taken a great weight from my mind, for I am assured that these sad forebodings have been caused by earthly teachings, and not by any light or knowledge received when I was in the spirit.

Oh, my soul, hadst thou but followed the light from above, and not limited thy expansion to the creeds and doctrines of men, then wouldst thou have gone in a way not to be repented of ; appreciating the blessings of those ministering spirits that then visited thee. Then this stream from the pure fountain, where first you slaked your thirst, would not have flowed to you impure, clogged with mire and filth, until all was dark and gloomy. But thou didst listen to the teachings of men who spurn the idea of angel ministrings, and think an evil spirit can only approach and entice thee from duty. See how soon the light is shut out as



you ignorantly reposed on the bosom of the Church, and spurned from your presence the messenger of peace, as evil.

Pardon me, kind reader, for wandering from my subject ; expressing my present feelings, as the light again appears, by the aid of which I both see and perceive the darkness that enshrouded my spirit, by which I can also understand the cause of that darkness.

I will now pass over the short time that elapsed, prior to spiritual manifestations in our quiet township. This causes great commotion, particularly amongst those that are bigoted, not expecting any new demonstration of the spirit and of power. To this class I belonged, having full confidence in the orthodox teachings. What little light I received through Psychology, did not seriously conflict with my religious principles. I was only a little thankful for the instructions I received, by which my mind was benefitted, but still a strenuous opposer to anything further. I was at first unavoidably thrown in the way to listen to spirit rappings. These communications seemed to be intelligent, and tests were given, for which I could not account, as being the work of any one present ; and I was forced to believe some invisible power revealed things not known to the medium. I found also, that others who were equally as much opposed, were convinced that it was not all a humbug



and collusion, but like myself, ascribed the power to the prince of darkness. I thought an evil spirit possessed intelligence, inasmuch as in past times, he had been permitted to use the most artful devices to tempt man to sin ; and I looked at this as a fiery trial of my faith. I thought myself and other professors too much at ease in Zion. It was high time to awake from our spiritual slumbers, and show our faith by our works—to watch and pray, lest we enter into temptation.

Again, I resort to prayer, imploring for strength to overcome evil with good, and for divine light, to guide in the way of truth. It is now that I long for that bright vision to again return, that I may be assured I am doing the will of my Father in Heaven. For this I entreat, but the bright sunbeams appear not ; there are clouds and mists, above which I cannot rise. I begin now in earnest to search my own heart, if possible, to discover the cause of my once bright vision, in which I felt the influence of such peace and happiness departing, and returning not to gladden my spirit. I soon perceived I had not exercised a christian spirit in *trying the spirits* : of this I repented, and charity again reigned in my breast. It was heavenly peace I enjoyed, when this love to my fellow being was again revived, and I felt reconciled to obey the truth, though it caused me to abandon pre-conceived opinions.



Here, for the first time, did I suffer my own will to subside ; for how could I feel humble to ask wisdom of God ? How could I be meek and passive to his will, while having a will of my own ; a self-righteous opinion, that needeth not to be changed ? It was soon after this that I consented to sit in a circle with a few family friends, who were all of Baptist persuasion. The first time sitting, I was partially magnetized—felt very happy while thus influenced, but nothing further. From this time I was gradually carried deeper, until one evening, either the third or fourth sitting, spirits had perfect control over my physical system. As I awoke from this dream-like state, I felt like a new being, invigorated with new life. This exercise, which I alone was unable to take, seemed to arouse the stagnant life-blood, causing the circulation to be free and active. I was happy ; too happy, as I soon retired to slumber away my gratefulness. I thought of those that had, like me, spurned these heavenly messengers, wishing they might also realise the truth that their mission was to do good. All nature now wore a smile, having the same appearance to me, as when I was a volatile youth. Man alone does injustice to his Maker, in representing him as being of two opposite natures. A God of unchanging love ; a vengeance-seeking God. Alas ! how irreverent, to represent a Divine Being of such love and perfection, in a light that corresponds to the carnal



mind, not exceeding the love and forbearance which man extends to his servants that obey his commands.

