

THE
HISTORY
OF THE
ORIGIN OF ALL THINGS:

BY
DIVINE INFLUENCE,

DELIVERED TO L. M. ARNOLD, OF POUGHKEEPSIE;

THE
MEDIUM, THE PUBLISHER, AND THE EDITOR'S AGENT.

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THE
HISTORY OF THE ORIGIN OF ALL THINGS;

INCLUDING

THE HISTORY OF MAN,

FROM HIS CREATION TO HIS FINALITY, BUT NOT TO HIS END.

WRITTEN BY GOD'S HOLY SPIRITS, THROUGH AN EARTHLY MEDIUM,

L. M. ^KARNOLD, OF POUGHKEEPSIE, N. Y.

PRINTED AT HIS EXPENSE, PUBLISHED BY DIRECTION OF THE SPIRITS,
AND, IN GOD'S WILL, SUBMITTED TO A HOLY AND SEARCHING
CRITICISM FROM EVERY EARNEST SEEKER AFTER TRUTH.

FOR SALE BY ALL BOOKSELLERS, WHO DESIRE TO FORWARD THE WORK
OF GOD'S REDEMPTION OF MAN,
FROM IGNORANCE, FEAR, AND TORTURING DOUBT.

A M E N .

IN THE YEAR OF GOD'S GRACE,
1852.



INTRODUCTION.

What man is, and was, and will be, has always occupied his thought, and engaged his deep research. But, heretofore, he has had few materials for his proceedings, and has made small progress, in solving the problem his curiosity impelled him to work at. Recently, the minds of many have experienced the dawn of brighter anticipation, from the communications of spirits. But, hitherto, the self-will of the mediums has not been deeply impressed, with the opening of the door to let in God's spirits, the Divine Influence, the Holy Spirit; all synonymous terms. This medium has been through a course of discipline, which afflicted, grieved, and surprised him; and has experienced the hand of God, in many ways, to fit him for this work. It is the will of God that he should now proceed more clearly and understandingly; but, the way will not be strewn with flowers, only. Thorns are the usual accompaniments of roses; and this is a life of probation. And, how can men be proved without trial; or condemned, without sin? He will receive pardon, though, when he is qualified for it. So will all men.

The life of man here is short, hereafter it is eternal. Everlasting to everlasting, is his generation. But the last, shall be first, in glory; and the last, first with God. The first, shall be last, with men. But the glory of the last, is eternal; and the glory of the first, vanishes as dew before the beams of God's love. All shall be, forever, the children of God; and all shall, in the future, see God. But the last shall be first; and the first, last. Be then consoled, ye afflicted; be comforted, ye mourners; be joyful, ye who weep; for God rules and reigns beyond the power of Kings or Popes. Priests, laymen, widowed churches, and joyful fools, shall all be cast down; but God shall reign, undisturbed in the crash of matter, and the fall of universes. His calmness is imperturbable; his will is perfect, in wisdom and power; his justice and his mercy, go hand in hand; and his love, unites all, sustains all, blesses all, and will cause all to glorify, to praise, to honor, and to love, him who is beyond, above, every finite comprehension; but bows down the majesty of his nature, to hear the prayer of an humble and contrite spirit. Amen.

PREFACE.

In the beginning of this book, my medium was not so passive as he afterward became ; and this may account for so great a difference in its style, and orderly arrangement. We have to accommodate ourselves to the medium, when the medium will not accommodate himself to us. Having improved him by this exercise, we design to use him still more. But only in our own will, which is God's will. He is not to be used in the will of other men, nor in his own will. Therefore, you are not to expect that he can tell you any thing of himself ; nor because you, or he, wish, or desire, greatly, to have it told. I state this, because, I foresee, that many will desire to ask him to defend, or explain, what I have written. He shall not be required to do it. He has his duties to perform. Duties to himself, to his family, to his fellow men ; and, in order that he can properly perform these duties, he must attend to his business ; which requires constant and daily supervision, and careful attention. His intentions are good ; but, like other men, he is fallible. But, so long as he, or any other, proceeds carefully in subjection to God's will, with earnest prayers for right guidance, they shall not go astray ; and when they do fall from grace, as they sometimes will, the same earnest prayer and desire will secure the mercy of God, and their recovery of their lost position. This medium will now proceed to publish what he has written. We now direct him to do it, with his own money, to the extent of a thousand copies, which are to be retailed at six cents each. Then, he will devote all that he receives of that, to another edition, as large as it will publish. He will take no copy-right. He will seek no return of his cost for publication ; no compensation, for his time and trouble. But the trouble has been a pleasure ; and the time, only, the usual hours spent at his home, in the midst of the usual noises of a large family, consisting in part of children ; and this, for a less period than two weeks. The division into chapters, parts, and sections ; the Index, the Introduction, the Advertisement, the Title page ; indeed, every part, but the one sentence declared to have been written by the medium, was delivered by the spirits of God to the mind of the medium ; in general, word by word, so that two unwritten words were not at once known to the medium. The punctuation was done under the supervision of the spirit, but, mainly, by the intellect of the medium.

1st. GRAND DIVISION.

ORIGIN OF ALL THINGS.

CHAPTER I.

THE ORIGIN OF ALL THINGS.

In the beginning God created heaven and earth, and all things that are therein. He made man to govern the animal creation, to secure the welfare of himself, by the exercise of his mental faculties, and his spiritual aspirations.

Having placed him in a happy position, he left him to cultivate the earth, and to supply his bodily wants by his animal observation. The love of God protected him from fear and from doubt. But the evil of sin entered, because man would not be satisfied with the good God had bestowed upon him. So evil came, in the shape of desire of change ; of love, or desire, for unknown things. Having so allowed evil to enter into the soul, which, till then, had been the sanctuary of God, man fell into despondency. He feared God would repay him evil for evil, and place him in a state of unhappiness ; because he had not been satisfied and happy when in a superior position. But God never placed him in such an inferior position ; but caused his holy love to persuade man to advance, to trust to his (God's) mercy, and to lean on him for support in every affliction. As man rested on God for support he was strengthened, as he loved God he was purified ; for the love of God is a consuming fire, which eradicates every evil desire ; which conquers, and turns to dust and ashes, every unholy aspiration, every free thought of fallen man. His wishes, when brought into subjection to God's will, will be the emanation of God's spirit.

There is now a proceeding from God's spirit, an influence which acts on man, through the spirits of his departed friends ; friends who have left the body, to exist in spirit, only. This state is a blissful one, by comparison with that of bodily existence, because man is thereby relieved from the temptations which the bodily nature impels ; and having no thought for self only, or no need to have such

thought, he delights in doing good to others with himself. Being relieved from bodily temptations, he ceases to sin, and becomes purified by the fire of God's love, from the consequences of the sins he has committed in the body. Being purified, gradually, from these, he ascends to a higher condition ; in which he possesses a greater measure of God's presence in him, and being so fitted for higher duties, becomes set apart to usefulness of various kinds, such as God in his wisdom imposes as his duties ; and these duties are performed as pleasures. They are pleasures ; and confer upon him the highest happiness of which he is capable. These duties consist in loving those who are then assigned to his care. * In watching over and influencing them under the direction of God ; thereby bringing forth in them the fruits of repentance, and the desire of good works. This position cannot be occupied by one in the body. But those in the body can be placed in an analogous one, that of serving God by promoting the good of fellow men. These are, though, subordinate to, and under the direction of, the higher spiritual existences ; as the love of God operates through a chain of existence. The higher part being more filled with his glory, with his love, and with his power. The lower receiving the influence of the higher, as iron receives the properties of the magnet, without becoming the magnet. Whilst so influenced, the lower seems sometimes to be equal to the higher ; but some change of circumstances, which breaks the connexion of the helice, or chain, dispels the illusion. The unaided man falls back, by unholy or inharmonious desires, into helplessness ; again to be strengthened, and revived, by the holy encircling influences of the higher and purer existences.

It is by passiveness, by submission of will, by desire of God's love, that the mind of man in the body is prepared to receive this evidence of God's love, and this manifestation of his power. It is by a faithful observance of the impulses of his own higher nature, that he can arrive at this state of passiveness, submission, and desire. When imbued with it, he progresses. His position becomes eventually more, and more, elevated. He becomes stronger, and stronger, in faith ; which impels him, more, and more, to serve God, by obeying the highest impulses he feels. He so comes to have a high and holy calling. Being so called, he is a willing servant. He has sacrificed his will, as an acceptable offering, on the holy altar of God's love. He treads forward in his work, rejoicing as he advances. When the summons to leave the body arrives, he is ready and willing. He is,

*There is no distinction of sex ; but we use the masculine pronoun in agreement or compliance with the custom of men in the body.

always, resigned to the dispensations of God's will ; because he feels, and knows, that God loves him, and does not afflict him from hate or revenge ; but, that pity and compassion, are the nearest approach to wrath, of which God is capable. God is omnipotent ; and, he is omniscient. If, then, he knows all, even foreknows all, and his power executes his will, even as his will exists, how then could he have wrath, how could he hate, how could he revenge ? The moment his will exercised itself, the effect would be accomplished. No struggle would avail, no pity could move, no submission would have time to operate. In an instant of time, the whole creation might be resolved into its original elements, or into nothing : the nothing from which the will of God formed it. He spake, and it was done : he commanded, and it stood fast. The inspired penman has well expressed the instantaneous operation of God's will. He can as easily destroy as create. Man can more easily destroy than create. But that is because both are laborious to him ; though one involves more labor than the other. To God, and with God, both are equal.

CHAPTER II.

THE HISTORY RECOMMENCED, AND CONTINUED.

We will now return to the first subject : To our real subject ; THE ORIGIN OF ALL THINGS. God, having resolved that a creation should be established, willed it. Not instantly, in all its parts : But by laws of progress. The laws being established, the effects followed, inevitably. It is beyond the powers of the finite mind, to conceive of the operation of the Infinite. Therefore, the manner of the conception of the idea is, to man, unexplainable. But the effects can be related. When matter was chaos, a state to which it had progressed from nothing, it continued to progress into order. Order established the foundations of the astronomical systems, and in order they continued to progress, or develope. From one confused chaos, pervading infinite space, resulted heavenly systems of universes ; systems of suns ; systems of planets, primary and secondary. These various, these innumerable bodies, pervading infinite space, all experience the Divine care, and partake of the Divine love. The love of God is unfolded, by degrees, to the knowledge of every creature. These worlds, or globes, of matter, are all habitable ; and all

inhabited ; some by beings higher than man, some by lower orders only. Some have beings only like men. Does God, then, reserve men, or that family of men placed on this earth, as the only order of beings worthy of his care ? Is it for him, that all the starry globes twinkling from afar, exist ? Does man require, that God should himself descend from the throne of his unity, from the splendor of his glory, from the seat of his power, and the home of his love ; from pervading the whole universe of universes, illimitable, unimaginable by man, to dwell in one body, to concentrate himself to one soul, and that a man ? What, must we suppose, would be the presumption, of a being like man, to require this ? And yet, man believes that only so has God been able to save the beings, that have existed on this globe. And, how, then, have they been saved on other globes ? Not by having other sons ; because then the glory of him, who saved men, would be diminished. Not by sending that same son to other worlds ; because that would be condemning that only son to infinite, if not unending suffering. For who can conceive of the end of a time that would be necessary to pass through an existence, in each of the innumerable worlds that comprise a universe ? And, that universe, is only, an atom of the great whole of God's creation.

Oh man ! what pride is thine ! What can he not deem worthy of himself, if no sacrifice but the Son of God ; an equal with God ; is sufficient to satisfy his honor, to exalt his glory, to secure his happiness ? Alas ! that an idea conceived in ignorance, when the wonders of creation had not been opened, to the astonished gaze, and admiring mind of men ; when the earth was thought to be all the habitable creation ; when it was easy to suppose that heaven was above, and hell below, its great plane ; alas ! I say, that an idea originating in such dark ignorance of nature, and of nature's God, should still be maintained by intelligent, and educated, and even greatly learned men. This is indeed folly. God loves all his creatures. God has power to save them all. Can he fail to desire to have them saved ? Can he fail to have his desire fulfilled ? If he can fail, he is not God. God will not be mocked. Such a doctrine, is now the doctrine of pride, as it was once the doctrine of ignorance. Let man be humble. Let him be willing to be saved by God's mercy, which has no end. Let him be passive to the holy influences, God will throw around him ; and act in humble reverence of a being, as merciful as he is powerful ; and as loving as he is great and good.