With these impressions resting on my mind, I fell into a long and deep sleep, to which I had long been a stranger to. At each successive meeting, the spirits greeted us with their presence, until I felt freed from all encumbrances, and enjoying the society of congenial friends in the second sphere, inhaling their atmosphere, which was refined and soul-subduing. Now my interior vision is again opened, and rays of light dawn upon me, conveying in its healing streams, truth that shall prevail. Now again does my spirit at times escape the influences and attractions of earth, and is lost in the immensity of that space which is beyond the power of man to limit or control; where all is radiant with glory; where the spirit, being under the direct influence of spiritual light, is filled with joy unspeakable; with peace which earth cannot give or take away. Now again do I feel my love to the Father perfected, and I will seek to please him by letting that light shine, by improving the talent given me, in endeavoring to reclaim my fellow-being from errors that obstruct the passway to this light and spiritual freedom.

Now I perceive that I am just entering on that mission of which I was long since foretold. My prayer is, that I may be Christ-like in spirit, losing my own will in the will of God; likewise resisting all



evil, that angels may minister to my every want. But to return to my subject : I have strayed far from the fold that once inclosed me : it becomes me now to return and give an account of my wanderings, for I may no longer belong to that flock, because I heeded not the voice of the shepherd. I have another shepherd whose voice I know ; a shepherd that has helped me to escape the high walls that encompassed the spirit, to enjoy the free breath of Heaven. To this voice will I listen, and gladly bend my footsteps in that direction, to do good as I am impressed, hoping I may eventually return to my spirit-home, carrying with me the full grown wheat, the fruits of my labor, that my cup of joy may be filled to overflowing, as I behold souls redeemed from sin and error, shouting praises to our God.

---

## P R A Y E R .

O MY FATHER, I AM DESIROUS AT THIS TIME OF KNOWING AND DOING THY WILL ; AND MAY THY MINISTERING SPIRIT DIRECT THIS MESSAGE TO THE MEMBERS OF THAT BODY WITH WHOM WE HAVE BEEN UNITED IN THE BONDS OF CHURCH FELLOWSHIP. DIRECT IT BY THINE OWN POWER, THAT WORKETH IN US, TO WILL AND TO DO EVERY GOOD WORD AND WORK.



## LETTER TO THE CHURCH.

8 BROTHERS AND SISTERS :—For thus we shall still call you. Inasmuch as we are no longer in reality, believers of that doctrine, (wherein the church members, with their present belief, can ~~restrain~~ us,) we deem it expedient to ask you to withdraw from that profession, which will disrobe us from all hypocrisy. It is not without the most earnest desire of doing the will of our Father in Heaven, that we have thus concluded ; and we feel it right, that you should know wherefore we are changed. It is not because our love or friendship for the Church is diminished ; for, if possible, our affections are more strongly drawn out in your behalf : neither shall we withdraw any of that Christian love to our neighbor, on which principle hangs all the law and the prophets ; but merely from professing to believe in those articles of faith, which have bound you to expel from your society, those that believe aught else than is contained in that contracted space. But we have not so learned Christ, who taught us the truth should make us free. Or to use the words of his beloved apostle ; “ Brethren, we have been called unto liberty.”

It is certainly wrong to compel all to be alike strong in the faith, or withdraw from them the fellowship of the Church. St. Paul says, “ him that is weak in the faith,



receive you, but not to doubtful disputations ; for one believeth that he may eat all things, (which faith we hold to,) another who is weak eateth herbs. Let not him that eateth, despise him that eateth not, and let him which eateth not, judge him that eateth ; for God hath received him."

Again, "One man esteemeth one day above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let every one prove his own works, and then shall he have rejoicing in himself alone, and not in another." But we believe we may eat all things : we believe the same spiritual gifts are being made manifest in these days, as were in the days of the apostles. We believe all that hinders the demonstration of the spirit and power now, is because there are envyings, strife, and divisions among us.

At the day of pentecost, they were all with one accord, one mind, in one place ; and what did they experience ? The manifestation of Divine love ; the windows of Heaven were opened, and blessings were showered upon them, all that they were capable of receiving. "Hitherto we have not been able to bear anything stronger than milk, because we were not spiritual. For while one saith I am of Paul, and another I am of Apollos, are we not carnal ? We should be fellow-laborers together in God's husband-



ry, walking as dear children, each esteeming another better than himself."