The end of the matter is this. God has placed man here, as he

has placed other beings elsewhere, to manifest his glory, to make known his power, to establish his mercy, to exercise his love. He wills them to encounter temptations, to bear afflictions, to sustain labors, to sink under evil, to be raised by his love ; to be established by his power as the work of his hands, and the fraction pertaining to the great whole of his universal creation. *Man was*, before this Earth was. Man was not created for himself, nor for the earth. He was made for God's glory, and to enjoy the benevolence of a merciful and all-wise creator. It is God's pleasure that man shall be happy. He wills that he shall be able to enjoy, and to appreciate, the happiness he wills to confer upon him. It is only by contrast that we can know happiness. It is only by cold we can know heat, it is only by pain we can know pleasure. This life in the body, pleasurable though it is to us on the whole, as we experience it, will be the foundation for the superstructure of unutterable bliss, that will be enjoyed by every man at some period, when he will look back to this bodily state as one of misery ; misery mitigated only by the knowledge that it was dictated by true benevolence, that it was only a preparation for higher states, in which its memory should be present as the contrast. Even as every picture must have shade to contrast its light, so must every mind have unhappiness wherewith to measure its happiness. This is the true explanation of the usefulness of evil. All are but parts of one stupendous whole, says the poet. All that can ennoble and elevate man, is often obscured by the darkness of ignorance and the love of self. But when the body is forsaken, the soul freed from further temptations, is operated upon by the efforts of others, under God's laws, till, little by little, it is freed from the depths of the darkest ignorance, and recognizing its brighter and holier nature, gladly strives to serve God, which is to serve others. Strictly speaking we cannot serve God. He needs no service. An Omnipotent being cannot need help. He is happy. We cannot make him more so. We can promote our own good, and elevate our happiness, by serving others under his influence ; and, by coming into Harmony with his Divine nature. The pure in heart shall see God. As we advance we reach nearer, and nearer, to his nature, we are more, and more, purified, and refined, in our nature and manifestations, till, at last we shall be one with God ; because, we shall have no other will than his, no other desire than to be in harmony with him. We shall then be Sons of God, reconciled to him, one with him. One in power, one in glory, one in honor. Because, we shall be no other, than a part of God himself ; an em-

anation of himself, united to himself ; after a long series of adventures, in which we have experienced, and continue to enjoy, an individual existence ; yet, harmonized mysteriously with, and into, the Divine Nature.

CHAPTER III.

THE ORIGIN OF MAN.

Having, now, opened our subject, I will proceed to state the Origin of Man.

Man, is a being of various existences, connected with each other by ties of various natures. His origin is God ; from whom proceedeth all things. All things are of God ; and, in one sense, all things are in God. But, yet, some are more separated from God, than others ; and, though God fills all space, and exists, at one and the same time in every part of the universe of his creation ; pervading every creature, maintaining every life ; he still gives to his creature, an independence of him, greater, or less, never absolute. It will perhaps be better understood to say, every creature is more or less dependent on him, though all have originally when created, points, or angles of separation. The course of their existences never is parallel with God, but all diverging, or approaching, him. Man's course is first divergent from God. Man's spirit, which is the Man, whilst the body is merely its clothing, is an emanation from the Deity, a part of the Divine spirit.

It is first placed in a state of quiet happiness, removed from pain, subject to no trials, having no knowledge of affliction, or of temptation. Here it is male and female. Not that one being is of both sexes ; but, that two beings unite to form one harmonious existence, in each other. This state exists for a long period. To man's comprehension it would be an eternity. But it is an existence of sameness, without emotion. No events mark its progress, or, recall and measure its period. The existence is pleasurable. They are as Gods : each as God, so far as being without affliction or unfilled desire. But they have not eaten of the tree of knowledge of good and evil. They cannot taste that, without passing from their harmonious existence. They are pure, and see God. They are innocent, and love him. They are as children ; and, being thus passive in the

hands of God, they are in heaven. It is the state of Paradise. They are not yet clothed with earthly bodies. They have not even the spiritual body which men possess after the death of the natural body. They exist with constant pleasurable sensations and associations. Each pair is independent of the others. No government is required; there are no crimes to punish, no rights to maintain. God sustains all, is in all, and in him they move and have their being. But where are they, is asked? They are in God. They are where he is. Sensible that they are not God, but that they have an individual and a pairital existence. This is the first state of man; and is also the first state of all beings similar to him, that inhabit other globes; as well as of every superior order of beings that exists. These superior orders of beings differ from man by having afterward more wonderful bodies, endowed with higher and more extensive powers. But they assume such bodies as their nature requires. To every seed God giveth its own body. There are orders various of these beings; as all God's creation is composed of varieties. As men differ from each other in race, features, manners and intellect. Yet before God all are equal. They are each and all such as he willed to have them.

In the beginning, God created the worlds that fill or are scattered through infinite space. The lapse of time since the beginning, is too remote for man's comprehension. Astronomers tell him how long the most distant stars they are acquainted with, must have existed, in order that their light should have reached the earth. But how much longer they have existed, or how much further creation extends, none can compute.

After the worlds, or globes of matter, were formed from the chaos of the first creation, man was separated from the perfect oneness he before that had with God. Placed then in Paradise, a long period of tranquil happiness prevailed, undisturbed by aspirations or desires. This may be known as a sabbath of rest. As a time when the morning stars sang together, and all the sons of God shouted for joy. Such was Paradise, and such it is yet to the created, but unborn, spirits of men.

But every part of God's creation, had impressed upon it, by unerring wisdom, the law of progress. And though man's path at times diverged from God's own course, it none the less led to higher glory, and ends in the greatest happiness.

The law of progress having aroused in man, whilst in his quiet first state of separate and bipartite existence, a desire for greater

knowledge ; a desire to experience, to act, instead of merely existing, and enjoying, the being passes into a body, prepared under the operation of God's immutable, but progressive laws for its reception. It is expelled from Paradise, because Paradise ceases to be all it desires, ceases to render the man happy.

And how did the first spirit or soul of man that left Paradise find a body? In the order of God's creation, a body was prepared. In the fulness of his knowledge, every want was foreseen, and the very period that it should occur known. God formed the body from the dust of the earth. The spirit that had long before emanated from God, entered into the body, and conferred upon the insensate mass, Life. Man became a living soul. Multitudinous desires sprang into existence. Multitudinous difficulties prevented their realization. Disappointment is affliction. Deprivation of present happiness is the inevitable consequence of affliction. Selfish desires are unholy, because they are indulged in at the expense of benevolence. Benevolence consists in doing good to others. Selfishness desires only to benefit self. Its indulgence at the expense of others is often a crime by the laws of man. By God's law it is a sin. It may be pardoned. Its legitimate consequences may be overruled. But, in general, it makes an indelible print on the character, on the spirit, or soul, of the actor. Indelible except by the mercy of God. Yet his mercy is ever ready to exercise itself upon the sinner ; and so long as sin exists, God's spirit will strive with man. But God's spirit will not always strive with man. Therefore, the day will come when sin will no longer exist. Then God will have reconciled all to himself. Sin and death will no longer live, or occur. All will be one with God, through Christ. Christ, or the Messiah, or the Sent of God, for all these terms are synonymous. There is then one God, the Saviour of all men ; and Jesus, whom he sent, preached this. Every true prophet has preached it, and will preach it, so long as men require preaching. But the time cometh, when all shall know God from the least to the greatest. That is, the time is coming to every individual separately, not to all at once. He will be known of all men. He will write his law in their hearts, and put it in their inmost parts. Not always whilst they are in the body, but certainly at some time. The time will be, when they are willing and desirous to be led and guided by him, and to receive the fulfilment of his gracious promises. For the free will of man is never infringed. He must work out his own salvation. He must be purified like gold in the refiner's fire ; like silver in the pot. This is

the sure and steadfast promise of God, which is Yea and Amen forever. Blessed be God, who confers such happiness on his creatures, who bestows such good gifts on his children. Yea, even the boon of eternal life. Eternal happiness; eternal progression, in the beams of his all beneficent power and love. Glory to God in the highest. Peace on earth and good will to men.

CHAPTER IV.

THE DUTIES MEN OWE TO EACH OTHER.

There is now a long course of instruction required, upon the duties men owe to each other. But, I shall not undertake to preach it, for the time has not come, when men are willing to receive it. Selfishness, prevails too generally, is too strongly intrenched in the hearts of men. Its outworks, are found in the laws, and customs of traffic; in the arts of professions; in the habits of workmen. Its strongholds can only be reached, by demolishing the defences it has raised in society, in politics, even in law, and in theology. The social system is too much based on self. But yet, it contains within itself, the laws of progress; and, will purify itself from error, by the aid of good men, acting under the inspiration of God, through spirits devoted to this work. Fear not, for I am with you to the end of the world; is still the language of the Sent of God, to all who desire to believe in his power, and do his work. For, already the harvest is ripe. The laborers are now few. But there is the more occasion for their activity. At the eleventh hour, the laborers will be many; and each man who works to the end, shall receive equally, the reward of a faithful laborer. That reward is eternal life. For the last shall be first, and the first, last. But, to him who endureth to the end, is laid up a crown of glory; and not to one only, but to all them that love God, that love his Messiah. And can any one refrain from loving a being, whose nature is love, and who confers only benefits on all? God is love, and none can resist the operation of his eternally acting love, that, as a consuming fire, will overcome and consume every evil thought, every evil desire, every evil imagination, wherever it may exist. Even selfishness, if it could possibly retain its nature whilst seeing fully the love of God, would, from love of self, desire the love of God, seeing the ineffable happiness, and the

triumphant glory of the spirits, that live, and love, to serve others. To them, indeed, all else is added. So will it be, to all, and every, that seeks first the kingdom of God. But the moment that selfishness begins to desire the love of God, it begins to progress to be like God. To be benevolent, as he is benevolent ; to be loving, as he is loving ; to be kind, as he is kind ; to be faithful, as he is faithful ; to be willing to help, as he is willing to help ; to be, in every possible way, more, and more, divine ; more, and more, in harmony with God ; till, at last, the demon of self abandons the happy man, and God is, with him, all in all.

But how will the ungodly appear, if the righteous scarcely be saved ? Remember the parable of those who worked different hours, but all received the same reward. Are any wholly good ? No ; not one. All have sinned, and come short of the glory of God. Are any wholly bad, or ungodly ? No ; not one. The divine essence, which is the germ of man, is never extinguished. It is immortal and incorruptible. It may be concealed for a time ; yet, its aspirations, must, at last, have vent. They will reach the great fountain of itself, and of all good. There is, a Messiah to every soul ; a Redeemer to every spirit. Were it not so, I would have been lost to God. All would have wandered without a guide, and who could have been saved ? God is not partial. His ways are not as man's ways. He is just. All men are equal, before him. If it were not so, his justice would not be manifest ; and without justice, he would not be the Deity. For Deity is perfection. And a being cannot be perfect, without justice.

God is just. Will he not then punish by eternal tortures, those rebels against his laws, who, living only for self, have delighted in crime, and walked in wickedness ; who have really acted ungodly, as if there was no God ? Alas, for humanity ! It would persuade itself that it is superior to God in mercy and compassion. The most daring rebels are pardoned by human governments ; and the governors are commended for their humanity. They, have acted upon the preaching of the Messiah. They, have heaped coals of fire upon the heads of their enemies. They, have overcome evil with good. But is God less merciful ? Is vengeance more necessary to him ? Is the fear of terrible punishment, necessarily ever to be held before the imagination of his enemies, to enable him to overcome their evil with good ?

Is man, only, to act upon the heavenly teachings of Jesus the Messiah ! is he, only, to forgive insults and injuries ! No ! these

teachings are heavenly, because, they inculcate, God's order, God's laws, God's rules of justice and mercy. When Jesus taught these doctrines, their novelty was startling. He taught, as no man had ever taught. Now, we commend the teaching, we glorify those whose actions accord with it. But do men believe themselves generally capable of acting in accordance with them? or do they not rather put them off as beyond their nature; as being too God-like, as pertaining too much to heaven, to be practiced on earth? And yet they have been practiced by men, and men have been commended by their fellow men for it. How then, will you not permit God's justice, to be reconciled with mercy? Has God need to protect his station, by punishing rebels with eternal torture? Is he so affected by the crimes, or sins of men, that he can never forgive, without endangering his reputation for justice? Not so. The actions of men can impair their own present happiness, but God, who sees to the end, does not feel annoyed by the evil, or the sin. Thou fool! cease to do evil, learn to do well. Cease to impute to God actions you, yourself, would be ashamed of: you, yourself, feel incapable of inflicting upon your own erring children. You seem even to desire, that God should be unforgiving in his nature, if only you, selfish creature, can be saved by the sacrifice of an innocent victim.

It is, no doubt, true, that, very often, the just suffer for the unjust: but never by God's interference. It is only the work of men. Are these assertions positive, and mere assertions? I ask you to go down into the innermost part of your being. There ask the Divinity, that never wholly forsakes man, if they are not true; if they are not in accordance with eternal justice, universal benevolence, all-pervading love, and inexhaustible mercy? Look to the example of every good man; look at what is recorded of Jesus, the Son and Sent of God, and see if they are not in accordance with his precepts, and his actions. He went about doing good. Preaching that men should practice practical virtue. He healed the sick, forgave sins, and prayed for his enemies. He resisted not those who took his life, but forgave them. He called on you to be perfect, even as your father in heaven is perfect. He called on you to be one with him, even as he was one with the father. Would you do this? Then act as he did. Sacrifice self. Live for others.

CHAPTER V.

WHAT IS MAN ?

What is man, oh Lord, that thou art mindful of him, and the son of man, that thou regardest him ? exclaimed the Psalmist in olden time. Thou hast created him a little lower than the angels, thou hast raised him to power, and placed him in glory. Oh God, thou knowest all things, and all things tend to increase thy glory. Where-with shall I come before the Lord ? Shall I offer my first born ? or, will he be content with thousands of rams, and tens of thousands of lambs ? Alas ! that man should fancy his sacrifices could please God, except, as they are the evidence of a willingness to do his will. And what is his will ? Be ye perfect, even as your father in heaven is perfect. Is this a hard saying ? Take my yoke upon you, my burthen is light. Is this easier ? What will you have ? Will you have salvation by mercy ? or, by merit ? My friends, be not dismayed. You may be saved by both. Be willing to be saved in God's own way. This is the first requisite. This willingness, I assure you, is far from common. Easy as you think it, at first sight, easy as it is, in reality, there is a time when it seems hard. It seems hard to yield all our prejudices. To believe that all may be saved, as easily as we can be. To believe that none can say, Stand back, I am holier than thou. To believe that we may go where others cannot, is not believing all men are equal before the eternally just God.