And now, brethren, we have stated to you our reasons for wishing to withdraw our names, in sincerity, wishing rather to be altogether in the spirit of unity and bonds of peace with all as brothers and sisters, having one Father, even God. We hope to enjoy the liberty of the free-born saints in light; knowing "that if we sow to the spirit, we shall of the spirit reap life everlasting. If there be, therefore, any consolation in Christ; if any comfort of love; if any fellowship of the spirit, fulfill ye my joy that ye be like-minded, having the same love—being of one accord, of one mind, and the God of all grace sustain you, leading you to the light and liberty of the Gospel of truth."

---

## SPIRITUAL IMPRESSIONS.

READ MATTHEW FOURTH CHAPTER.

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil," &c. &c.

It is evident to all, however strenuous they may be in their belief of the divinity of Christ, that he possessed a twofold nature, Physical and Spiritual. That



after fasting until he was an hungered, the desires and appetites of the flesh were great, and trying temptations to bring the spirit in subjection. These subjec-*suggestions* tions of the natural mind in connection with the demands of nature for food, and a desire for worldly gains, are called the temptations of the devil. And you find wherever Christ speaks as addressing Satan, he has reference to the natural inclinations of the mind, to walk after the flesh, and not after the spirit, or to the disease which sin has made in sowing to the flesh. [The mind or spirit is one, when directed in one chanel, but when allowed to operate with and through the flesh, it is sometimes a carnal mind, otherwise a spiritual mind.]

We would firstly confirm the statement that Christ, in addressing Satan, refers to the natural inclinations of the mind that is carnal, by referring you to Matthew, sixteenth chapter, 21-23 verses. From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But he turned and said unto Peter, "Get thee behind me, Satan, thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." He saw that these thoughts of



Peter proceeded from the natural mind ; a desire connected solely with the flesh, that blinded his spiritual understanding, not discerning that it was his mission to proclaim these eternal principles of the Father, though it be at the expense of his life. Hence he denotes all these temptations of mind, connected with matter, as proceeding from Satan. And when persons have sowed to the lusts of the flesh alone, bringing the spirit in subjection, abusing themselves until they reap sickness and disease, they are styled as being possessed with devils. In 1st Corinthians, fifth chapter and fifth verse, St. Paul speaks of delivering such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The youth that was brought to Jesus, it is said, possessed a dumb spirit, that oftentimes, cast him into the fire and into the waters, to destroy him. This child inherited a disease that prevented his being a perfect machine ; hence there was a derangement in the system, causing what is now termed fits ; the construction being not perfect, he was destitute of hearing, and had not the power of speech. It is an unchanging law of nature, that iniquities do descend upon the third and fourth generations. We see the same disease now prevalent on the earth ; but none believe their friends possessed with the devil. No, it is disease which sin against the laws of Nature, has



made if not directly, indirectly. This disease could only be cured by the virtuous influences of spiritual power. This power could only be gained from one source. This kind, Jesus said, goeth not out but by prayer and fasting. By fasting, the power of sin over flesh, becomes weakened and the spirit is subject to higher power. Jesus was ever subject to the higher powers, because he resisted all temptations of the flesh, as is written in the foregoing chapter; and angels ministered unto him. Angels strengthened him with that food which could only bear his spirit up while teaching truths so repulsive to the carnal mind. Thus was Jesus sustained in spirit, to struggle against the world, the flesh or the devil.

We see as we look forward, there will be less of this warring between flesh and spirit; because in proportion as the spirit develops, it gains the ascendancy over animal nature, and the rising generations possess less and less of this natural tendency to materialism. When, therefore, man has thus progressed, that he will teach the true principles of spiritualism; conforming his own life to his teachings, the successive generations will more and more naturally embrace them, until spirit gains the victory, and flesh passively yields subjection. Then there will be no more warring, and Christ shall reign all in all.