Man is a twofold being, as he now appears on the earth. He has an animal, and a spiritual body ; albeit, that was not first which is spiritual, but that which is natural ; and, afterward that which is spiritual. Now, this text requires explanation, for its true interpretation. The first state of man is spiritual ; purely so. But then, in this present state, the animal is first formed, and receives its life and intelligence by influx of the spiritual. What then shall we say ? Was Paul wrong ? was he without knowledge of this fact of pre-existence ? No ; but he was endeavoring to show the Corinthians, that they should live beyond the grave. That those brethren, whom they mourned as being dead, without having lived to see Christ at his second coming, were not dead really ; but living, sentient, spiritual beings. Capable of joy, and beyond sorrow. Living to praise God ; and living to love Christ ; whom God had sent, to teach them all things the father had given him to deliver. Could the Corinthians have borne the full revelation of the past, as well as the glimpse of

the future, Paul would have told them of it. But they were, as yet, scarcely delivered from the errors of pagan idolatry ; and Paul was too well disciplined a soldier of the cross, he was too passive in God's hands, to declare, what they were unprepared, in that age of the world, to receive with faith. They could hardly believe in the resurrection ! how then might he declare the more wonderful doctrine of pre-existence ? They were edified by what he wrote. They would have been torn by dissention, had he declared too much. Why, then, did he not word this passage differently, so that we, at least, might find an evidence in it that he knew of pre-existence ? Thou, who thus parleys with me, know, that Paul was only a man. Inspired, if you please, by God, to deliver the truth to mankind. He had his mission. He fulfilled it. He, who declared that one came after him, whose shoe latchet he was unworthy to unloose, was greater than Paul, as a prophet. And yet, how little is recorded of John, the Baptizer. Paul was not required to unfold doctrines hard to receive. There were already too many speculations upon abstractions. The church was already full of dissentions. He desired to preach Christ crucified, and him only. That is, to declare that Christ, the Messiah so long promised, had come ; that he had called men to repent, and to seek the living God ; and that he had been crucified ; and raised, by the power of God, from the dead, so as to appear again to many of his followers ; and that he still lived ; able to aid and comfort his followers ; and help them, on their way to join him, in the everlasting courts of heaven ; where the praises of God continually ascend ; and, where the incense, of good works, is ever acceptable.

Whence we come, and where we go, has been declared, by inspired writers, long ago. Look for the evidence and you will find it. Yet it has been overlooked, by all the wise and great, in the churches, thus far. Look at Solomon's declarations. There is one way for all to go, both man and beast. Man dieth like grass, &c. Does not this require elucidation ? But I shall not take up every hard saying, or puzzling text, and explain why it was written. Let it suffice, that when it was written, it was well. It had a purpose, and it accomplished it. Let the dead bury their dead. Do you press forward in the way of life eternal ; which is, to love God, and be his servant. His servants, are only required to work for their fellow men. He needs not their labor, for himself. But he desires to see them happy, and to be happy they must be useful. Where is the man whose life is pleasurable in idleness ? The idle man's body stagnates, his life corrupts. Usefulness is required of every man, in every condition. The more God distributes to one, the more has

that one to account for. And will not God be found a hard master, in the sense that he will require a strict account? Yea, of every idle word you must give an account. Be wise, then, ye rich in this world's goods. See that nothing is wasted, either of them, or of your time; but devote them all to the service of your fellow men. Relieve suffering; find employment; render others useful. Be wise in time, for ye know not when ye shall be called on, to account for the deeds done in body; and, for the deeds you neglected to do. When you are told, you did it not unto these, therefore, you did it not unto me; what will be your regrets over your misspent time? In some respects it is far easier to progress here than in spirit form. But do not regard the nice points of doctrine, or belief. Take no heed what ye shall put on, but be useful to mankind. View all as your brethren, whom it is a duty to assist. Press onward, in this path of progress, and you will find peace. Peace on earth, and good will to men.

Be not over-careful of the future. Sufficient, unto to-morrow, will be its own cares and duties. Be faithful, now, to your present duties. Put not off the time when you will be useful to your fellow men, to your brethren. Be wise to-day, for you know not what a day may bring forth. Be careful to know your duties, be diligent to perform them. Let each day, have all its duties performed, within itself; leaving the morrow free of debt. So shall you progress, rapidly, in good works. You will never need to repeat the saying of the Roman Emperor, I have lost a day. Because each day will have been saved. God will have been served by you, with diligence, love, and reverence. All men have their duties. If riches make them manifold, poverty makes the few arduous. Progress, then, every one; rich and poor, wise and simple. Be not fearful that you will faint by the way, for you shall have meat, you know not of. You shall find it, meat, and drink, to your soul, to serve God; and your soul will enlarge, and strengthen, itself, and your body, under this regimen. How then will you delay to take the cross of Christ, the Messiah, the Son and Sent of God, who called you to this work, by precept and example? How will you refuse the help God offers you now, through his willing spirits? The help of their counsel, advice, and works. The Father has worked, the Son has worked, the brethren now work. The brethren of Christ; each of whom is Christ; because, each is one with him, who preached at Jerusalem. All are children of one Heavenly Father; who delights in their joy, and beholds, with pleasure, their efforts to serve him with a pure heart and willing mind. Would you too be a son of God? begotten

by his power, and saved by his mercy ? Then follow him, who called you affectionately, Come unto me all ye that labor, and I will give you rest. Come unto me, all ye that thirst, and I will give you drink. Come unto me all ye that have no homes, and I, who have not where to lay my head, temporally, will give you a place in heavenly mansions. For, in heaven there are many mansions. And, however strong may be a man's expectations, he shall not come short of his reward. For the praises of God are bestowed on good servants, and they are made rulers over many.

CHAPTER VI.

THE SOUL OF MAN, IN ITS RELATION TO GOD.

What is there in the earth, then, that can enchain the soul of man, when it properly appreciates its destiny ? Is the honor and fame of the greatest, or the glory of the wisest man, commensurate with his aspirations ? Does not the soul still ask for more ? More ! more ! more ! is ever the prayer of man. Can anything short of perfection satisfy this longing ? Can any soul be eternally satisfied with the highest bliss it can now imagine ? Not at all : for, beyond that happy state, lies another glorious mansion, higher, purer, more spiritual, and more real. But the greatest pleasure that heaven's residents enjoy, is the satisfaction of having performed their duties ; of having thereby served mankind, and thereby pleased God. Let us think, for a moment, of the state of a man condemned to an eternal sojourn in the body. Even could the body retain its youth, how must he tire of every amusement, how must he long for novelties to explore, for worlds to conquer. Why, then, oh man ! why dread the hour of separation from the dust of the earth ! Alas ! ages of ignorance, and dark error, have obscured the light within every man's soul. The light of God's love. When man really believes God loves him, he cannot but desire to be with God, as earnestly as Paul, or Jesus, ever did. And can you not believe God loves you ? Do you fear your sins have turned his love into hate ? or, do you believe there is no God to love, or hate ? No one to rule the universe, that chance has made, and which chance preserves ? Even then, would not a leap into chance be desirable ? Would you not choose to put your hopes in chance, that might be for the better ; and, that, at least, would have novelty to recommend it ? Annihilation is feared. But what can annihilate a thought, an idea ? And, can a producer of

an immortal, be mortal? The idea is not scientific. It is not reasonable. Reason, is the gift of God; and, well exercised, it will lead you to its Giver. Ponder upon this: ponder upon all you see of creation's glories: ponder upon all you ask to be completely happy; and see, if any thing, but an Infinite, can gratify your wants, or, display the glories you daily behold. So common are wonders that you cease to admire. But, now, new wonders are presented to you. It has pleased God, in these latter days, to send us; his messengers, angels, spirits, or whatever you please to call us; but, certainly, his servants; it has pleased him to direct us to call you by new methods, by outward signs, by wonders, that philosophy cannot explain, and credulity only can question. Yes, it is only questionable by credulity. Men, who have credulously admitted the assertions of fallible creatures, like themselves, to be infallible truths; who refuse to listen, because they are told it is dangerous; because it may overthrow their authority, so cherished; their idol, so worshipped. Their pastor, perhaps, threatens; warns; entreats; cries out, wolf! wolf! When, in reality, it is, only, to a still small voice, that we ask you to listen. We startle you with violent, or forcible, demonstrations, only to awaken your attention; to break the slumber that enchains the heart, given up to faith in a brother, equally, enchained by ages of tradition and invention. Why then do we not speak to you, in the still voice? Because, you are not willing to receive it. Behold, we stand at the door of your heart, knocking, and asking for admittance. You will not open; or, open only a crack, as it were. You stand before us, in fear. But do we preach frightful doctrines? Behold! we preach one God, the Father of All, the Maker of Heaven and Earth, and all that is therein; and Jesus Christ, the Messiah, his Son, who was born of a virgin mother, who was crucified, was dead, was buried; who descended into the place of departed spirits; the third day he rose again, he ascended into heaven, from whence he shall come to judge the living, and dead. I, or we, (for, though many, we are one,) believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Life Everlasting. Do you believe in this? Scarcely. You repeat the form of words, handed down from the beginning; but you pervert the substance, you misconstrue the spirit of them. What do you believe of the Communion of Saints? Will you listen to the Saints, when they desire to commune with you? I only ask you to do that. I only ask you to open the door wide, and wider, to let the King of Glory enter in. What do you believe of the Holy Ghost? The Holy Spirit, as it ought to read, and does read in other languages. Do you believe it

can communicate with you? Do you believe it would be desirable that it should do so? Then be willing to open the door of your heart; at which I am standing, till my head is wet with dew, and my locks with the drops of the night. Open the door, and let the King of Glory enter in. He is ready, and waiting for you to be willing; for man shall be left free to choose the good, and refuse the evil; or, to choose the evil, and leave the good. What do you believe of the Holy Catholic Church? Do you believe all churches belong to it; or, all men; or, all your own church members; or, only a few selected from your own church? Or, are they not all men who serve God? who are neighbors to those that fall amongst thieves? Oh! wicked and corrupt generation of vipers! You will neither enter in, nor let others pass the open door. You would, if you could, shut the gate of God's mercy, and condemn your brethren to eternal tortures. But God is too strong for you. The foundations of his goodness and mercy are laid in his strength; and who shall fight against that? The superstructure is built by Love, upon this sure foundation, the rock of faith; and who shall declare him unrighteous? Who shall deny him the right, to love his children? His children ask him for bread; will he give them a stone? What will you have? mercy, or justice? Will you choose mercy, for yourselves; and declare that justice requires others to suffer? What will you require of God? Heartless cruelty? or, glorious mercy? ineffable love? Alas! that man should be so wise, in his own conceit, as to make God powerless; desiring to save sinners, yet unable to accomplish it. Desiring to save mankind, and reconcile the world to himself; yet, after sacrificing his only Son, to be foiled, by man's perverseness, or the arts of an enemy; an enemy that was either created by himself; or, else, has ever existed, independent of him.

CHAPTER VII.

THE DESIGN OF MAN'S CREATION.

Man was created for the pleasure of the Deity. This truth will be evident to a reflecting mind, because, the Creator could have had no other inducement. He had no need of man to ensure his empire, or happiness. But he could please himself, by occupying his mind, with the struggles and pains, the pleasures and raptures, of a free-willed being. He made him, and pronounced him good. He formed him for enjoyment, and placed him in Paradise. Foreseeing,

foreknowing, that the desire of change would come upon the tablet of his mind ; and, that with that desire, would come a struggle for its gratification. He provided the means for man to gratify this, his first desire. He knew it would be a blind one. That he would not ask, first, to know what he would get by the change. But the life of enjoyment, which is aimless, ceases soon to be a life of enjoyment. Then, change of some kind is demanded ; and, even, a change for the worse would be welcomed. What, then, could God do to make man happier, after he was in Paradise, or tranquil happiness, but give him a change. He resolved, in infinite wisdom, that it should be to taste of the Tree of Knowledge of Good and Evil. So he placed before him only that way to escape from Paradise ; sure that he would, sooner or later, embrace the opportunity afforded him, to pass out of the lovely and beautiful garden ; where perennial bloom and fruit ever adorned the trees ; where the animals were submissive to man, their master ; where no violence ever disturbed, no threats ever excited, no horrors ever appalled, the peaceful mind of the primitive man.

This state still exists, to many individuals of the human race. They have not yet resolved to taste the fruit of the Tree ; the Tree that will relieve them from confinement, as many have regarded it. They still linger with pleasure by the cool fountains, the beauteous groves, the sparkling lights, of the ever fresh, and ever new, land of Beulah. Happy denizens of a blissful Paradise. Alas ! all happiness, that is not founded on Benevolence, is transitory. However long the time they can enjoy Paradise, it can never be to an eternity. That world must, at last, be left solitary, and uninhabited, unless God shall take pleasure in a new creation. This he may, or may not, do. He knows : but the angels in heaven know not, neither doth any man.

There is now a period of repose, prepared, by the Almighty Ruler and Creator, for himself. Not that he needs repose, but that he pleases to have it. Having labored, or acted, as you may choose to phrase it, he is pleased to rest. His rest will be comparatively short. His laws, and foundations, might stand eternally, if he chose. But he prefers to change, or modify, them. He might continue in a state of rest eternally ; but he prefers to make new laws, and lay new foundations ; to have new creations. Amidst all the wrecks of matter, the chaos of destroyed, or finished, or incomplete works, he ever is able to make new worlds, or universes, start into being. No variety is too infinite for him to accomplish. No monstrosity is too great, no sameness, or similarity, too trifling, for his powers. He is

Almighty. You admit him to be Almighty ; but you do not, and cannot, realize the meaning and force of the appellation. But you could better realize it than you do. Try to. You can conceive, that no one is so powerful, no one is so good, no one has so much love, and no one deserves so much praise, as the Deity. But, you cannot conceive how much of them, he has. Because he has an infinite quantity ; and you, are finite. Then, be not cavilling against the order of God's creation, and desiring to help him to reform the world ? What ? you say, not try to reform the world ? When so much wickedness exists in it ? Not at all, I say. But, remember, I do not tell you to be idle, or wasteful of your time, or means of doing good. By no means. It is to the full exercise of these, that I urge you. Do all the good you can ; but don't wait for the time when you can do it on a large scale. Be faithful in small things, and you shall have an opportunity to attend to great ones. When you see a brother in distress, relieve him. Is he hungry, give him food ; is he thirsty, give him drink ; is he in prison, visit him ; is he sick, perform his duties for him. Inasmuch as ye do these things, even so, shall ye have praise, from those whose praise is the love of God. Inasmuch as ye do these things, ye shall have favor with God, and be raised to a Sonship. Be placed on his right hand ; separated unto eternal glory ; and made a joint heir with Jesus of Nazareth : the man of sorrows, the acquainted with grief, but the beloved Son of God, in whom the Father was well pleased ; and, for whom, he bowed down the heavens, to declare, in a voice of thunder, Behold ! my beloved son ! in whom I am well pleased ! Oh ! wicked and perverse generation, ye seek after a sign. But, were the wonderful works wrought in your midst, that were done by him in Judea and Galilee, eighteen hundred and more years ago, ye, too, would blasphemously declare, he casts out devils by the prince of devils. Ye, too, would cry out, Away with him ; Crucify him ; Crucify him : We will not have him to rule over us : We are Cæsar's subjects.

Thus far have we proceeded in our history of the Origin of All Things. This is, as it were, a preface ; an explanation of the plan, by which God caused man to appear ; and, by which the worlds, and he, are brought into harmonious action. The remainder of our present work, shall be devoted to an illustration of the purposes of God, in regard to man ; and, the means, by which he will make man eternally happy.

This part of our subject, might be named, *The Conclusion of the History of Mankind.* But, I prefer to call it,

THE HISTORY OF THE FUTURE OF MAN.

II. GRAND DIVISION.

ORIGIN OF MAN, IN GENERAL.

CHAPTER VIII.

THE FUTURE OF MAN.

There is no subject on which more speculation has been exercised, more ingenuity wasted, more labor lost, than the Future of Man. Placed, as he was, between two states, of which he was entirely ignorant; it was not strange, that at first, he should have supposed the condition in which he found himself, was the only one he ever did, or ever would, enjoy. But, it soon pleased God to inform him of the Future, so far as to make known to him, First, its existence; Second, its nature; and Thirdly, its design. But yet, this was given darkly; and man only saw it, as through a glass, darkly. Passing along the vicissitudes of his journey, often brought man to sigh for repose. The glory of the future, was reduced to a state of rest; and the activity of God's servants, was supposed to consist, in praising him, who alone is beyond praise; in glorifying him, whose glory cannot be exalted. But God was pleased to let man corrupt the light he had thrown into their hearts, and understandings, by false lights; by perversions of his revealments, and misconstructions of motives. Having at sundry times clearly shadowed forth, the nature of the future, it now pleases him to declare it plainly; through an humble seeker of happiness, who is willing to be taught, and who only desires to receive the truth; and who will receive his reward, by having his patience exercised, his motives traduced, his efforts to enlighten his fellow men made abortive. But yet the truth, will prevail. God, will save mankind. And, the time will come, when the knowledge and love of God, will cover the earth, as the waters cover the sea: his will be done on earth, as it is in heaven; and his servants shall have their daily bread, that cometh down from heaven, placed before them, to be received with joy and thankfulness. This, will

be a joyful time, for all who shall see it ; and, verily, I say, that there be those standing now in the body, who, in the body, shall see it. Blessed be God, that he has chosen the poor of this world, and the humble amongst men, for the accomplishment of his ends. He will not appear as men have expected him. He never has appeared, as they expected him ; and, never will he be the mere follower, or fulfiller, of the imaginations of men. Alas ! that such blindness resists, that such ignorance defeats, and such folly derides, the poor in spirit, and the humble followers and seekers of truth. Then, will be an overturning, an overturning, an overturning. The sun will be darkened, and the moon cease to give her light. The stars, of heaven, will fall to the ground, and the heavenly host disappear, in the day of God's appearing. Then, will the mountains be called on to hide men from the face of Almighty God : then, will men get down into the depths of ignorance, and abase themselves before idols of flesh ; who can no more save than idols of stone or wood. Then will the sea give up its dead, and the graves be opened, and the long since departed from the sons of men, reappear to their astonished vision. But, when will these things be ? Not in this state of existence ! Oh ! no. The fowls of the air, the beasts of the field, the fish of the sea, must all be raised, when the bodies of men are raised ; for they are all one flesh. What then do I mean to say, and what shall be understood from my dark sayings ? I mean, that when the soul shall have left the body, to the dust from which it came and to which it must ever, and forever, return, that then, men will see the great day of the Lord. Then, will appear the sign of the Son of Man coming in the clouds with great glory. Then will the trumpet sound, and the dead in sin come forth from their lives of ignorance and darkness. Then will appear the New Jerusalem, that cometh down from Heaven, arrayed as a bride for her husband. Her gates shall be praise, and her streets paved with good works. Her glory shall exceed that of the sun, and there shall be no night there. Do you desire to be a resident of this beautiful city ? to be the husband of this lovely bride ? You may be. You will be. But it is for you to say when. Verily, I say, there be some standing now in the body, who shall not taste of death, ere they enjoy its embrace, and taste its happiness. Verily, I say, there be some standing in the body, now, that shall, when suns, and moons, and earth itself, shall have passed away, be yet so far from it, that the power of God, only, shall suffice to bring them to the home he designs for all men. Choose ye now, whether ye will serve God, or Baal. Choose ye now, whether ye will be meek and lowly, and acquainted with grief ; whether ye

will walk in his ways, and follow his precepts, who suffered at Jerusalem, that you might be instructed; who died, that you might be saved from the death of sinners; who preached, and prayed, and worked, and suffered, that he might teach mankind how to arrive at the New Jerusalem more speedily; and so be saved from punishment for their errors, from suffering for their sins, from death, and the grave. This is the reward he hoped for, and you can see how far men have profited by his example. Waste not your time in regret for the past. Behold, the door is open. Press forward, now, while it is day, for the night is approaching, in which no man can work. All he can do, will be to suffer; and to let the angels, that have worked, work upon him. What then shall man give to forward his salvation? Give your heart. Let nothing earthly come between you, and your God. Commune with him in spirit. Let your spirit have communion with the saints. Let there be no man to tell you when to pray, or when to work; when to listen, or when to sing. Work, when you find work; pray, without ceasing. Sing, when you can; and be content with every dispensation of God's pleasure. Hear him, whenever he speaks to you, in your heart, in that still small voice that is not easily heard. Turmoil, and strife, will deaden your sensations; and the ears that have been well accustomed to it, may be, easily, dead to the voice of God in the heart. But do not be proud, oh! ye followers of Jesus. Do not require that God should himself come to you, or manifest his own presence plainly to you. No man can see God, and live; and yet men have seen God! How is this? Men see God, when they have experienced the elevation of heart, that God's spirits can give it. They can see him by the eyes of others; and the mirror that reflects his image, does it truly. It is, then, a glorious privilege, which few of all that have been born on the earth, have had in the body, of seeing God himself, pictured on the soul of a fellow man, who was in the spirit world. It is such visions, which have made the apparent contradiction. It is this saying, which has caused so many to stumble, that I now explain, when I ask you to be willing to be instructed, by God's Son, and Sent; by the Holy one of Israel. He was superior, to all pride of heart. He was a man, who delighted in virtue, who walked in humility, who ever was ready to help the needy, or feed the hungry. But God was in him, through the departed spirits of other men; who, before him, had sacrificed their lives, their fortunes, and their reputations, in his service; and had then been found worthy to loose the seals, of the book of life; and wait on God, in celestial courts; where every soul is subservient to the higher powers;

where principalities, dominions, powers, thrones, and every kind and gradation of them, and of other stations, stand before God ; willing to serve him in whatever capacity, and in whatever rank, he may desire. Their will must be submissive, or they cannot be his servants. They cannot serve two masters. If God rules, well. If not, they die, to his presence and glory ; they fall into ignorance, doubt, and perplexity. They can only recover by faith, and hope of mercy, and help of God's servants. God wills that his servants shall help one another. By this, shall all men know that ye are the servants of God, and of his servants. For God's servants, have servants under them. But the servants, do God's will and work ; because, his upper servants, are harmonious, and united with him. Let no man then despise God's servants. Receive them as angels. They are angels. They are continually praising God, but they praise him by works. They know when the sinner tires of sin ; when he seeks refuge in God. They are ready, then, to meet with him ; to sup with him ; to be his waiter ; to bring him messages from God ; and, to lead him on his way to the Heavenly City. But, behold, how men have lately rejected all these servants of God. They have refused to believe them good, even. They have feared they would ask them to cast off the pride of the age ; the lust of the flesh ; the hope of, their fellow men, being doomed to eternal punishment. All these have been urged against them, not openly always, but down in the depths of men's hearts ; so deep, sometimes, that the man, himself, scarcely could perceive them, if he looked ; which he seldom did. And now what shall we do ? We have piped unto you, and ye would not dance ; we have played unto you, and ye would not sing ; we have urged by affection ; we have pleaded by pity ; we have wept with those who wept, and mourned with mourners. But all, except a few, have rejected us. What will the master of the feast do, when he finds his tables are not filled ? Go out ; he will say to us, go out, and compel them to come in ! Not by over-bearing their will, but by over-mastering their reason. This, we must do, and this, we shall at once begin to do. Prepare then, to meet your God.

CHAPTER IX.

THE PREPARATION FOR DEATH.

What shall be the preparation for Death ? is an important question. It is much dwelt upon by many, who do not know why they should rejoice at the change ; and feared by many, who want know-

ledge of the future. There is a great want of knowledge, amongst mankind, of this preparation ; and, of the want itself. True, men are seen to die, and disappear ; to vanish, as it were, forever, from their accustomed haunts, and lay themselves upon the shelf of forgetfulness. Some die willingly ; some unwillingly : but nearly all ignorantly, or recklessly, or defiantly. True, many feel a hope ; and trust in God's mercy ; but it is a hope, founded on false conceptions, of his justice and mercy. Having had some knowledge, experimentally, of God's goodness and mercy ; having experienced his loving kindness, and been pardoned manifold sins ; having led many astray, in the body ; and preached falsities, to fellow fools ; we are now prepared, well-prepared, to declare to men what they want ; and, what God wants them to have. First, men should have new hearts : Second, they should have less pride : Third, they should cultivate the knowledge, of the wants of their fellow men : Fourth, they should have patience, to wait for death ; and, activity, to secure the love that God has for them. To be known as a servant of God, implies that you obey his directions ; follow his rules ; and attend to every intimation he may please to give. This is, only, what you require of your servants. Why then do you complain, that God is a hard master, reaping where he has not sown, and gathering what he strewed not ? Why do you complain, that God is not kind, or, he would have laid all obstacles away from you, and given you a seat upon his right hand, to judge one of the tribes of the earth ? My friend, you want a new heart ; in which, love of God, shall be the first principle of action ; in which, that action shall be exerted, in relieving your fellow men from affliction ; from every kind of want, bodily or spiritual. It is these works, that Jesus did. It is these, that he preached. He healed the sick ; he restored the lame, the blind, the halt in every way. He walked in humility ; and, he died, contemned by his generation. So it may be with you. Do you want to be like him ? To be led a life of suffering, and die a death of agony ? No ! I hear you say, I cannot bear that ! How then can you follow him ? You call yourself, a follower of Christ ; do you not ? And how do you follow him ? My people have not known me ; nay, they are all gone astray ; there is none good, no, not one. Such would be his exclamation now, were you willing to hear him. Such, he will say, whether you hear him, or not. Alas ! ye ignorant church members ! Ye are no better than church members were two thousand years ago. Your fathers killed the prophets ; and you would now offer up the new philosophers, on the same altar of ignorance, folly, and the love of self, if you had the power. Is it