But the question now arises in the midst of skeptics and unbelievers, how then were these evils, some-



times called spirits, which Christ cast out? We will illustrate. When you see a person so wholly depraved in mind, by leading a vicious life, that the spirit principle is overcome by loads of sin and corruption, until that person has lost all self-command, and is drawn away of his own lusts and enticed, they may be styled as possessing an evil spirit. "My spirit shall not always strive with man," saith our God. When thou hast so defiled that temple in which thy spirit is encased, that it can only act through impure streams, it ceases to strive, and man sinks himself below the brute, having no conscience to upbraid him. Then, and then only, does the spirit of our God cease to strive, then only is man possessed of an evil spirit. We behold that spirit as it passes from earth, the very lowest in the spirit-world. The impression sin has made, will not admit of its rising to enjoy the society of the pure in heart. Neither is he attracted there. His desires rise not to grasp happiness, of which he has never had the faintest idea. His chief happiness, heretofore, has consisted in gratifying a sensual appetite. But now he can no longer engulf that spirit in corruption by a continuance in the same evil course. His conscience is now awakened for his spirit only lives. Spiritual influences alone surround him, these gently pervade that soul, and gradually does he lose the impression of sin. The flood of light issuing from the great spiritual sun, or Supreme Be-



ing, now reflects faint rays upon his spirit. He turns to the light, \* desiring to approach nearer the source from whence proceeds such influences of love, bearing in its faintest reflection, attractions irresistible. He experiences, for the first time, that where the spirit of the Lord is, there is liberty. Earth now has no attractions for that spirit; it is in the enjoyment of love, light, and liberty, though it be but small in comparison to the expanded spirit. This happiness which he now enjoys in comparison with those that surround the throne in seraphic purity, is but small. Countless ages of eternity must roll away before he can even be approached by these angels; much more before he can approach and gaze upon the effulgent brightness of the Great Spiritual Sun.

---

## SPIRITUAL IMPRESSIONS.

“Except ye have the spirit of Christ, ye are none of his.”

CHRIST was a medium, through whom the people of earth received Divine instructions, and through whom Divine power was demonstrated in miraculous cures, in his wisdom, in his Godlike power of discernment, by which he read the minds of men, and silen-

---

\* This light is extended to him through ministering spirits.



ced their speeches of earthly wisdom. to dumb astonishment. He came into the world, having a like nature of your own, being tempted like as you are, yet without sin. How did Christ rise to that glory in which his spirit, freed from the unhallowed influences of earth, held communion with the Great Spirit of life ? We answer, by a life of purity and uprightness ; by a meek and passive submission to the influences of the Spirit Divine, thus receiving intuitively those instructions which flow *from* spirit *to* spirit. Friends, do you thus receive your instructions from spirit, resisting all evil that angels can minister unto your wants ? Do you, aside from desiring worldly honors, seek to please God only ? Do you divest your spirit of all robes of hypocrisy ; of all barriers to this spiritual influx, being unbiased by traditional opinions ? Do you ask wisdom from Him who giveth to all liberally ? The voice of spirits still say, except ye thus unshackle the soul, your vision will be obstructed with clouds and mists impenetrable. The wisdom of man shall fail to discern the movings of the spirit. The mind of man shall fail to comprehend Deity and his works, until that spiritual power within him shall be aroused from this deep lethargy, and as an accountable being only to his Maker, shall be free to seek instruction through the medium of his own spirit. Think you that man is endowed with an immortal life-principle, and that only to expand within



certain bounds, there to remain dead to all further developments. Remember Lot's wife, as she looked back, desiring to remain in her beloved city, became dead to all further progress.

Seekers of the truth, it is only your bonds to which you have subjected yourself, desiring to stay on the plain, which the mind of man has marked out and set the bounds, that hinders your progress in spiritual light and knowledge. Once free yourself from this slavery to man, and live in harmony with nature's laws, enforced by nature's God ; then the spirit knows no bounds, but as it unfolds to the light of truth, shall comprehend the will and wisdom of the Father, and shall experience that "perfect love which casteth out all fear." It is only for want of true knowledge, and a comprehensive view of the spirit's destiny, that leads men to unbelief. This spirit that originates from the Great Spirit, was not implanted in man to be enveloped in darkness. Behold the wisdom of God, in adapting nature's works to nature's wants. Ah! and behold also, there is ample food necessary for the life and growth of the spirit. See, the rays of the spiritual sun have already reached the mind of man, and knowledge is fast covering the earth, bringing to light the works of darkness. Yes, the Angelic host are shouting victory over the downfall of error, and carrying up the glad hosannahs of the redeemed souls of men. Ah! see the joyful fulfillment of that



prophecy fast advancing, when peace shall reign on earth ; when man can no longer deceive his neighbor, and rob him of his judgment, his reason, his all ; but when his spirit, endowed and sanctified by spirit, shall discern truth from error, light from darkness, wisdom from folly. Remember that, while Christ came not to destroy, but to fulfill the law, he reversed those that were conformed to the mind of man, in his unprogressive state. Thus he told them to return good for evil, love for hate, and many other like teachings, that they might progress and become perfect, even as their Father in Heaven, is perfect.

Christ did not repulse all new light and wisdom, by his strenuous belief in Moses and the prophets, but gladly obeyed the word, as received through his intuitive vision. He clearly saw that these were pure and holy principles, designed to advance the soul ; and that as the soul expands by such cultivation, can drink in new supplies from the fount of light and knowledge. Professed believers in Jesus, will you imitate his examples, being actuated by a spirit of meekness and child-like humility, in that while you believe in past revelations you reject not the new and glorious truths revealed by spirits ? Or, do you in your blind superstition mistake the outpouring of spiritual truths to be the work of an enemy, not discovering the fulfillment of the law and the Prophets ? Do you not yet desire to be free from the chains that keep your soul



in ignorance and darkness, that it may unfold to the light of spiritual truth, that harmonizes with God in Nature, Reason and Revelation, feeling no longer the necessity of following after them that say, lo, here ! or lo, there ! for behold the kingdom of God is within you ? Yes. When this spiritual philosophy shall be established on the earth, that has its foundation based on Nature, Reason and Revelation, harmonizing with, and sustaining each other, then will the world be renovated, and all impure influences will vanish before the melting rays of spiritual light, and the rebellious shall be subdued by the refined influences of spiritual truth.

These are the teachings of Heavenly messengers, that see the impure influences of earth, because of man's disobedience to the laws of nature and of nature's God ; and see that it is for the want of the true light, that they refuse to obey and to love God. We see the inconsistencies in endeavoring to gain access to this light. In vain have they striven, by reason alone, to comprehend Deity and his works. This faculty alone, exercised to a great extent, has driven men mad, and they have failed to possess or to manifest the spirit of Christ, in refusing revelation.

The light of Nature alone, has convinced man of the existence of an overruling Power, but has failed to give him that light concerning his own spirit, which he desires, and which is necessary for his develop-



ment in spiritual knowledge. Yes ; and those that have based the foundation of their hopes on revelation alone, as received through the Bible by theologians, fail to penetrate the darkness that enshrouds the soul, or to lift the veil that hides from view the spirit-home ; fearing to improve the gift of their reasoning powers, lest they depart from revelation. Thus this talent is buried in the earth, and the voice of love immutable, that speaks through Nature, harmonizes not with their belief in an austere judge.

Revelations written by inspiration of spirit, must be spiritually discerned ; for the natural mind that is formed by a worldly education, fails to comprehend the wisdom of God. But when you receive your instruction through spirit, being unbiased by your education, it is wisdom that harmonizes with God in all his works. Then will you have erected a fabric, whose foundation is the combined elements of God in nature and the soul. This foundation standeth sure, for its builder and maker is God. The storms of strife and contention cannot molest, or destroy the peace and harmony that reigns within—the offering of praise and thanksgiving ascend up from the living altars of the soul, and man worships his Maker in spirit and in truth.



## PROGRESSION.

WE behold man at the beginning, formed of gross matter ; but a breath of that spirit that moved upon the face of the waters, imparted to that body, and he became a living soul. It is but a germ implanted in this soil that is yet to expand in the principles of the great Giver, and unfold to Divine glory. How little did this life-giving principle, in its infant state, affect or control the grosser elements of the body. Brother warred with brother ; their baser passions ruling them. How material in their views of God. The most devout rear their altars on which they sacrifice animals, as requirements of the Lord. The more rebellious rear up idols, the work of their own hands, and to these pay the homage due to their Creator.