to you, then, that I must address myself? Yes, it is even you, whom I now call on. I ask you to throw off all dependence on man, whose breath is in his nostrils; but not to be afraid of man, whose life is a breath everlasting. Who till now have watched; and prayed; and desired, with great desire, the day of the Lord that now approaches. The day so long expected, by the Christian church, has already dawned, and, its sun will not go backward. Come unto me, then, all ye heavy laden, and I will give you rest. You will no longer be required, to give tithes of mint and cummin, whilst you devour widows' houses. No more be sent to hell for a want of belief, or placed in heaven, for a profession of it. No, I only ask works of you; sure that you will not do the works, unless you have faith. What! I hear you say, shall it be thought of no consequence what men believe? Shall infidels be saved by morality? Oh, no, my friends; I do not say any such thing. I say, again, you cannot do the works that I call you to, without faith. And then, I say, most firmly, and decidedly, that you cannot be saved by works. I say, nothing can save you, but God's mercy. Not that I mean that you would deserve eternal punishment, for a few years of venial sins. But, that God has chosen to show mercy; and he will save you from the consequences of sin. These consequences would extend beyond the grave, and would be felt in other generations, were it not for God's infinite mercy; which, being continually exercised, saves you from continuing to commit sin, to all eternity. Now, is not that a new idea, that you would thus deserve eternal punishment, for continual, unending, sin? But, blessed be God, for his infinite mercy. Though your sins be as scarlet, they shall be as wool. Though your sins be legion, your Father's power, and goodness, can overthrow them, and their consequences. But, does he ask nothing in return from man? Yes; he asks man to be grateful; to love him; to fear his anger, which is his hate, or wrath, which is the absence of his love. Nothing more; for God is not subject to passion, or fits of rage. No: calmness is never absent from God. Does not the whole creation move in harmony? How, then, should God be angered, as men are, when their work goes wrong? Why should God hate, when he can exterminate, and destroy? Annihilation is in his power; but it would only be by his absorbing the soul of man. For out of God it proceeded; and, thus it is, that of all his works, only this, is immortal. God cannot die, or be destroyed. To suppose it, would be folly. Neither can any part of him die, or be destroyed. Because, if part could be, the whole might be, destroyed in parts.

What, then, do I call you to perform, in preparation for death? Not a sudden change of all your habits, and emotions, and mode of thinking. No; I ask you only to listen to God, who will teach his children of his ways, who will write his law on their hearts, who will put it in their inward parts. Who will enter in, and sup with you, and you with him, in a holy and blessed communion; which, no one can partake of, without the preparation of a willing mind, and a changed heart. A heart changed, from evil, to good; from self, to God; from all that relates to earth, to such as relates to Heaven. How will you obtain all these blessings; which, you will easily admit, are most desirable, and are also proper preparations for death?

I will tell you what to do. For, since the day in which Pilate asked, What is truth? the question has never been fully answered. Indeed, its answer has hardly been attempted. Shall I venture to declare it now? Will the world, so full of pride, of arrogance, of crime, and of self-esteem, receive my answer? Given, too, through so humble a medium as I am now using. A man, whose religious notions have never been approved by any society of men, though, he has belonged to one, by a chance; who has departed from the faith he formerly held, and, who now, is willing to receive truth, from heavenly sources; without asking the spirit, whence it comes, or whither it goes. Who is willing to believe himself in God's hands, without requiring, that only God should handle him. Who has not felt the love of God in his heart, till he was sure that God loved him, by reason of his goodness and of his nature. Till he had reason, and revelation, agreeing in his mind to declare, that what is good, comes from God; and evil, cannot proceed from a good and pure source. But that man, must be saved by God's mercy, if saved at all; because, of himself he can do nothing, accomplish no good, and withstand no temptation. Who has often, and often, prayed to know the truth, and be brought under its heavenly teaching, by Divine aid.

How, then, will I answer you, ye scoffers, when this faithful asker has waited so long, unanswered; and, whilst groping, as it were, in the dark, has so often fancied he saw light, and has as often found himself deceived, and left unsatisfied? But, I will address myself to him, and to you; to high, and low; rich, and poor; noble, and ignoble; priest, and flock; believer, and unbeliever; till all who are willing to receive the truth in its simplicity, by its internal evidence, shall be convinced; till all that are willing to be more blessed than was the disciple Thomas, shall have received their blessing. Then will God's thunders roar out conviction to stubborn fools, and

graceless scamps, who choose to serve their lusts ; who fear to receive the truth, because it would deprive them of their trades ; who having long lived in the enjoyment of the world, are unwilling to leave it for a dark and doubtful future ; unwilling to trust to God's mercy, but preferring to trust to a stock of service, treasured up for them, through the works of fellow men, who were themselves only saved by God's mercy. Alas ! in that day the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall to the ground, and disappear forever. And what kind of bodies will these stars, and sun, and moon, prove to be ? Nought but the lofty dignitaries of the several hierarchies that usurp power over the bodies and souls of men. Their power was given them for a season, but in one hour it shall be destroyed. Then shall the multitude, standing afar off, weep for the destruction that shall come upon all flesh. The ships that go down to Tarshish, and those that get the gold of Ophir, shall mourn ; for no man will buy their merchandise any more. Alas ! alas ! they will say, for that great city ! which consumed the fruits of the labor of men ; which was so splendid, and so overgrown ; so lofty, and so grand in its claims ; so powerful, and so full of the glory of men !

Now, all these things have been prophesied of before, and ye have sought to give them private interpretations. No scripture is of private interpretation. The letter killeth, but the spirit giveth life. But do not suppose, that the sense must, necessarily, be obscure, because you must take its spirit. On the contrary, reason will greatly aid you in understanding scripture ; and without reason it cannot be understood ; and without the exercise of reason, you cannot understand it. True, the wayfaring, or plain common sense man, cannot err therein. But those who strain for effect, and swallow impossibilities, can never be right in their construction.

There are many things I have to say to you, but ye cannot bear them now ; was said long ago, by one whom, you admit, knew what was best for those who heard him. But now, if I say it, you will hardly be satisfied. You will call on me to stand and deliver. You will try to obtain by force, or by threats, what is not yours ; and to make your way to heaven as a thief and a robber. But you cannot succeed in any part of this plan. For, I shall only say what God authorizes me to say ; and that, is only what you are prepared to hear with some kind of patience. If I should declare all to you, you would be overwhelmed ; and would despair of ever being found worthy to receive God's mercy, though it is as infinite as any other part of him, and as necessary to his perfection, as life itself. What

then is to be done ? I shall refer you to the Comforter. The Spirit of God. He shall come to you, and teach you all things, even the deep things of God. And, now, it is expedient that I go away to the next part of my subject : or you would never be willing to receive any other Comforter, than this outward address of God through your bodily senses. But, when you are willing, the Comforter will take up his abode in your heart ; and will address himself to you spiritually. His voice will be heard rebuking you, in the cool of the day. He will be found prompting you to good works, to lofty aspirations, to every thing that will elevate and refine ; and he will warn you with pleadings of love, ere he leaves you, if you once admit him to your heart. How long, oh ! wicked and perverse generation, shall I strive with you ? I swear, saith God, that I will not always strive with man, whose breath is in his nostrils ; and who goeth down to the pit. No : I will raise him, even at the expense of his free will, if necessary. But it shall not be necessary, and the day of salvation is at hand ! Repent ye, for I will not be put off.

This language, you say, is all assumed ; for I have not shown, that God has authorized me to speak for him. I ought, you say, to do some work ; to perform some miracle ; to establish some church, where the authorized body might speak for God, and assume power over men. But I, who am a servant of God, in unity with his other trusted servants, and desirous to only do his will, care not for reproach, or sneers. He saved others, now let him save himself ; was once said, to the greatest miracle worker the earth ever saw. And how was it received ? Father ! forgive them ; they know not what they do ! Alas ! that men should, in eighteen hundred years, have made no more progress, than to repeat the sayings of their fathers ; who stoned the prophets, and destroyed the sons of the prophets ; and cast down the altars they had erected to the living God.

CHAPTER X.

WHERE SHALL THE UNGODLY BE FOUND ?

Where shall the ungodly be found, when, even, the righteous shall scarcely be saved ? This is a great question, involving the whole policy of God, in his relations to man in the future state. The future state, is a state of passiveness to evil, and activity of good. Men get better, but they are not allowed to get worse. They struggle only for good. If evil approaches, they receive it not. It is repelled

from them, as the similar poles of a magnet repel each other. The influence of evil does not act positively. It exists, because the spirit of man has imbued itself in it, and it must be left to free itself, by wasting or wearing out, or it must be overcome with good. Overcome evil with good, is an injunction which men must act on in this life, and in that which is to come. How this is done, I will briefly sketch in another chapter. For, I am resolved now to proceed more methodically, as I find the medium willing, and passive, and patient. All truth is deeply hidden by ignorance, and by pride. Humility is the condition of truth; and truth is the gift of a benevolent God to its seekers. Truth, then, can be obtained by seeking it; and the only obstacle to its triumphant dominion, is the unwillingness of men, in general, to receive it. They are unwilling to confess their errors, and to make restitution of the goods they have robbed from others. Who would now follow the example of Levi, who, when his Lord, and master of instruction, sat down at his table in his own house, like unto being in his heart, declared if he had wronged any man, he restored unto him fourfold; and this, after having given half his goods to the poor? Many, too many, by far, now think if they give to a church, or a churchly object, they have made amends for a life of extortion. But you know full well that no such doctrine was ever taught by him, who taught as man had not taught, when he was a resident of earth in the body. What, then, shall we say to the seeker after truth? and, what to him who refuses to receive it? To the latter we say, it would be better you had never been born; had always remained in the Paradisiacal state. To the former, that the seeker shall find; and to him who asks, shall be given abundantly; good measure, heaped up, and overflowing. For, God, who loveth a cheerful giver, is one himself, who is unexcelled in generosity. And the only man who can want, while God has good things to bestow, is he, who, filled with pride and conceit, cries out, Begone, all ye workers of iniquity! begone, all ye deceivers! I will have none of your new-fangled dreams, none of your new philosophies, none of your spiritual guides! I have one guide, the Bible, as the Jews had one father, Moses; and, as he was sufficient for them, so is it for me! But, let me say, I will trust in God, and he shall be the portion of every soul, that desires to bring forth good fruit, and work righteousness.

We have, thus far, looked only at the reason of the matter, and placed our reliance on your willingness to be convinced. Because, a man can close his mind to reason, we must also address his feelings. We shall appeal to his humanity, to ask whether he could be

happy if his children were in hell, and he in heaven? Could God be happy if his creatures suffered eternally, and unhopingly? No man can, from his heart, say Yes. The very beasts would deride him, and devils would gloat over his superior heartlessness. There is, in every man, a repugnance to believe as much of this kind of doctrine, as churches, generally, make them say they do. Look at the Roman Church, declaring that only its members, can by any possibility, be saved. Do its officers, and subjects, act upon such a belief? Oh no! or, if they do, it is only some deep scheme of deception. For they are not shocked, and melancholy, at the indifference with which the greater part of the world is going along the path of eternal damnation! Is the English Episcopal Church any better, in this respect? They, too, require membership by baptism, to ensure salvation. They, too, feel that it is not true; for, they comfort their Quaker friends, who lose a lovely infant, by the declaration, that it is in Jesus' bosom; or, God has taken the lovely blossom to himself, to save it from the rude winds, and storms, of this wandering life. Have they the boldness to declare, My friends, your child went to hell, because you did not have it baptized, as God has appointed, and Christ preached, and we practice? No; never would they be so impolite, so heartless, so inhuman, so devilish. That is a proof that it is not true that the child did go to hell; for, if it had been really in danger of such a fate, you would have rather baptized it by stealth, than have it suffer eternal hell-fire. But yet, you have other friends, not belonging to Episcopal churches; whose children have not been baptized; why do you not rush to them, and plead, and beg, and entreat; weep, and wail, and lament; till you persuade the parents, at least, to let you baptize the innocent babe; the unconscious infant, that must be otherwise condemned, for its progenitors' fall from grace and happiness? Alas! I might go through with the creed of every church, till I had manifested what is apparent to ordinary observation, if exercised, that they, none of them, believe what they profess, and all have erected an impossible standard of faith; whilst they almost equally discard and reject practising the legitimate consequences of that faith. Whilst they nearly all require faith, as the one thing needful, not one has it. How, then, shall any be saved? God's mercy is infinite. Blessed be God, who will have sinners to be saved. And they shall be saved! because, he wills it!

CHAPTER XI.

THE SOUL OF MAN, IN THE FUTURE STATE.

There is a soul in every man, immortal, unchangeable in quality or essence, invisible to bodily eyes, but breathing, and living, as separately, and as permanently separate from God, as the body is from earth, so long as he chooses to maintain its organization, and individuality. Why this soul is hampered and restrained; why it is oppressed by animal passion, and darkened by error, is explained in the previous pages. But, how is it to be freed and released, from the stains imparted to it by its union, and alliance, with the body, is a deeper, and more complex subject; which must be treated with more exactness, and logical method, to carry conviction to impartial, and willing, seekers of truth. I shall, therefore, divide this part of my subject into three chapters, or sections. First, what man should do whilst in the body. Second, what change death makes in his relation to God, and his fellow men. And, Third, what he must do to be saved, with an eternal salvation.