Progression is on the wing of time, bearing along its rapid flight the spirit of man. Generation after generation has passed away, leaving no trace behind of old religious rites and ceremonies, save historical evidence. All are now willing to admit that those forms of worship were adapted only to that age ; that because of the hardness of their hearts, they received divers laws and ordinances from Moses. Isaiah, who has justly been styled the prince of all prophets, perceived, through the interior vision, when matter was in subjection to the spirit, that the multitude of their sacrifices and burnt offerings were to no pur-



pose. When ye come before me, who hath required these things at your hand, saith the Lord. He proclaims the vanity of idols, not comparable to God. As his perceptions are still opened, he sees a greater development of the spirit in man is yet to be manifest, gradually increasing in the knowledge of God ; and more refined in nature, less addicted to sensuality. He follows this spirit-principle still further, and sees in its full development, it will triumph over matter. Happy that one who shall thus expand in the principles of the Great Giver, and unfold to Divine glory. He shall be a light to the people, that will hear his voice, to guide in the path of righteousness. But the rebellious and the self-righteous, will war against this medium, of such light, so incongenial to their natures.

The spirit that has triumphed over flesh, is now sufficiently developed to receive instructions of the Father of all, in a clear and comprehensive way, realizing with its own perception the truth of those impressions he proclaims to man. He has triumphed over sin, and God delights to call him Son. He is one with God, for he departs not from the instructions of his holy angels. He is one in spirit, for his own will is subject to the Father's will. In him is the Father well pleased. He alone has resisted all evils of the flesh and sword, to the spirit. The wicked and perverse see, and yet perceive not the truth of

Sowed



his sayings. They are astonished at his doctrine ; his gift of healing-power, but attribute it as coming from Satan, casting out devils through Beelzebub, the prince of devils.

Thus, because of their wicked hearts, they could not discern in Christ, him that *should* come into the world, and reign king of kings. They suffered their evil passions to wax worse and worse, repulsing the gracious words that fell from the lips of Jesus, their vengeance knowing no bounds, until they had slain the object of their blood-thirsty passions. Did God put into their hearts these sinful desires to crucify his only *true* Son—the only being yet on the earth, that had done his will—the only one yet, that had resisted all evil, and sowed to the spirit ? Let your own consciences answer, whether this did not proceed from an evil heart, that was influenced by blind, superstitious views. These that had so firmly clung to the traditions of their forefathers, mistook him, of whom Moses and the prophets did write, to be an impostor. Why was it ? Let Christ's own words answer : “ Ye judge after the flesh.” Here is the triumph of matter over spirit. But we hear some saying, God suffered it to be so, that through his death, attonement might be made for the sins of men. He suffered it to be so, in one sense ; he did not directly interpose, by disabling those persons to do the vile deed, or by rescuing him from the hands of his enemies, in any way. But,



in the same way, has he suffered man to worship idols—the killing and offering of human beings to deities. Nevertheless, such things are an abomination to the Lord, and his wrath abideth on them.

The wrath of God is figuratively used, as denoting the absence of his spirit or influence. You still say it was the will of God, that thus it should be. His will was done in Christ, in that, he wavered not from defending the truth, which was so vividly represented to his interior perception. Did he die to atone for the sins of men? Yes. No other atonement than that of yielding up his life into their hands could appease their wrath. These, you believe, are the doings of wicked men? That God suffered Satan to enter into them, to crucify his Son to reconcile himself to man. God has never yet required the aid of Satan, to make reconciliation between himself and man. On the contrary, these works of Satan, or the flesh, only hinder the advancement of that time when his will should be done on earth as it is done in Heaven. Vain impetuosity! the will of God requireth not such.

But some say Christ was God manifest in the flesh. It is well that thus they say, did they comprehend the truth of the saying. We have told you in what way God and Christ were one in spirit. We tell you that all might be one with God, were they thus to do his will. It was Christ's mission to teach these principles, in compliance to which had advanced his own spirit,



that the world also might advance. These principles were virtue and religion—the practice of moral duties, from sincere love to God and his laws. Man can never in any way more gratefully acknowledge the goodness of God, than thus showing their love by their works. In this and in no other way is your body undefiled, a fit temple for the spirit within thee. Were such the principles that governed your life and actions, then would you experience the happiness that the prayer of Christ was answered, that you are one with God, even as they are one. How inconsistent to believe that God should take upon him human nature, suffer in the flesh, and offer himself a sacrifice for the sins of men. We will show you what is not only true, but consistent. When man does thus transgress, that he is not subject to any law of God, but is a law to himself, he is not under any influence of God, for his influence is pure and holy; and so long as he continues to rebel against these laws of God, which govern his physical and spiritual nature, he is destitute of his love and approbation; because God worketh *only* through these laws to govern man, and these are the only laws adapted to his physical health and spiritual growth. Hence, you see that man of himself violates the law and reaps the consequences. God is not changed. When he ceases to transgress, and yields obedience to the laws of God, he finds him the same being of love, immutable; and that in compliance to



these laws *only*, he can prosper. Well, then, does God, for these transgressions, these sins of his children, require any other propitiation than that they repent of their evil doings, by refraining from sin, and obey his statutes? We tell you nay. This done, and they are again restored to his favor and his benefits. Christ *was* God manifest in the flesh. Although *all* are endowed with the spirit of God, (by this we mean the spirit within all, that originated from God,) in no other has that spirit become so advanced as in Christ, in no other so developed by a life of purity and uprightness, that the influences of God's spirit *only* controlled them. Yet such was the life of Jesus, that he was subject to no other influence; hence the spirit manifested in and through him, was, in the true sense of the word, God.

We ask, when will you, thus pure in spirit, be subject to the will of God. When will you thus resist all evil, that his holy angels may attend thy calling. In fine, when will your spirits thus unfold to divine love, will, and wisdom, that God shall be manifest through you, as you teach the words of eternal life? Do you say this is expecting too much, and is this beyond your aim to reach? Then are ye not competent teachers of the word, for you are blind leaders of the blind. That word of the Father, proclaimed through the Son, is given in such depth of wisdom, the spirit only can comprehend its true import and full bearing, when



subjected to the same influence. This is why they appear dark and mysterious. We labor to remove the obstacles in your way, that you may comprehend the truth, discerning it from error. The disciples of Christ even did not at all times comprehend his meaning, while walking with him. Is it strange, then, that they should have wrongly construed some of his teachings. Although at times they were thus in the spirit, that the Lord dictated their words ; at other times they spoke, and not the Lord. Do you thus idolize the Bible, that you count it a sin against God to spiritually discern its teachings ? Then is there a stumbling block in your way. As well might you say it is a sin to use your natural vision to discern poisonous substances from the good. All these in nature are alike gifts of God. Why select such as are adapted to your physical health ? These teachings, also, are the results of the gift of God. If they are not truly inspired by his spirit, they are impressions of the natural mind, while the eyes of their understanding are closed to the light of the spiritual sun. Then should you, having your spirit's perception open to the light, discern that which is adapted to your spiritual growth in grace and in the knowledge of God.

We see many that believe in the influences of the holy spirit. They say, also, they believe in growing in grace and in the knowledge of their Lord and



Savior, Jesus Christ. How do they grow in grace? How do they increase in wisdom? They believe it sheds not any new light, neither conveys any new truth, but merely recalls old ones, on which the spirit of man must subsist. Thus, when a person has grown in grace and in knowledge to the extent of their creed, there is no further space for expansion. We tell you, it is the nature of the spirit to progress, when rightly cultivated as in Christ. There are no limits set for its expansion by our God, but the boundless infinitude of perfections. You are well aware that when the body has gained all the nutriment possible from food taken into the stomach, it requires new supplies to strengthen and invigorate the system. It is thus with the spirit. When you have gained all the nourishment possible to progress you by embracing one truth, and you are hungering after and famishing for want of more of this bread of life, then another supply should be given you, which will afford you strength to grow still more in wisdom, and in the mighty truths of heaven. Why feed you on the mildew bread of ages? Why not gladly receive the heavenly manna that is now set before you. For all is this heavenly banquet prepared, and servants of the most high attend thy calling. All, all are called, but few chosen through whom to minister the truths of eternal life. Many, with excuse, go their way and refuse the call. Yet we will not think our mission a