Section First: What must be done in the body. Man, being born to trouble; as sparks that fly upwards, are prone to descend; man, being placed here for the express purpose of receiving instruction, in the knowledge of good and evil, by experience, has no escape from temptation. He must suffer it. He cannot escape from the consequences of his condition, any more than he can escape from his condition. To be sure, some think, that by suicide, they may escape from this condition of existence. But such are mistaken. They only fulfil the appointed term of their bodily life, and fall, by the last, and greatest, temptation, into the next stage of being; where they soon perceive, what opportunities they have wasted, what mercy rejected, what folly exercised, and what useless, and worse than useless, sin they have committed, by taking into their own hands the prerogative of the Deity, and closing an existence he designed should then end. But, if they must have then died, why did they not wait for God himself, by his laws, to dissolve their connection with the body? Because they could not, or would not, resist the temptation, which evil thoughts, rebellious designs, and selfish considerations, placed before them. They fell, and left mourning friends, disgraced relations, fond children or parents, or weeping brothers or sisters; or, at least, they fell into condemnation, for violating the law of God written on the heart; which is, the unpardonable sin. Let us proceed to see, what should be the duty of men thus tempted; as this is the sorest temptation that besets men,

and, is, also, one of the most common. My medium has been beset by it, and I know that few men have lived to maturity, or, at the farthest to old age, without having been beset by it, frequently. It offers such a ready solution, of the most overwhelming difficulties, such a sudden relief, from care and anxiety, that, sometimes, its almost unending consequences are overlooked, and the suffering that others must experience, from the rash act, is disregarded. It is the highest, or the extreme, manifestation of selfishness. The heart of man is never so desperately wicked, as, when it resolves to disregard all law, human and divine; to overlook every obligation of friendship, love, and the debts of nature, and of business; and, placing the means of destruction, where his life must be extinguished by them, rushes, violently, with robber-like audacity, at the kingdom of heaven.

The next greatest sin, is the sin of living for yourselves. To die, for yourselves, is suicide. To live, for yourselves, is murder. Yes! murder, is only its highest, or extreme, manifestation. Theft, robbery, arson, murder, are only steps in the ladder of crime; all ending in one object, the serving of self; and liable to, and receiving, one condemnation; that of the withdrawal of God's mercy, for a time. He leaves man to do his own will, till he is willing to accept of other guidance. When man finds that all these selfish gratifications result in bitterness, and death to enjoyment, he sometimes, even in this life, will reform. That is, he will open his heart to God's influence, who, through his agents, the ministers, the servants, the angels, the messengers, the spirits, or the demons, as they are variously denominated in the translation called the Bible, will visit, and help, him unto salvation.

We will now take up the second section, of our subject; that, of the change which death, of the body, makes in the relations of man, to his Creator.

Section Second: Man, being never released from death, except through suffering, seldom, deliberately, resolves to seek it. He often contemplates suicide, but seldom braves it. When, at last, Death presents himself to the sick, suffering has worn the body, and tried the soul, of man. He has, by God's mercy, lain, for days, in a favorable position for seeing the vanity and nothingness of every occupation, that only had self in view, and feels, sensitively, the need he has of God's mercy, and loving kindness, to raise him from the deep pit, in which he finds himself sunk. Much work, efficient work, is often done on these beds of suffering; and the soul, by a day of suffering, gains years, and sometimes myriads of years, advance

in the great work of reconciling itself to God. Albeit, many good resolutions, are broken by temptations, succeeding an unexpected recovery ; although the last state of that man, is worse than the first ; he having ejected the presence of God, and the communion of his spirits, or saints ; he was, nevertheless, sincere : and, therefore, actually, at that time, as much reconciled to God, as he appeared to be. But, let no one put off the work till the morrow, much less to the death bed ; for, you know not what a day may bring forth. Ye know not, that time and sense will be left to you for repentance then. Work now ; while the day lasts ; for the night cometh, when no man can work. The night, is the next stage of existence, in which no man can work out his salvation ; but, he is worked upon, as he is willing. He is acted upon, by God's higher spirits ; persuaded, by example ; taught, by precept ; instructed, by his memory of his earthly experience. He is never forced to receive the good ; but, he is never allowed to pursue the evil. He may be inactive, and unprogressive ; but, every step, he does take, is one reducing his distance from God ; one, leaving error and sin behind. He, then, marches forward ; every step being easier than the preceding, every step reducing his toil, increasing his enjoyment ; every step, enlightening his pathway, with good actions, and wishes ; and with meek regrets, and kind wishes to others, and for others, he proceeds on his way, rejoicing, more and more, till, at last, having reached the circle, in which he can see God, he bursts forth into praise. He declares himself his servant, begs to be allowed to view him always, to serve him forever, in any position it may please God to place him ; and, in harmony with God, and with the servants of God, he proceeds, at an accelerated pace. The mighty roll of time, ceaselessly beating, on the shores of eternity, is faintly heard in these lofty, and distant, halls, or mansions, of bliss. The echoes, of the past, are no longer reverberating, through the ears of the former inhabitants of earth. Spirits, of the great and good, as measured by God, commingle. They harmonize, most perfectly ; they have one will, and one law, one power, and one wish, one love, and one hope ; and, all these being common, and joint, are, equally common to, and joint, with God. They harmonize with God, they fall down, as it were, at his feet, united to him by the closest bonds of love, and united by a resolution to have no will, but his ; to exercise no power, but his ; to feel no desire, he does not implant ; to have no motive of action, no action, no feeling, no love, but God's. Being, in this state, one with him, they are sons of God ; joint heirs with Christ ; seated, with him, on the right hand of God, from whence they shall

come, with Christ, and one with him, being themselves Christ, to judge, the quick, and the dead ; to enter into every soul, that is willing to receive them, and to lead that soul to God, even as they were led. Some will find it hard to believe, that they may be, and shall be, as Christ. That they shall be, really, Christ. But, it is, because, they mistake the nature of Christ. Christ is the power of God unto salvation. It is the love of God, unending ; which is, and was, and will be evermore. It is the son of God, born of purity, led into suffering, raised into power, and seated on the right hand of God, where, in wisdom, and power, of God, it rules the world, the whole creation, by its oneness with God. And, its oneness makes it God. For, things which are one, and the same, are not separate, or unlike. Not separate : but, yet, not merged in God. Possessing still an individuality, this Christ is made of all the good, and great, in righteousness. All ages of the world, and all celestial, or planetary, bodies in the universe, contribute to its formation and fulness. Jesus of Nazareth, a man approved of God, was the first, of the inhabitants of earth, who was raised by God, to this high, and holy, and immaculate, position. Jesus is our great exemplar : and his precepts, preached, as they have been, for eighteen hundred years, are now to be preached again in a new form, but not in new substance.

And this brings me to my third section ; namely, the duties of man, or the way in which he is to work out his own salvation, with fear and trembling.

Let us proceed in order, and by order, show, how orderly God is, in what he requires of man. First, in childhood ; second, in maturity ; and third, in old age.

Section Third : Part First : When a child is born, the soul is received into its body, at its first inspiration. Its first sensation is pain ; and this is wise ; for, thereby, it is prepared for pleasure, and enjoyment, which requires previous pain, for its perfection. When, in the course of nature, as it is called, the child grows, and begins to show signs of intelligence, the activity of the soul commences. We must remember, the spirit, or soul, has, heretofore, been in a passive state. That activity has to be learned, as well as every thing else, that God does not implant. Now, when it has further advanced, the signs of intelligence become stronger, and language is learned. Language, in the beginning, was an inspiration of God. Without his inspiration, its perfection could never have been attained ; for all the efforts of the learned and powerful, cannot produce a perfectly original language. But, the lan-

guage, once given, has been variously modified and diversified ; and though all derived from one original source, the lapse of many ages of years, of many transitions through ignorant mediums, of diversity of situation ; and, of race, as varieties of men are termed ; have so changed language, that it is now infinite in variety ; or, at least, appears so to men ; for, besides the thousands of languages, there are, to each, an almost unending variation, in different individuals ; some so great as to be called dialects, and others, only, the remains of a variety, or form, formerly existing. Having acquired language, the child exercises his newly acquired faculty, like a toy. He asks questions, for the pleasure it affords him to talk ; rather than with a desire for knowledge. But, in the course of time, some tire of this fun, and become rather taciturn ; others linger in the pursuit of this pleasure, all their lives ; and talk, for the pleasure of hearing themselves talk. So it is, with the various faculties of our bodily nature ; they are connected with our souls, and they have their antitypes in the soul, which the type brings into use. Thus, reverence for parents, is the type of reverence for our Heavenly Father. Veneration for great men, is the type of veneration for God. And, so on, through the list. Now, when the soul has thus been educated by the body, it has partaken of the fruit, of the tree of knowledge of good and evil ; and, it must then pass through the opening, called death, into the spirit world ; where it finds its eternal home.

Whatever qualities the father, or mother, would find in the character of their offspring, must be implanted by some one. They are not fixed, or natural, but acquired. The soul, of the child, is first pure. The tablet of its mind, is blank ; unwritten upon. Its memory of the past, is merged, in the future, with its memory of earth ; and, are both, taken as one. The passiveness, of the first period of existence, leaves, almost, no impression upon the soul. But, God further obscures that memory, whilst in the body, by the body's constitution ; which does not take cognizance, of any thing, that was not experienced in itself. So that memory of the first state, is impossible, whilst in the body, and only returns to the spirit, in the next world, by slow degrees. First, as a part of its earthly existence, but, afterwards, it separates itself, as the spirit advances ; and, as its new relation to God requires it to possess the knowledge, of its former condition, in order that his perfect love, wisdom, and benevolence may be fully manifest. The child, then, is pure, and innocent, till passion, or example, has led it to sin. How careful, then, parents ought to be to set examples, of patience, long suffering, goodness of every kind, before their children, from the very first

dawn of their intellect. This period commences very early, a few days, at the farthest, from their birth.

Having shown what examples ought to be set before the children, we will suppose every care exercised, to secure their continuance, in a state of innocence, and purity. Then the passions are to be controlled, and regulated, by the child itself; for, the parent can never fully, and scarcely even imperfectly, restrain the child's passion. The child's education should proceed, on the plan of forming his character, so that he will, of himself, walk in the paths of virtue, and resist temptations. Then, the work is done for life. The child is the father to the man. Train up a child in the way he should go, and when he is old, he will not depart from it; was the advice of a wise man; and, wise men will ever bear in mind, as is the tree, so is its fruit.

When youth begins, the child has already implanted, the seeds of good and evil. Careful culture, may yet weed out much of the latter, and cause the remainder to be overshadowed by the former. But, the die is, in a great measure, cast, as to the happiness, or misery, of the youth. He must follow the impulses of nature; if he has not been taught to restrain his desires, and modify his actions, by love of others. How, then, shall those parents be excused for their neglect, who have failed, so to train their children? Surely, their sins will be visited upon their children, even to the third and fourth generation. And, so it is, that such small advances are made, by all the wise and prudent of this world. God will not let them be the ruin of more than one generation; except, in a few instances. He restrains their progress in sin, by cutting off their children, or, by throwing the children into such circumstances as to relieve them from the example, and precept, of the neglectful, or incompetent, parent. What God can do to restrain evil, without infringing the free will of man, and without debarring him from the experience necessary to the souls enjoyment of eternal happiness, he does. But man, ungrateful ever, or often, mourns and repines at the dispensations by which this good, or saving from evil, is effected. Who will be willing to submit all things to God's pleasure; in perfect confidence that his will and government, are wise, and good? None now living, I think, may safely say; and yet, one such lived amongst men. One example has been given. And, how was it that he attained to such superior excellence, and remained ever in his original purity? Because, his father and his mother listened to God; who restrained every evil influence, every impure desire, and led them in peace, and purity, from city to city, and from Judea to

Egypt. There, dwelling in quiet solitude, they trained the holy infant, and led innocent lives. They returned, filled with God's holy influence, to Jerusalem ; and settled in Nazareth. Here, other sons and daughters were born to them ; but, the circumstances of their position were so different, that, these children were not remarkable, or distinguished readily, from their fellow citizens. True, they received, late, and reluctantly, the precepts and example, the life and death, of their extraordinary brother, as evidence of his divine character ; as being the Messiah so long promised to their nation. But they, after all, were not emancipated from the traditions, against which he preached ; and never ceased to observe the ceremonies, from which Jesus desired to emancipate them. Their descendants, too, continued to differ from their Christian brethren ; until, at last, they were scattered and overthrown, in the rebellions and tumults, that destroyed their nation, and almost exterminated their Church.

CHAPTER XII.

THE SOUL OF MAN, HERE ON EARTH.

Part Second, of Section Third : Having shown how the child should be trained, let us now proceed to consider, how the man should act. Virtue is its own reward. Because, the consequences of virtue are happiness. Because, nothing but purity can result from its practice. Because, the virtuous man is holy, and dependent upon God. For, without God's help, he would not have practised virtue ; and, without His continued assistance, he would not refrain from evil. It is, then, to God we must appeal ; entreating him to aid us, to enlighten us ; to be our ever present guide, and powerful helper. If God be on our side, who shall overcome us ? Not the prince of this world, nor all the temptations, that may be compared to the gates of hell. Never ! can any thing prevail against God.

CHAPTER XIII.

THE SOUL OF MAN, CONSIDERED IN ITS EVENTUAL RELATION TO GOD.