low one, though we are sent to the outcasts of popular society, there to light up the dark places, and make the crooked paths straight, to invigorate with life anew the disconsolate and down-trodden. But do you say this is assuming the position of your Savior? Will Christ's literal body, that was slain by wicked men, save or deliver from danger? Or is it the principles which he personated, that in trusting to, and living up to, shall save from sin and corruption. If we then are governed by the same principles, then are we heirs of God, and joint heirs with Christ. Then are they serving principles, the which, if you will *leaving* adopt, shall rescue you from evil. Christ said unto his disciples, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, shall come, he shall guide in the way of all truth." Here expositors of the Scriptures, that would well defend the Bible in all its teachings, are at once confounded in their belief of the Trinity. This passage plainly shows the personality of the spirit, which is God. Here you cannot adopt both ideas that have been advanced in Scripture, without being double-minded, unstable in all your ways. Why not use the gift within as a guide, and, like Christ, be passive to no influence of traditions that bear not the test of spiritual perception. I have many things to say unto you, but ye cannot bear them now. This evidently refers to some future period, when the spirits



of earth should be developed, to bear greater light and comprehend the whole truth. The time has not yet come that the whole truth is revealed to man, yet are we messengers to prepare the way for greater light and more glorious truths yet to be revealed. This is but the dawning of that light which is yet to reveal all hidden works of darkness.

The wheat and the tares have grown together until now ; are we not sent to gather out of the kingdom all things that do offend, and them that do iniquity ? “ And these shall be cast into the furnace of fire : there shall be wailing and gnashing of teeth ”—the fire of truth that shall try men’s work, of whatsoever sort it is, and purely purge away their dross, by its melting influences. Many that have prophesied in the name of Christ, it shall reveal as unfaithful stewards. See how deeply they lament as their stewardship is taken away from them. Many have built on sandy foundations. The flood of light, yet to come, shall sweep them from this foundation. We behold man at the beginning, as it were, placed at the head of a stream, which we will name progression, eventually to arrive at one great reservoir. How soon does he cling to the banks of the stream, and there strive to maintain his position ; but the current widens in its course, bearing him still further on ; again does he, of his desire, steer his course to the banks of the stream, and when he has sufficiently gained his foot-



ing, he at once begins to build a house of worship, and rears an altar on which to offer sacrifices for sin, and to express his gratitude, thinking he is now under the direct guidance of the Lord. But soon the current in its progress, drives him from his position ; the temple and the altar are alike swept from the sandy foundation. These float for a while and decay ; but man's spirit is immortal ; it moves on with the current, and as they thus advance, new light is given them, which, when they receive they immediately steer for the shore, there to establish their faith ; yet, the light differs in its guidance, and all do not see alike. This is because of the different advancements to receive, so they separately build Churches, erecting them on foundations that best suit them. Here are invitations held out to all that would pass by, to worship at their shrine. Scarcely any that have advanced on this stream in opposite directions, pass by ; each increase in numbers, and consider themselves a favored people of the Lord.

Here, lest some depart from the faith, they set their bounds, saying : Thus far may you go and no farther, and remain with the saints of God. The current still widens in its course ; it has washed away part of the foundation, and already some are on the current, willingly progressing towards the great beacon of light that shines brighter and brighter as you advance. Soon that building must fall, which has



but *one* \* prop to support it, and the current will bear you along until you have *yet* another. † This, then, will be one universal Church, whose doors are open for all to enter. One vast brotherhood of love, and Christ shall reign King of Kings, for the holy principles he taught are now universally received. Behold ! Old things have passed away, and all things become new. Behold ! the final triumph of Spirit over Matter. To this end was you made to attain, Glory ! glory to the Highest—man was not made in vain. All thy works shall yet praise thee, O, our Father.

---

\* Revelation.

† Reason and Nature.

#### ERRATA.

On the eighth page, fifth line from the bottom, it reads, could I behold all *them* happy, it should be *thus*, instead of *them*. Page sixteen, *restrain* should be *retain*. Page nineteen, third line, it should be *suggestions*, instead of *subjections*. Page thirty, second line from the bottom, *sowed*, instead of *sword* to the spirit. Page thirty-seven, *saving*, instead of *serving* principles.

---