What, then, shall we say ? Shall we say that God does all ? Not so. He only helps the man to do, what the man wills to do, if the desire, or will, be good ; or lets him alone, or restrains him, if it be

evil. He, himself, does nothing, except through his agents; the spirits before described. But even they do nothing but help, in the man's will; and, keep themselves on the alert, to aid every good thought, every lofty desire, every pure aspiration. They ever watch the movement of his will; and, the instant that the man opens his heart's door, by a willingness to receive God's help, they rush in; and embrace him, as it were, with tears of joy. But, too often, are they as suddenly thrust out. But, if man, in the body, was told he must forgive his brother, who had offended him four hundred and ninety times; shall not God's mercy and patience extend as far beyond that, as infinity exceeds man's finite being? Well, then, again and again, do God's angels ask for admittance. Again, and again, do they crowd into man's heart, and commence the work of purification. Whilst he remains willing and passive, they stay. But, when evil desires or resolutions invade the sanctuary, they cannot stay; for good, and evil, are antagonistic, and repel each other. They may linger long enough to warn, to entreat, to sigh, or to weep, for the misfortunes which man will receive, and suffer from, in consequence of his evil. But, the will of man is free and uncontrolled. Without that, where would be responsibility? No one but God can control man's will; and He will not do it. He designed man for this very state of chequered existence; and, when his creation and laws were completed, he pronounced them good.

CHAPTER XIV.

THE MEANS BY WHICH GOD'S MERCY IS EXERCISED.

Part Third, of Section Third: Now, for our last section, or part, on old age. Man has conjectured, that if the laws of health were duly attended to, he might prolong his life almost indefinitely. This is not so. Three score years and ten, is the appointed time, to which health should bring a man. His usefulness is, then, generally, at an end: and, if his life be prolonged, it is one of passiveness, or repining. This, too, like all God's laws, is wisdom. The man, who passes his seventieth year, has lived long enough to experience all that is necessary to his future enjoyment. To continue to encumber the earth, would be a waste of eternity. But some will say, that life might still be a blessing, if health and strength were maintained. So it might. It is, a kind of blessing, too, when it is not. For, dispensations are blessings. But it is better, as Paul said, to be with

God ; than to remain. And, if so, why desire to remain ? Perhaps, you say, he might reform, or progress here. Alas ! by that time the tree is dry and hard. It will no more yield to guidance. As the branches had been bent in youth, so they stand in age ; only more stiff and gnarled. The storms that bent it once, can bend it no more. It may break, but not yield. It can die, but it cannot bring forth fruit. Poor old creature, it is better, far better, to be with God ; than to remain in the strife, and turmoil, of an active, and vigorous, generation ; that knew you not in your prime. That have changed their fashions, modified their laws, progressed with inventions, leaving you, sole land-mark for past spirits, sole remnant of the olden time.

And, why was it that men in former days lived nearly a thousand years ? Because, then, mankind were so new to existence, that they had to take more time, to pass through the same experience. The earth was unpeopled ; and longer lives, ensured a numerous offspring. The experience of the past, was valuable ; because, it had originated in revelation, and was handed down by tradition. Old men were then the lights of the world ; now, it is in the breasts of young men, that are found the springs of progress. Then, the struggle was rather to retain, than progress ; but now, retention is left to take care of itself ; and progress, is the one idea. But, you will say the change was sudden ; the reasons given, should only have made it gradual. True ; when the world had been peopled completely, it pleased God to destroy the race of man, with a few exceptions. But the reasons for this are foreign to our subject, and are, to this generation, unimportant. Suffice it, that men formerly lived longer, because they were needed on earth ; but that the necessity having passed away, they are released from the bondage of the body sooner. So far from repining at this change, men should rejoice ; for, though eternity does not measure time, nor time, eternity, yet, a thousand years are a long time to be away from God ; and, to be committing sins to be atoned for.

There is no repentance beyond the grave. There, atonement is required ; not that of one for another, but each for himself. Being, then, derived from the past, and proceeding to the future, the soul longs to reach its goal. But the fetters of sin are strong. The will of the spirit is weak. Its struggles, therefore, are tedious to watch over, and pray over. But all these things we convert into pleasures, by doing them cheerfully. By only desiring to act as pleases God, we have a reward ; the praises of, Well done, good and faithful servant ; thou hast been faithful in small things, I will make thee

ruler over much. So we proceed, helping others, and blessing, or being blessed by it, till we arrive at the Sonship; when, indeed, we become the ruler over much. For, to the Son, are all things given.

The last enemy is death. Not the outward death of the body, but the inward death of the spirit of man. This is death to God, till it repents, or atones for, its sins. Repentance, is an act of will; atonement, is a punishment received. Choose now, oh! man, whether you will serve yourself, or God. If God, repent, and sin no more. If self, sin, and be punished. Your punishment shall not be eternal, nor so dreadful as hell-fire; but it may extend over myriads of years, and be greater than you would now think you could bear, could you foresee and understand it. Let the Spirit then persuade you, by the mercies of God, by the love of his Son, by the tears of your brethren, by the woes of your children, by the despair of the fallen, by the hope of the raised, to put your trust in God; to lean on his protecting arm; to commune with his saints; to be received up into glory, eternal, incorruptible, and unspeakable.

But I foresee that many will reject the counsel of the spirits; because they come not with power. Power to make signs, and wonders, and miracles, that should, if possible, deceive the very elect, is theirs. Why, then, do they not exercise it? you say. Raise the dead for me, show my brother the hole in the side, let me experience heaven on earth, let him be damned to eternal torture; then I will believe, you say. Alas! my friend, you ask too much; to sit on my right hand, or on my left, is not mine to give; but it will be given to them for whom it was designed from the foundation of the world. How, then, you say, can I escape condemnation and suffering, if election was made, so long ago, as to the fate of every man. Thou fool! whether is God, or man, to be confounded by thy impertinent questions? Yet, I will answer you according to your folly; and, also, not according to your folly. First; the elect will be saved, because they will never sin! Second; they will not sin, because they are the elect! Now, for the other answer; not according to folly, but by wisdom of God. The elect shall be saved, because they elect to be. They shall not sin, because they will do the will of God. They will do the will of God, because they will seek to know it, and ask his help; and he will be found a very present helper. Are any weak in the faith? receive them; not to doubtful disputation. Would that this were the law now, in all the churches, as it was once in Corinth. Alas! how are the mighty fallen, and how are the bold cast down! Where are the churches that disputed the Cross of Christ? Where are the proud Christians of Asia Minor,

of Thrace, and of Greece ; of Egypt, and of Africa ? Where ? Where ? Their poor remains, sunk in superstition, are little removed from the barbarism of savages, and the worship of images. Idols, I will not call them ; for even Pagan Greece and Italy, had more seemly ones. But, how much better is Rome ? Precious, was the deposite of faith there. Paul preached, and Peter suffered. But their successors have gone astray, and follow not the precepts of the holy Jesus. His kingdom was not of this world, but theirs is. He was meek and lowly, and had not where to lay his head. They live in pomp, in idleness, and in sumptuous apparel, and in palaces. They claim it is religion that is honored, in honoring them. But, he gave glory, honor, and power to the Father. Need I follow down the successors of the apostles, as they style themselves, to the details of their lives, or the scandal of their flock ? Need I lay bare the mystery of iniquity, that exists not only in the churches of the East and West, or the Catholic and the Protestant, but even amongst those who love to be styled, the humble followers of George Fox ? Alas ! all are gone astray. There is none good ; no, not one. They shall all perish before my face, saith God ; and their place shall be found of them no more. They shall vanish as a scroll ; and fire, from heaven, shall consume them. Alas ! what ingenuity has been wasted, what agonies suffered, what tortures inflicted, in the name of the meek and lowly Jesus of Nazareth ! He drove, with stripes, from his Father's temple, those who sold doves and made a trade of religion ; and so will he, in effect, do again. For, he cannot abide in their evil hearts, and he must go out of them, leaving them to receive hereafter the punishment of their sins ; which will be as near eternal as mortals can be able to understand. Turn ye, oh ! Christian People, in every land under the sun ; turn ye to God ; and he will be found of you, and you shall have comfort, aid, succor ; living water ; heavenly manna ; daily bread ; the wine that maketh glad the heart. You shall have peace. Peace everlasting, with the Father, and with the son, and with the holy spirit ; which are, and were, and will be evermore, one. One God, the Father of all, and Jesus Christ whom he hath sent ; one faith, one baptism. The faith and the baptism of the spirit, which is the brother and soul of Christ ; which is the power of God unto salvation ; which is the son of God, the Messiah so long promised to, and looked for by, the Jews ; the Holy One of Israel. Who is, indeed, one with God, the father ; because God, the father, has placed him at his right hand, and united him in the bonds of love and perfect harmony to his Divinity ; so that they have one will, one thought, one action ; and but one motive

to action now pervades them, and that is to save sinners. Oh ! sinner, what an array of names there are against you ! But, the great name of God, alone is strength. Is not that enough to make you fear overthrow ? Do you dare to say he loves you, and yet continue to reject him ? If you do, you are a bad man indeed. Gratitude, for all his mercies, and all the pleasures you have enjoyed, ought at least to impel you to love him ; and if you once love him, you are saved. Saved for the time. You can fall again, if you listen to temptation. If you take sin to your affection, you cannot love God. But love him, and you cannot sin as long as you love him. My friend, I love you. I want to save you. I ask you, what you would prefer, to be with God in heaven ? or, with the lowest spirits out of the body ? engaged, for perhaps uncountable years, in making atonement for your passionate departure from the love of God. Methinks, I hear you say, I would be with God, but I don't see how I can bear to give up my will, to do his work. You say, the yoke is easy, the burden is light ; but, whenever I have tried to do right, I found it very difficult ! My friend, I will help you. Only be willing to let us both try, and I will guarantee success. Breathe for me, or for God, for that is the true term, one single prayer ; make but one single, even ideal, or mental, ejaculation ; and I am already with you. Tell me what you want to do. If good, I will assist. If evil, I shall have to leave you ; but, only for a time, only till you ask me again. Fear not to tire me by your fickleness, but fear those who can kill the body, and cast the soul into Gehenna ; where shall be weeping, and wailing, and gnashing of teeth. Who are those who can kill the body ? The Lord has appointed unto all men to die, but he has placed governments amongst men to cut off evil doers. They can kill the body, for its crimes ; and then the soul, as a consequence, is cast into suffering, and obliged to atone by it for its sins. Disease, too, kills the body ; and often, far more often, than men have ever imagined even, have diseases been the consequence of sins, and so the sinful soul separated from the body. Then is the saying equally true, as if the body was cut off by the powers that be.

The end of the matter is this. All that will come, may come, and partake of the waters of life ; freely, without money, and without price. This book shall be published, by the proceeds of a bad debt ; and the proceeds of the book, at a trifling price, shall again be devoted to its further dissemination. If any seek its pages, who have better use for the money, my agents shall deliver it, without money and without price. But, yet, that is only an outward per-

formance of the promise, and not the one that its first utterer had in view. The true interpretation is, that God will teach men himself; and that no man need go to his brother, to inquire where is Christ; for, behold he is in you; except ye be reprobate. And, if you are reprobate, repent; and live. Repent, and receive Christ.

III. GRAND DIVISION.

ORIGIN, AND LIFE, OF JESUS CHRIST.

CHAPTER XV.

THE CORRECTED VIEW OF CREATION.

In the beginning, God made all that is made; as we have declared. But, how he made, we will declare.

In the beginning was the word; and the word, was God. It was of God, and was God. What was the word? The word was the power, or wisdom, or will, of God. For these, three, are one. The word took flesh, and we beheld his glory; the glory of the only begotten son of God. This only begotten son of God, was also son of man. He is Jesus Christ; who was of Nazareth; and now sitteth, or existeth, at the right hand of God; in his power, will, and glory. The word of God is quick, and powerful, even to the dividing asunder of the joints and the marrow of man. It is a sword of division between good and evil. It is a sword that is two-edged, and sharper than any steel, or metal, sword that ever was made. It is God. But did God take flesh? Oh! no! thou outward viewing man. The word of God, is God; and the word of God, took flesh. Then God took flesh; you say, by every rule of logic and reason. Wait; and I will explain to you, the difference between the two sayings.

The word of God is quick and powerful; sharper than any two-edged sword; says Paul. The word of God took flesh; and we beheld his glory; says John. Now, which is right? Both, I say; and I will show how they are to be understood; and that they do agree in fact, though not in words.

First, God is not the word, though the word is God. How can that be? again exclaims the logician? The same as before, I say; and so, I must explain to you again, that in God are all things. All things are from him, and without him there is nothing. This is, I believe, admitted by all, who admit a God to exist. For, if God were not all, then something would be independent of all else, and

therefore of him. For, out of God came all ; or, else, it must have come from nothing. If it came from nothing, it came by his command, or by another's. If by another's, whose ? Either some other immortal being, independent of him ; or, else, independent God ; or, else, a part of him who made all things but himself. For he, himself, having always existed, was never made. Now, if God made all things, he made the word ; or, else, the word was a part of him. If a part of him, it was not him ; though, he might be the word. For, though a part cannot be a whole, a whole can be, or comprise, a part. Thus it is that Word, is God ; because it is a part of God. But, God is not the word ; because he is more than that ; and cannot be comprised in it.

There is in every man a word of God, a power of God, provided he is willing to have it. But, in Jesus of Nazareth, the word of God was in abundance ; bringing forth fruit, unto righteousness, purity, and love. How, then, shall we make it appear that he was not the only begotten Son of God ; born of the Virgin Mary ? By attentive consideration of what I shall declare, you will, I think, perceive that, of a truth, God was in him ; but that he was not God. That he was the only begotten son of God, but that he was not God. That he was the only Saviour given to man, by whom man could be saved ; and yet he was not God. That he was the sure and steadfast promised Messiah ; so long looked for, so often prophesied of ; yet he was not God. That he was King of Kings, and Lord of Lords ; yet he was not God. Now, all these things are believed of him, with the addition that he is God, by many churches ; comprising, by far, the greatest part of mankind calling themselves Christians.

The ways of God are mysterious, and incomprehensible, to men. But the ways of men are plain, in the sight of God, however men may strive to conceal them. Often men try to conceal their motives from themselves ; and succeed almost as well, as when they try only to deceive their brethren. But God, seeing all things, and knowing every motive, sees that a time has come when men are prepared to receive the truth ; and he will have it preached unto them, raising up, for that purpose, such instruments as shall give him the glory, honor, and praise of all that is accomplished through them ; and, being willing to receive, from him, their equal penny with other laborers, who may have done far less. But, the race is not to the swift, nor the battle to the strong ; and, when the contest is over, God will be all in all. But, he will have victory, through humble and submissive means, or mediums of his will, who will be satisfied with the rewards of a good conscience.

CHAPTER XVI.

THE HISTORY OF JESUS OF NAZARETH.

Now, in order that the History of All Things may be complete, I shall proceed to give a History of Jesus of Nazareth; a man approved by God. He was the son of Mary, a virgin of Jerusalem. She was betrothed to Joseph, the son of Jacob, and he was the reputed father of Jesus. But he was not his father, in any way, except that his wife bore him that child. Still, he was born in lawful wedlock, and so was not subject to any reproach. But, should any one reproach Mary, with bearing a child that was not her husband's, she was prepared by God to give an answer; that her husband was satisfied. But, the birth of Jesus was in this wise. The child was the result of the will of God operating upon the powers of Mary, who conceived, without desire of man, a child. It grew; in the usual course of gestation. It was born, in due time; and, at its first inspiration, received the spirit of Christ; the Son, and Sent, of God. But, how was the spirit of this child miraculous, as was the body? How was the spirit so different from other men? He was born with a different motive. Other men left Paradise because they desired change; they desired knowledge of good and evil. But, he left, because he desired to do good; and to make to the Father, and Creator, his gratitude, for the happiness he had enjoyed in Paradise. He desired to serve others. God, in his infinite wisdom, selected this spirit for the Messiah so long promised to the Jews; and, who, Daniel had been informed, should be born at this precise time. This spirit, thus selected, was placed in the body, so prepared as to be pure, and free from all sensuality. For, there had been no sensual excitement in Mary's experience; and, consequently, she impressed no trace of it on her offspring. This is the history of the miraculous birth of Jesus. He was, thus, the only begotten son of God; because God had, by his will, which is his power, begotten, or caused, his conception by Mary, without any sensation on her part of the act. Because, in no other instance has it pleased God, so to cause a being to be produced on the earth. Because, being thus chosen, he was qualified to become the Son of God, whilst in the body; which no other child of God has been able, to arrive to be, till he has left the body; and been numbered with transgressors, in the way that Jesus was. But, not in the way that he was, only; but, also, by being transgressors themselves, each for himself. Having thus opened this subject, let us pause and reflect, that God has

caused this event to be described with great particularity, by two evangelists ; and that Paul, also, refers plainly to the manner and form of it ; and, yet, out of those accounts, men have managed to build a blasphemous theory, which has no foundation there, or elsewhere. This is the more strange, as it originated at a very early period of the church ; whilst there were some standing in the body, who had themselves seen the Holy One of Israel.

CHAPTER XVII.

THE LIFE OF JESUS CHRIST, ON EARTH.

The whole world was expecting a great event. The shepherds that watched their flocks, the priests that worshiped in temple and fane ; the king on the throne, and the student in the closet ; all were expecting some one to arise who would declare the will of God ; and be armed, with power and authority, to teach, to rule, and to condemn. This was produced by the will of God, in various ways, we will not stop to describe. But, of all the watchers, only the shepherds, and the magi, were observant of the signs of his coming. They proceeded to visit him, in his humble, his lowly abode ; and, undaunted by the poverty of his parents, they adored his manifestation of the presence of Deity, which shone, miraculously as they thought, in his countenance.

But, the child grew, and found favor with God and man. Pilate was not yet governor of Judea, but Herod was as willing to do a bloody act, as Pilate was afterward. He caused the child to be sought for, that he might put him to death. But, God directed Joseph and Mary to flee. He sustained their health and strength, and blessed their exertions to procure food and raiment ; so that they were abundantly provided for during their sojourn amongst a hostile people. For, though Jews were well received in some parts of Egypt, in others they were abhorred. They resided in Pagan darkness ; but, a bright light, ever shone from the countenance of the child, which charmed, and captivated, every beholder. The time arrived when Herod was no more ; and Judea was again a safe residence for the King of Kings. His parents with their, as yet, only child, returned, and visited Jerusalem, and the great feast, or gathering of the Jews from all parts of the world. There he was distinguished, too, by his extraordinary countenance ; and attracted the attention of the dignitaries of the nation, who found the beauti-

ful face, was only an index of a lovely disposition, and powerful mind. They were confounded by his answers then, and puzzled by his questions ; as they were, afterwards, when he had entered upon his great work, of declaring that God was the father of all, and that the kingdom of Heaven was within men. So much, or nearly so much, we have from history, which has come down to the present time amongst men. But, there were lives of him written, that were more full, and that described, what I shall describe, at some future time, with particularity and precision. These books would not allow the Homousian doctrine to be established. Power and presumption destroyed, and proscribed them ; and, at last, they were lost forever ; unless God pleases, hereafter, to reveal their contents through some humble medium. One that will be more willing than he who now writes, is now, or ever will be. For, the sacrifice of the heart, is not enough, without father and mother, wife and child, soul and body, are laid at the feet of a suffering humanity, a pleased God. That is, God will be pleased when the sacrifice is offered, and humanity must suffer, till it is offered upon God's altar of mercy and love.

I have tried my medium, and he cannot bear more. I will spue him out of my mouth till he can. But he never will be, in the body, a willing son of God. And yet, such will arise, ready and willing to serve, and to die, for the love of God and men. God will accept the sacrifice, and they shall be blessed forevermore. Peace on earth, and good will to men, will be their salutation. It is now my salutation, as I commence the History of the Ministry and Sacrifices of Jesus. He was a carpenter, by trade ; and worked at his trade in Nazareth, for years, before he began to preach. He was thirty-one years old when he first left his residence, to follow the direction of God in his ministry. But, during his earlier years he had wrought miracles, and been regarded as a Divine personage, by his mother, and some devout old men. But, at thirty-one years of age, his public ministry commenced. His first act was to conform to the new light, or form, which John, the last of the Jewish prophets, and his own forerunner, was declaring to the people, would help to purify them, and prepare them, for the kingdom of Heaven. When John preached baptism, it was not sprinkling, but immersion, that he used, and enforced. How did these help to prepare men for heaven ? will ask some, who now call it unessential. Because, it was a type of regeneration. It signified that the recipient had taken the pledge, that he would henceforth try to serve God, and watch for his Son and Sent. Then, John taught them that that Son, and Sent of God, would teach, and practice, a different kind of baptism, and that the

kind he practised would cease. He must increase, but I must decrease, said John, the Baptizer. But, when Jesus came, he was baptized; and his disciples baptized. Yes; Jesus fulfilled every custom of the Mosaic dispensation; and baptism, was common in their ritual. We find it now recorded, that Naaman, the Lepér, was directed to baptize three times in the Jordan; and, that he was indignant, that so common a proceeding should be the only prescription, the prophet of God would give him.

The last enemy that man encounters is death. But, Christ triumphs over death, and the Son of Man triumphed over death, even, in so horrible a form as that of the cross. But, when he cried out, *My God, why hast thou forsaken me?* he had not experienced that God was with him to remain forever. He was, momentarily, at a loss for the heavenly consolation he had so constantly experienced. He had turned within himself, as usual, to have the counsel of God, and, to his astonishment, found no responsive spirit. Christ was withdrawn from Jesus. The man suffered, the spirit was withdrawn to God. Not the spirit of the man, but the spirit of Christ. How is this, you say; was not Jesus and Christ, one person? Was he not Jesus Christ? Yes; he was Jesus Christ; and, Jesus and Christ were united as one. But, they were two persons. Thus, Jesus was the name, amongst men, of that body and spirit which Mary was delivered of. But, the spirit of Christ was the Sent of God, that had so pleased God as to be called his beloved Son. But, the spirit of the man, the soul, as it is generally called, was also the Sent of God; the Messiah long promised; the glorious Son of God; the only begotten Son of God. And, this Jesus, also possessed the Christ; that is also sent to every man. But, to Jesus it was sent more abundantly; for, to him that hath, much shall be given; whilst to him that hath little, or none, what he has shall be taken from him. This Jesus, then, being so filled with the Christ, or the Sent Spirit Son of God, was properly called Jesus Christ. But yet, Christ had another signification, in which it was really used and applied to him. He was called Jesus Messiah; and Messiah, is rendered, in the Greek, *Christos*; in the English, *Christ*. But, then, what is the difference between the Christ that Jesus Christ had, and the Christ that Jesus had? It is this. Jesus was the Christ, the Son of God, because he was chosen by God to be the Shiloh, or Prince of Peace; the Messiah, or the Sent of God, to the Jews; as he had promised their forefathers, many times. But he, being chosen, (because in Paradise he had desired to be of service to others, and to do God's will, and be his servant,) was sent. He en-

tered the body God had caused Mary to bring forth. His birth was miraculous, or contrary to the general order of generation. He was the only example of such a procedure. Then, being born as he was, and being thus pure and holy, and the son of God as well as the son of man, he was worthy to be the Son of God, because of his innocence, and his purity, and his benevolence. He was also passive to the influence of God upon him. He strove to do his Father's will, by bringing or keeping his own in entire submission to God's. Whoever does this, will receive a Son of God, a Christ, into his heart, or mind, or soul, as it would be variously termed by different persons, under different constitutions of faith, or learning. Having received this last Christ, he was armed with a double armor. He had put on the whole armor of God, and nothing earthly, nor even heavenly, could prevail against him. Because, his will was in unison with heaven, and there could be no collision between them. Because, earth was powerless against heaven, there could be no contest there. So, there was no contest. But, he had the victory. He overcame without fighting. Resistance would have been impossible. His will was law. It was God's will. God's, by his will being submissive to God's; and so, of course, all others must yield to God's. But, yet, Christ was deserted by this second Christ, when Jesus, the Messiah, or first Christ, was on the cross. Then, immediately, the man cried out, as in the original, *Eli, Eli, lama sabachthani*? My God, why hast thou forsaken me? This cry, of pain, showed that the two Christs were not inseparable. And what was the cause of this separation, think you? It was the desire to save himself from death upon the cross, that had been so reluctantly yielded in the garden of Gethsemane, and had now triumphed over him, in the severity of his pain and suffering. Alas! that one rebellion against God's will, was a sin that he had to atone for. He descended into hell, or the place of departed spirits, for this sin. He soon rose again; purified, sanctified, glorified. He ascended into heaven, and there he dwells in power, and majesty, and dominion of God. He is united to God by perfect submission to his will. He can never fall from his grace; neither can any other son of God, when in the spirit form; for then none can go backward, all go forward. What? does Jesus Christ, then, go forward after having been so united to the Father? Yes, indeed; all creation is progressive: and, as Jesus Christ, the high and holy Son of God, King of Kings, and Lord of Lords, becomes nearer and nearer to a perfect God, he loses, little by little, the imperfection of his nature. At last he will be almost like God; almost God, himself, in all his attributes. But, as but

one can be God, and only God is perfect, so, when perfection is approached at every step, yet, it can never be attained. For, if mathematicians say truly, no object can ever be reached, if every progressive movement towards it lessens only a part of the distance ; so, though Jesus of Nazareth, is now the highest spirit amongst the sons of God, next indeed to God himself, he can never reach perfection, so long as he only becomes more, and more, perfect ; that is, less, and less, imperfect. Amen.

We have now shown the Origin of All Things, and the End of Man. For, this is also a History of Man. Not, physiological, social, national, or general ; but, spiritual. Nor, chronological, or astronomical, or geological ; but, eternal, and ethereal. What, then, remains ? What, that is worthy of our pen, of our time, and trouble ? Nothing, now. But, hereafter, when we shall have other than swine to cast pearls before, we will, through this medium, declare the glory of the celestial, or future, world ; and the happiness, and the enjoyment, that has been, and will be, enjoyed ; by every man, woman, and child ; born, and unborn ; living, or dead.

The medium says,

Amen.

Blessed be God, evermore, for all his mercies,
and for all his promises.

AMEN ;

saith the Spirit,

and, God will bless those who believe, as thou hast done,

WITHOUT HAVING SEEN.

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